MECHANISMS OF ACQUIRED SETTLED GROUP SOCIETIES. FEMALE DOMINANCE.

IWAO OTSUKA

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Problems of the conventional theory of motherhood

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Ignoring and Concealing Motherhood in Acquired sedentary group Society A

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Mother System, Acquired sedentary group Society A

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2.

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The Mechanism of Maternal Control in the Acquired sedentary group Society A: An Examination of the "Diagonal Stratification" of the "Mother-Child Association Maternal Management": A Maternal View of Corporate sedentary groups and Government Organizations in Acquired sedentary group Society A. [Abstract
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Mother-in-law and "Women's Liberation
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Rice Farming Culture and Motherhood
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Male emancipation and the recognition of motherhood
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The Importance of Parenting in Social Control
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From total control by mother-in-law to independence of daughter-in-law
The target of blame by the women in the Acquired sedentary group A society is changing from mother-in-law to mother-in-law.
The Mother of the Acquired sedentary group Society A as a Dictator
Perpetuation of the mother-child hierarchical relationship and the emergence of a mother-rights society
Criticism of Women by Men in the Acquired sedentary group Society A Who See Things from the Mother-in-law's Perspective
Existence as a mothership
Gender Neutralization as a Cause of Low Fertility in Acquired sedentary group Society A
Women and power in an infertile acquired sedentary group society A
Women in Acquired sedentary group Societies A as Power Holders Who Do Not Respect Appearance
Irrefutable Society and Soft, Delicate Area

3.

Summary of this book, summary

Feminine characteristics of the acquired sedentary group society A

1.

1. 40 feminine characteristics of acquired sedentary group society A: feminine acquired sedentary group society A
The feminine nature of the education system of acquired sedentary group society A
Schooling and feminine and maternal behavioral patterns in acquired sedentary group A
Gender division of labor and male and female societies
The Source of Male Discrimination in Acquired Sedentary Group A
Acquired sedentary group Society A and Female Society
Default Gender and Standard Gender in Acquired Sedentary Group Society A
The Source of Women's Power and Dominance in Acquired Sedentary Group A and the "Female Air
Black hole = Female society needs to be clarified.
Elucidation of Acquired Sedentary Group Society A and the Need for Female Society Spies
Examples of characteristics of acquired sedentary group society A and female society
Female Society, Male Society and Female and Male Style
The male society of the acquired sedentary group society A is actually a female society.
Members of the acquired sedentary group society A of the female brain
The advanced mobile life-centered social group FGH orientation of members of the acquired sedentary group society A is feminine.
Sense of Direction and Gender and Social Differences
High Interest Society and Low Interest Society Comparison and relative evaluation
Signal Culture (Implicit Assertion Culture), Receiving Culture, and Othering Culture
Dependent nature, inability to act alone and strong sense of annoyance of members of acquired sedentary group society A, and "100 million family sedentary group" situation
Avoidance of responsibility, shifting of responsibility and women in the acquired sedentary group society A
The cause of Asian stagnation, the bearer of the Asian mode of production, and the cause of Oriental despotism is

women and motherhood.
The desire to be protected by members of the acquired sedentary group A
Micro Culture and Macro Culture
Atomic and molecular societies, atomic and molecular behaviors, and their relation to gender differences
Surface tension in the social group of acquired sedentary group society A and its similarity to women and eggs.
Women's "Overprotection" and Feminism in the Advanced Mobile Life-Centric Society Group FGH (in relation to the concept of "pampering")
Overthrow the senior-senior and parent-subsidiary systems!
Parallel Relationships between Acquired Sedentary Group A and Women
Female and female acquired sedentary group societies A
The "armed girl" orientation of members of the acquired sedentary group society A
A country with strong women (mothers) = a strong country.
On the high voice of female anime voice actors in acquired sedentary group society A. Retention of feminine archetypes and acquired sedentary group society A.
Members of Acquired sedentary group Society A, domestic and international
Front and Back
The prevailing theory of the decline in the status of women in the history of acquired sedentary group A societies
FGH is not a monolithic group of advanced mobile life-centered societies.
A Historical View of the Struggle between Men and Women

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The "domestic manager" theory
Women and Household Management Authority in Acquired sedentary group Society A
Women and International Standards in Acquired Sedentary Group Society A
The Fullness of Motherhood in the Acquired sedentary group Society A

Women and Socialism/Communism
Perspectives Lacking in the Acquired Sedentary Group Society A Housewife Debate
The Hidden Ploy of Feminism in Acquired Sedentary Group A
In search of a full-time housewife
Criticism of feminism in the acquired sedentary group A society.
The feminist argument for an acquired sedentary group society A is untenable.
Women's "social advancement" in an acquired sedentary group society A
Economic Independence of Women in an Acquired sedentary group Society A
The "social" status of women in the acquired sedentary group society A
Is "femininity" wrong? -A Study of the Denial of Femininity in Acquired Sedentary Group Society A
The "housewife" = "government worker" theory
Declining birthrate and aging population, and women and full-time housewives in acquired sedentary group society A
Monthly numbering of household budget management
The desired balance of power between men and women is 50-50.
When women run amok, there is no stopping them.
Response to the correlative claim that "feminine = unique to acquired sedentary group A
Married Couple Surname and Women
Family name change and married couples' surnames
Female Society, Male Society, and Female and Male Style
Acquired sedentary group society A, female society, is fundamentally lacking in advancement.
This is an attempt to pursue the housewives' rights in the Acquired sedentary group Society A.
Why it is difficult to understand the reality of women's society.
The position of "weak" women
Women and Pampering
The orientation of women in acquired sedentary group society A toward being housewives is reasonable.

Bureaucrats and sisters?
Imposing the feminine way of life
World, Air and Women
Four Female Types Dominate the Acquired Sedentary Group Society A
The real reason why women in the acquired sedentary group A want to be housewives.
Women in Acquired Sedentary Group A and Balancing Work and Family
The Source of Male Disdain for Women in Acquired Sedentary Group A
Women in the Acquired sedentary group Society A tend to be isolated and helpless.
The idea is to pursue the housewives' rights in the acquired sedentary group society A.
Housewives and mother-in-laws in the House of Representatives
Similarities between monarchy and women's control of society
Female Supremacy in Acquired Sedentary Group Society A
How to prevent the acquired sedentary group society A from being swallowed up by the inherited sedentary group society B and the inherited sedentary group society C1, the upper sedentary life-centered social group ABC order, while the acquired sedentary group society A remains a feminine society.
Feminism and Gender Theory: Acquired sedentary group Society as State Policy
Why are women less likely to be in management positions?
The relationship between males and females in acquired sedentary group A is similar to the relationship between politicians and officials, and the owners of the state.

3.

Summary of this book

The Theory of Male Liberation in Acquired Sedentary Group Society A: Toward the Establishment of True Fatherhood

1.

1. Declaration of Male Emancipation in Acquired sedentary group Society A
The Necessity of Rejecting the Common Sense of the

Advanced Mobile Life Centered Society Group FGH and the Theory of Male Liberation
The nature of male chauvinism (male dominance)
The "Strong Shield" Theory of Men in Acquired sedentary group Society A: The False Image of Men in Acquired sedentary group Society A: The Pretended Strong Man
Why men in acquired sedentary group A appear strong (masculine) even though they are feminine in nature.
Weakness of males in the acquired sedentary group society A
Why can't men in acquired sedentary group society A?
What is the path to be taken by men in the future society of acquired sedentary group A?
A Critique of Men's Lib in Acquired Sedentary Group Society A: The Way Forward for Men's Lib in Acquired Sedentary Group Society A
Mother's Son, Father's Daughter
The Theory of "Mother Man" (Maternal Man) in the Acquired sedentary group Society A
The male society of the acquired sedentary group society A is actually a female society.
Why don't men in acquired sedentary group A do housework?
Males in acquired sedentary group A are more likely to be workaholics and corporate sedentary group people.
Breaking away from the "cormorant society
On Male Gender Scholars in Acquired Sedentary Group Society A
The "backseat spirit" of men in conservative acquired sedentary group society A
Men in the Acquired sedentary group A Society in the Mother's Hands
Males in the acquired sedentary group society A who are afraid of rebelling against their mother
Men in Acquired Sedentary Group A who do not speak out against domination by women
The winning boys in the acquired sedentary group society A are actually the losers.
Traditional rice farming is the cause of male weakness in the acquired sedentary group society A.

Realizing a Truly Gender-Equal Society
Achieve gender equality in child rearing
The Real Reason for the Preference for Boys in Acquired Sedentary Group Society A, Inherently Sedentary Group Society B, and Inherently Sedentary Group Society C1
The contradictory feelings that men have toward women.
Advanced Mobile Life Center FGH Masculinities and Acquired sedentary group Society A
How can we distinguish between a truly dominant man and a man who is put up by the women around him?
A scale to measure the strength of power between husband and wife, man and woman

2.

2. Can the family in an acquired sedentary group society A be called "patriarchal"?
An Apparent Patriarchal Society: Acquired sedentary group Society A
Misunderstanding of the Image of the Patriarch in the Acquired sedentary group Society A
Absentee Patriarch
On the plan to paternalize the family in the acquired sedentary group society A
Fatherhood is being swallowed by motherhood.
Fatherless "male society" (that is, what it was)
Thunder father and mother
The Introduction of Paternalistic Religion into Acquired sedentary group Society A and the Emancipation of Men in Acquired sedentary group Society A
The Natural Climate of Acquired sedentary group Society A and the Pros and Cons of Introducing Strong Fatherhood
From Pseudo-Patriarchy to True Patriarchy
The "nominal" patriarchs of acquired sedentary group society A, or the schools that take responsibility for education
Wet Father and Wet Snow
Husbands and fathers who are treated coldly by their wives and families
Corporate sedentary group man, the creation of "male society" and the father's lack of place (in the family)
How to Establish Fatherhood and Paternal Authority in the

Acquired sedentary group Society A
How to wrest control of the family budget from the wife
Need to avoid falling into the maternal absorption of paternity.
Gender Free Thought and Paternal Reinforcement
How to Revolutionize Paternalization of Acquired sedentary group Society A
How to get men to raise children in an acquired sedentary group society A.
3.
Summary of this book
Maternal Feminism: Women in the Acquired sedentary group Society A as a Model for Women in the World
Abstract
Preface
Background to the discussion in this book
Main article
Society A, an acquired sedentary group, was actually an advanced feminist society!
Acquired sedentary group Society A on the Cutting Edge of Women's Liberation and Women's Rights Expansion
Advanced Women's Rights Expansion, Acquired sedentary group Society A - Settled Life Centered Society Group D
Women of the Acquired Sedentary Group A Society as a Model for Women of the World
This means that if you hold a seminar on expanding women's rights.
Women's Human Rights Violation and Oppression in Advanced Mobile Life-Centric Society Group FGH and 18 Forbidden Game Regulation
Separation of Mother and Child, Mother and Child Unity, Cozy Relationship and Feminism
Male Mimetic Feminism and Female Original Feminism
Feminism of mother-in-law and feminism of daughter-in-law
Feminism in Acquired sedentary group Society A: Ignoring Motherhood in Acquired sedentary group Society A
Acquired sedentary group society A feminism is premised on the existence of a strong paternal figure.
Evading the Responsibility of Becoming a Mother and

Feminism
Feminists in the Current Acquired Sedentary Group Society A Who Want to Remain "Daughters Forever
From Dry Feminism (Paternal Feminism) to Wet Feminism (Maternal Feminism)
The real reason for the introduction of FGH feminism in the advanced mobile life-centered society group in the acquired sedentary group society A
Feminism and Gender Equality Movement in Acquired sedentary group Society A and Envy of Housewives.
Maternal Feminism or Traditional Feminism and Acquired sedentary group Society A
What is needed for the future of feminism in the world Global Expansion of Mother-Controlled Society
Related information about my books.
References.
All the books I've written. A list of them.
The contents of my books. The process of automated translation of them.
My biography.

Mechanisms of acquired sedentary group societies. Female dominance.

Iwao Otsuka

(Reference) A list of the author's ebooks to read in advance.

Sex Differences And Female Dominance
Female-Dominated Society Will Rule The World.
Mobile Life. Settled Life. The origins of social sex differences.
Psyche and society in living things in general. Application to humans.
Gases and liquids. Classification of behavior and society. Applications to life and humans.
Motherhood and Fatherhood. Maternal and paternal authority. Parents and Power.

Legend

Description. Classification of countries and regions.

Japan. Acquired sedentary group Society A.

China. Inherently sedentary group society B.
Korea. Inherently sedentary group society C1.
North Korea. Inherently sedentary group society C2.
East Asia. Settled life-centered society group ABC.
Southeast Asia. Settlement-oriented society group D.

Russia. Settlement-oriented societies E.

Western Europe. Advanced mobile lifestyle-centered society group F.
America. Advanced mobile life-centered society G.
Western Europe and North America. Advanced mobile life-centered society group FG.
Europe and America. Advanced mobile life-centered society group FGH.

Overview

Description. Mechanisms of acquired sedentary group society A.

An acquired sedentary group society A is a society in which.

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The base layer of the society. It is a type of sedentary living group. People live permanently for a long period of time, but move spatially temporarily or for a short period of time, and then come back to the original point.
It is distinguished from mobile life. In mobile life, people move spatially in the long term, but settle down temporarily or in the short term. It is an advanced mobile life-centered social group FGH.

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That sedentary group. It is an acquired sedentary group. Its group members do not require any inherent kinship. It is distinct from the congenitally sedentary group. An example of a society with an inherently sedentary group. The society of an inherently sedentary group works with a large blood group.

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Its social psychology. It is the psychology of sedentary life. It has the following contents. Emphasis on mutual unity, synchronicity,

and harmony. Closedness. Prohibition of challenging the unknown. Prohibition of individual action. Prohibition of individual freedom and independence.

///
Its social reality. It has the following contents Female dominance. It means that there is a desperate cover-up of it. Social domination by women of the family sedentary group, who invest their lives as old settler women in the family sedentary group garden. This is the core of social control. The family-centered view of society is thoroughly enforced. However, ostensibly, the values are made to appear corporate-centric to suit the advanced mobile lifestyle.

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Why hasn't the system of social control by the owners of the state in acquired sedentary group societies A collapsed? The reason is that the state acts as a giant acquired sedentary group. Within that huge sedentary group, people strive for mutual unity, synchronicity, and harmony. Heterogeneous people and critics cannot live in that sedentary group. Criticism of the state. It will be allowed only in the following cases that it takes the perspective of the advanced mobile life-centered social group FGH of the superordinates.

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The ideals of that society.
(1) There is a longing for an advanced mobile lifestyle. There is a sense of inferiority to the sedentary lifestyle. However, deep down, they are in full affirmation of sedentariness.
(2) Longing for the patriarchal system. A longing for patriarchy, ostensibly a desperate denial of female dominance. A longing for patriarchy.

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The opportunity to become a permanent resident of a sedentary group. It is a once-in-a-lifetime opportunity. This has become a social practice.
(1) Birth as a baby. Birth as a baby, and thus joining a family group once in a lifetime.
(2) Once-in-a-lifetime enrollment in elementary school, junior high school, high school, and university.

(3) The continuation of the practice of hiring all new graduates at once. Joining a once-in-a-lifetime corporate sedentary group.
(4) The persistence of the practice of marrying into the family. Once-in-a-lifetime marriage.

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Lifelong membership in that sedentary group. Lifelong employment. Persistence of the practice. The taking for granted of that practice. That it is so in all of the following Families. Corporations. Schools. Communities.

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Permanent residents. Regional sedentary groups. Its classification is as follows
(1) Family. Family sedentary group.
(2) Enterprises. Enterprise sedentary group. (3) Schools.
(3) School. School.
(4) Region.
(4-1) Villages. Regional sedentary group.
(4-2) City. Urban residential area.
(4-3) Real estate. Land. Land.

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The society is bifurcated into the following two groups
(1) Settled people. Settlers: Members of a sedentary group.
(2) Exiles. Exiles: Those who cannot join the sedentary group.

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In their hierarchical relationships, feminine values are enforced. The values are as follows.
(1) Tyrannical control by the superior over the inferior.
(2) The subordinate's subjugation of the superior.

The hierarchical relationship is concretely as follows

Superiors. Subordinates. The list.

(Superiors.) / (Subordinates.) / (The lower-ranking person.)
The central person. Periphery.

The country. Government officials. Private sector.

Owner. / Borrower.
Management. Management class. / Workers.

Orderer. A person who receives.

A person with a job. / Unemployed persons.
A person in a position. / No position.
Supervisor. / Subordinate.

Old-timer. / Newcomer.
Old residents. Newcomers.
Seniors. / Juniors.
Master. / Disciple.

Humanities. / Science.
Human system. / Mechanical system.
Emotional system. Logical system.
Civil official. / Technician.

Central. In the field.
The back. / surface.

///
The rise and fall of a people in a sedentary group. It is about the following. It means to be promoted while still belonging to the sedentary group. The keywords are as follows Internal promotion. Intra-group promotion.
Conditions for intra-group promotion. It is as follows. To be liked by the superior.
The subordinate performs the following actions toward the superior. Nostalgia, flattery, pandering, and discovery. To produce results that the superior likes. Pretending to make the effort. Working with guts.

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The society operates as follows.
(1) Ostensibly, it promotes the adoption of masculine social norms.

(2) Within the group, it promotes obedience to feminine group norms.

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Acquired sedentary groups. Within the group, the promotion of obedience to feminine group norms. Permanent residence by permanent residents. This is possible as long as they continue to meet the conditions.
In the acquired sedentary group, the following actions are frequently taken against those who fail to meet the resettlement conditions.
(1) Forced isolation within the group. Expulsion from the group. Group bullying.
(2) Group bullying.

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The society is precedent-driven. In a society where precedent is important, the accumulators of precedent and the leaders of the operation of precedent will be the top. They are the following people Professors. Teachers. Master. Seniors.
People move with the following emotions Aversion to original behavior that breaks precedent. Disdain for original research and original publication done without a group.

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The society is driven by feelings of hatred and discrimination against the following people
Heterogeneous people. Non-sympathizers. Victims. Disabled people. Dangerous people. A refugee.
It is brutal and cruel. It is dehumanizing. But people take it for granted.

Acquired sedentary group Society A. Its Social Truth.

Acquired sedentary group society A. Its social truth.
It is the following content.

(1)
The idea of leaving a female-dominated retarded area to join a male-dominated advanced area.
This is the traditional national policy of the acquired sedentary group society A.
The content of this policy is still being vigorously promoted by the entire country.
The praise of the advanced mobile life-centered society group FGH is enthusiastically offered.
Doctrinaire memorization of the FGH ideology.
To regard the FGH ideology as an authoritative precedent and absolute.
The advanced mobile life-centered FGH ideology and the traditional acquired sedentary group A ideology.
Any other ideology is to be disdained and ignored.

Advanced Mobile Life Center Group FGH.
The heterogeneity and opposition that exists between them.
To deny their existence.

Heterogeneity or antagonism that exists between them.
Research that supports their existence.
Attempting to do so.
Socially prohibiting or preventing them.
It is, for example, the content of the following (A).

Consideration of the acquired sedentary group society A as a member of the advanced mobile life-centered society group FGH.
To regard FGH as an advanced mobile life-centered society group.
To regard the acquired sedentary group society A as an advanced country.
Adherence to them.

(2)
Inherently sedentary group society B. Inherently sedentary group society C1. Inherently sedentary group society C2.
To treat them with contempt, disregard, or hostility.

Settlement-centered society E.
To treat them with hostility.
Countries of the settled living center society group D.
Disdain, disregard, or hostility toward them.

Commonality and identity that exist between them.
To deny their existence.

Commonality or identity that exists between them.
Research that supports their existence.
Attempting to do so.
Socially prohibiting or preventing them.
It is, for example, the content of the following (A).

//
Inherently sedentary group society B. Inherently sedentary group society C1. Inherently sedentary group society C2.
Settled life center society E.
The countries of the settled living center society group D.
//
Don't ever try to call them developed countries.
This state of affairs will continue indefinitely.

(A)
Example.

A study of the existence of gender differences.

Gender differences.
Cultural differences.
The existence of a relationship between them.
Study of this.

Femininity.
Culture of the sedentary social group ABC and sedentary social group D.
The existence of a relationship between them.
Research on this.

International research on sedentary life.

Excavation of the national owner's mausoleum.
To uncover the truth about the roots of the family of the nation's owners.

(3)
Acquired sedentary group society A and its domestic.
Foreign, overseas, or foreign.
There are two options for the above.
To do so exclusively in the understanding of international relations.
Thinking of things only in terms of that framework.

To think of foreign countries as a single entity.

The people of the acquired sedentary group society A.
The foreign countries that they put into their own perspective.
That there is only one choice, the advanced mobile life-centered society group FGH.
They ignore the existence of any other.

Classification of foreign countries.
The position of the acquired sedentary group society A in the classification.
They do not adopt any content other than the findings of the advanced mobile life-centered society group FGH philosophy.

The peculiarity and uniqueness of the acquired sedentary group society A.
Strong commitment to them.
Keep it in mind.

The culture of acquired sedentary group A and acquired sedentary group A.
The following are just some of the contents.
//
Common cultural patterns that are common throughout the world.
A type of.
//

Such opinions.
Never adopt them.

(4)
Feminism.
That it is part of the national policy of the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area.
Patriarchy.
Patriarchy is seen as a global universal.
To view the acquired sedentary group society A as a patriarchal society.
Men must try hard to be domineering.
Women must work hard to assert themselves as the weak and victims.
The ideal of equality between men and women should be fervently proclaimed.
To praise the advanced mobile life-centered FGH society as its ideal form.
To view traditional acquired sedentary group society A as the following.
//
Male chauvinism.
Discrimination against women.
Male society.
Male domination.
//
To criticize the content of these things.
To advocate for their dismantling or abolition.

To deny sexism.
Denying the existence of sex differences.
Preventing sexual expression.

To promote the advancement of women in business.
Promotion of women in corporate positions.
Enthusiastic promotion of this.

Research on gender differences.
Denial of it.

Substantial prohibition of it.
Promotion of them.

Women-only society.
Clarifying the truth of it.
The fact that no one is willing to do so.

Women-only society. Traditional acquired sedentary group society A.
Reconcile the above two in terms of their characteristics.
No one is willing to do this.

Husband and wife have the same surname.
This is the first time I've ever seen such a thing.
//
The domination of the husband over the wife.
//

To see it as.
//
The tyrannical control by the husband's mother over the husband's wife.
In fact, for the husband's wife, the avoidance of this is the true intention.
//
A reference to this.
Avoiding it.

Criticism of such a form of domination itself.
Never bring it up.

//
Husband's domination over wife.
Male domination over female.
//
Desperately trying to assert them.

Determination of family name.
Liberalization.
The fact that sedentary life-centered society E is actually advanced

in this regard.
No one knows about it.
No one knows about it, and even if they did, no one would mention it.

(5)
A system of social control by the owners of the state.
A system of social control centered on the party with the largest majority.
The perpetuation of this system.

Criticism of the system.
Tabooing of the system.

Whistle-blowing.
Regard it as a taboo.

Critic of the system. Critics of society.
Treating them as unpatriotic.

Criticism of superiors.
Making it a taboo subject.

The power of the majority.
To follow them together.

Forces of the minority.
Making fun of the existence of the minority.

(6)
The military domination of the advanced mobile life-centered society G over the acquired sedentary group society A.
Global dominance of advanced mobile life-centered society group FGH.
Their continuation.
This is the premise on which we must operate.

Treating the advanced mobile life-centered society group FGH exclusively as a superordinate.
Worship them uncritically.

Unconditional subjugation to them.

Seeing their culture as a safe, advanced, precedent.
Taking the initiative to accept its content.

Their social norms.
To regard it as a model of behavior and scripture.
To regard them as objects of faith.

To continue these actions in accordance with the laws of inertia.

(7)
Democracy.
The unrestrained praise of its content.
The introduction of its contents into their own society with the following attitude.
//
It is dogmatic.
It is coercive.
//

The memorization of its contents.
This coercion is carried out in school education.

Nevertheless, the reality of the acquired sedentary group society A is as follows

Democracy.
It is an ostensible, token social norm.
It is not functioning.
In practice, people need to operate according to the following.
//
Old, traditional, social norms.
//
If people don't follow these norms and act on their own.
If people don't follow them and act on their own, they will be expelled from the acquired sedentary group society A as social misfits.

Such is the social truth.

The people of the acquired sedentary group society A are desperately trying to cover it up.
The fact that the people of acquired sedentary group A pretend not to see it.

Their background.
Advanced mobile life-centered society group FGH.
The fact that the people of the acquired sedentary group A view their existence as a superordinate.
The people of the acquired sedentary group A are subjugated to them.

The political philosophy of the advanced mobile life-centered society group FGH.
The people of the acquired sedentary group A perceive the content as a superior idea.
The slavery of the people of the acquired sedentary group A to the content of these ideas.

The political ideology of the advanced mobile life-centered society group FGH.
The ability to understand and acquire the content itself.
The fundamental lack of these in the people of the acquired sedentary group society A.

The political philosophy of the advanced mobile life-centered society group FGH.
Its introduction into the acquired sedentary group society A.
It is superficial.
It is only apparent.

(8)
sedentary group.
Examples.
Government offices and businesses.
Schools.
Municipalities.
Family or household.

Must belong to some sedentary group as an official member.
Assurance by the sedentary group.
Backing by the sedentary group.
To obtain it.
To continue to possess it.

Emphasize the realization of this fundamentally.

Claims without such support.
Disdain and disregard of its contents.
Example.
A book published without going through a publisher.
Disdain and disregard for the content.

A social title given by a sedentary group.
Emphasis on possession.
Example.
The title of a university professor.
The title of a manager in a government office or large corporation.

Status endorsement by a sedentary group.
People who do not have them.
Their claims.
The disdain and disregard of their content.

Such sedentary groups.
That they are large and famous.
Emphasis on that.

The fact that women are treated favorably as members of the sedentary group from the beginning.

(9)
The truth within their own society.

To treat it exclusively as confidential information.

Elucidation of its contents.
To release the contents to the outside world.
To execute them.

Socially prohibiting and preventing such actions.

The person who forced them to do so.
To expel the person from the society and make him/her unable to live.
To deport the person or force him/her to commit suicide.

Their own society.
The truth.
The truth of which they will never know.

(10)
The prevailing external thought of the moment.
The influx of its contents into the interior of the nation of the acquired sedentary group society A.

The faithful following of the same.
Memorization of the latest content with a dogmatic attitude.

To regard it exclusively as the following content.
Universal truth in world society.

To teach the content exclusively to children and students who are members of the acquired sedentary group society A.

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Characteristics of the Acquired sedentary group Society

The following is a separate explanation of what the characteristics of the settled population of the Acquired sedentary group Society A are.

(1) "Emphasis on interpersonal relationships"

"Emphasis on interpersonal relationships. Connection-oriented. Being nepotistic.
The permanent residents of the acquired sedentary group society A place intrinsic importance on interpersonal relationships.
They are more interested in people than inorganic materials.
They focus on and excel at building relationships, fates, connections, and contacts.
They value human connections and bonds.
They do not form groups in political parties or other organizations based on clear goal disputes or differences in vision.
Instead, they form relationships based on personal and interpersonal relationships, such as, "I should join Mr. XX's group because he helped me with XX at that time.
These relationships become factions and academic cliques that drive society.
They are sensitive to the feelings of others, and many of them are interested in reading people's minds, psychology, and counseling.
They humanize even inorganic machines and robots as humanoids.
Their way of thinking is the same as that of girls, who are attracted to dolls and people around them from a young age and act to be liked (they are not as interested in inorganic machines and materials as boys are). That is to say.
For them, interpersonal relationships are only a means to an end and are temporary. For them, it is more important to be independent and free to move than to be connected.

(2) "Emphasis on communication"

"Emphasis on communication, discussion, and confidentiality."
The sedentary residents of acquired sedentary group society A place a heavy emphasis on communication and correspondence in order to build and maintain interpersonal relationships, such as in a corporate sedentary group.
They prefer to interact, converse, talk, and get to know the close others around them.
They prefer chatting on the phone and frequent group messaging on LINE.
They prefer to exchange letters, emails, and messages with their close friends without pauses.

They prefer to talk for a long time to maintain interpersonal relationships, even if there are no requirements.
They prefer face-to-face communication.
(VS members of the advanced mobile life-centered social group FGH: For them, communication is only a means to achieve some goal, not a goal in itself.

(3) 'Cumulative interpersonal relationships'

Interpersonal relationships are cumulative. It means that they cannot be reset. Difficult to transfer.
In the case of the permanent residents of the acquired sedentary group society A, interpersonal relationships become more and more cumulative over the generations.
They are unable to sever, reset, or initialize interpersonal relationships and connections.
They continue to maintain the relationships and connections they once made.
They do not like to casually cut off connections made in one field or area and move on to another field or area, and demand to stay in the field or area they entered once.
In their case, their friendships, schools, and workplaces tend to be determined by the first moment they enter them.
Even if they try to move to a different field or organizational group, they cannot easily enter or be accepted because they have already built up their existing interpersonal relationships in that field.
Even if they are allowed in, they are treated as newcomers with low status and position.
(vs. members of the advanced mobile life-centered social group FGH (mobile people): they can reset their interpersonal relationships easily and move on to the next new place.

(4) "Interpersonal Attachment"

Interpersonal relationships tend to be cozy and sticky. It means that they have a tendency to mix public and private life and to collude.
In the case of the permanent residents of the acquired sedentary

group society A, interpersonal relationships, once established, persist over a long period of time.
They are sticky and persistent in their interpersonal relationships.
Among them, once a conversation or sermon is started, it is prolonged and does not end well.
In the society of the acquired sedentary group, interpersonal relationships are sticky, sticky, sticky like natto, and can be called a "natto society.
In their society, interpersonal relationships are prone to collusion and collusion between public and private.
(vs. members of the advanced mobile life-centered social group FGH (mobile people): their interpersonal relationships are short-lived, bland, and simple.

(5) "Collectivism"

It means that we prefer to form groups of good friends and to use the convoy method. Involvement and joint responsibility are likely to occur.
The permanent residents of the acquired sedentary group society A try to keep everyone together.
They like to be in groups.
They like to be in groups, to act in groups, to work together.
They are collectivists.
They cannot act alone and do not like to act alone.
They want to stick together, to be together.
They form factions and bicker with each other in an attempt to become mainstream.
They are too weak to do anything on their own, but when they form a clique or a group, they instantly become big-hearted, make a lot of noise, and do unwarranted things, relying on the "power of numbers.
They allow one or a few people to be bullied in a group. They are outnumbered.
They value the sense of unity and affection within a group above all else.
They stress the importance of group unity and togetherness, such as "Let's work together as one.

They prefer to do things together in a concentrated manner.
Their society is a "convoy" society, where they prefer to herd together, hang out together, and act in a way that protects their surroundings and each other in order to ensure their safety and security.
They want everyone to be treated equally. The members of the acquired sedentary group society A have the same roots as women who like to hang out in groups of close friends to eat and use the bathroom.
When one of them does something, it is not self-contained, but is likely to become a big deal and cause a commotion, involving everyone around them.
They tend to take responsibility for their actions not only on their own, but also jointly with others in the group.
It is difficult for them to remain unaffected by their surroundings.
Members of the FGH: They value independence and self-reliance more than groups. They prefer to litigate with each other. In their case, responsibility is the result of working individually and taking it alone.)

(6) "Emphasis on Belonging"

Emphasis on belonging. Emphasizing a sense of inclusion and embrace. Preference for group self-determination.
The permanent residents of the acquired sedentary group society A place importance on belonging.
They always try to belong to some group.
They feel insecure if they do not belong to some group.
They are afraid of being excluded from the group to which they belong.
They fundamentally dislike the idea of being independent and autonomous without belonging to a group.
They despise and do not trust free people who do not belong to any group, calling them freeloaders.
They place importance on which group one has joined or belongs to.
They value the following actions. Joining. (To have joined.) Belonging. (Belonging, having belonged.) (Belonging, having belonged.) (Belonging, having belonged.) They value the name and

brand of the school or corporate sedentary group.
They value regular affiliation and being a regular member of the corporate sedentary group of the group's relatives (permanent residents). On the other hand, non-regular members (exiles) of the temporary corporate sedentary groups do not want to be included in the group, even if they are doing the same work, they do not consider them as belonging, and they set disparities in treatment.
They praise members for sacrificing themselves and working hard for the group to which they belong.
They emphasize that members should be completely absorbed in the group to which they belong, and that they should always act in unison with the group, as if they were one of the representatives of the group.
They emphasize that members move as part of the body of the group to which they belong.
They try to give the impression to the outside world that each member of the group is completely dissolved and melted, and that the group itself moves as if it had a single personality.
The group to which they belong is jealous of its members, like a wife who suspects her husband of cheating on her.
They are forced and required to devote 100% of their time, including holidays and overtime, to the group to which they belong, whether it is a company or a school.
Alternatively, members are required to spend as much time as possible in lifelong association with the group to which they belong, and to work long overtime hours. Continuous affiliation with the group is required.
If they do not show a continuous attitude of unity, sympathy, care, and devotion to the group to which they belong, they will be removed from the group by their superiors. This is the essence of the difficulty of living in a society of acquired sedentary groups.
The members are required to cut down all of their personal life to fit into the group they belong to, and to spend all of their time for the group they belong to. (Selfless devotion).
It is desirable for members to be fully included in their group, both in time and space. Belonging to a group on a permanent basis. Belonging first.
If the group cannot maintain the affiliation of its members, as in the case of corporate restructuring, the group will unilaterally terminate the relationship, and the members will be forced to leave

the group for their own reasons.
On the other hand, once a member of a group is admitted into the group, it is difficult for the group to let him or her out.
The members are required to think about the survival of the group to which they belong first and foremost, and all members of the group are required to fight for the survival of the group until the end of their lives as one.
They will fight until the end, and if that does not work, they will try to destroy the entire group to which they belong.
They prefer group suicide.
They want their affiliation with a group to be limited to that group and to end. They do not like their members to be picked up alive by other groups as prisoners of war.
They do not want members to belong to more than one group at the same time or in succession. They also try to prohibit or restrict members from doing side jobs other than the work of the group to which they belong.
They are expected to think that if the group they belong to survives, it does not matter what happens to them at its expense.
They value the willingness of the members of the group to sacrifice for the sake of the group, like a suicide mission.
The group to which they belong is a community of fate, and they demand that the members of the group share their fate with the group to the end, that "if you die, you die," and that collective self-determination be practiced.
In the acquired sedentary group society A, if a person does not get a job offer to join a corporate sedentary group at the same time he or she graduates from school (university, etc.), and if he or she does not join a corporate sedentary group as a new graduate on the designated date, he or she will be treated as a graduate who has been thrown out of the group to which he or she belongs, and will not be allowed to join any corporate sedentary group.
(discrimination against graduates). (Discrimination against graduates.)
In the acquired sedentary group society A, not only graduates but also those who change jobs have to join the next group without a break in time from the previous one. They emphasize continuous affiliation.
In the acquired sedentary group society A, if you have a period of time when you do not belong to any sedentary group, or if you have

a blank period of time in your history of belonging to a sedentary group, your credibility as a sedentary person will decrease and you will be regarded as an exile.
The permanent residents of the acquired sedentary group society A want to remain a part of the group and not be let out.
They do not like to change jobs because they see it as an ejection from their group.
They view job changes negatively, not as a way to improve their skills, but as a way to get out of the group they were in before because they did not get along with the other members, or because they got out of the group themselves.
In the acquired sedentary group society A, leaving the group one belongs to is regarded as a betrayal and a negative point, regardless of the original intention and intent, and is condemned. The more times one leaves the group of one's own volition, the lower one's social credibility becomes.
In the acquired sedentary group society A, members are required to never deviate from the rails or escalators of life prepared by the group to which they belong. As long as they do not deviate from the rails and escalators, their lives are guaranteed by the group to which they belong, the sedentary group. On the other hand, once a member has left the rails or escalators of the sedentary group, he or she is responsible for his or her own life, and the group to which he or she belongs will not be involved or help in any way. After that, they cannot expect any assistance from the sedentary group and have to manage to feed themselves.
They like to feel that they are included in the group they belong to, as if they are in their mother's womb, with the group acting as their mother.
They have an extremely strong sense of unity with the group to which they belong, and a female-dominated personality that values unity with others.
Members of the FGH: They prefer to venture independently and self-reliantly rather than belonging to any one group. They avoid the constraints that come with belonging and prefer to be free).

(7) "Emphasis on settling down"

Emphasis on Settlement Emphasis on continuity. Emphasis on experts. It means sticking to it.
The permanent residents of the Acquired sedentary group Society A prefer to settle down and take root for a long time in one place, such as the land where they live in the local sedentary group, the government office where they work, or the corporate sedentary group.
They prefer to be indigenous.
They don't like people who move out and leave, calling them traitors. They don't want to be a "changing the sedentary group".
They despise people who do not settle down, who are floating, rootless, perpetual travelers.
They don't trust people who change jobs repeatedly or don't have a permanent job in one place.
They want to settle down in one place, whether it is a residence or a workplace, and immediately start building a nest that is comfortable and intended to stay there for a long time.
They have a low center of gravity, a heavy back, a female-dominated personality that sits in one place and refuses to move from it.
They are scholars, actors, and so on, who major in one field early on, and then settle down, take root, and stay on the straight and narrow path of their specialty.
They value experts.
They value the term "continuity is strength.
They distrust and disregard those who dabble in numerous non-specialties with diverse interests, those who do not have a specialty and do not decide.
They take it for granted that they know everything about the land they have lived in for generations, or about their field of expertise, and that there is nothing they cannot answer.
They aim for a perfect score in terms of expertise.
They feel embarrassed if they don't know, can't answer a question, or if someone else can.
They try to maintain a high level of pride in themselves as experts by keeping a narrowly defined range of possible answers and being able to answer anything within that range.
They put knowing and being knowledgeable first, and focus their energy on learning and memorizing knowledge.
They value learned intellectuals and scholars.

They will not flexibly concede or change their opinions in parliamentary debates, diplomacy, or other matters, sticking to the opinions they have rooted themselves in.
They tend to think that if they give in or change their opinions, they will lose.
They refuse to engage in dialogue or deliberation that would lead to concessions, and try to miss meetings.
They may, or may not, repeatedly force a vote, as the discussions become endlessly parallel and contentious.
(vs. members of the advanced mobile life-centered social group FGH (people on the move): They value moving to new places more and more on their own rather than settling down somewhere forever. They value the ability to enter new fields, to generate new ideas and knowledge).

(8) 'Syncretism'

"Syncretism. Emphasis on uniformity, side-by-side, fads, and trends. Preference for relative evaluation. Jealousy is strong.
The permanent residents of the acquired sedentary group society A are highly synchronistic.
They value trends and cooperation.
They are sensitive to the trends around them and are swayed by them.
They try to follow major fads, such as movies and anime.
They like to be in sync.
They like to move with the trend.
They are good at looking out for each other and pulling each other's legs.
They are compelled to be together, to be side by side, to be the same without division.
They prefer to be in class or all at once.
They do not like "dropouts" who cannot keep up with their peers.
They place a lot of importance on being cooperative and attentive to their surroundings, and like the saying "the stakes are high," they gather around and bully those who lag behind and become a burden, those who are independent and do not keep pace with their surroundings.

They inherently hate freedom.
They are jealous of each other's checks and balances, and if they are going to go, they want everyone to be in the same place at the same time, not allowing one person to try to outrun the others.
They determine the performance evaluation of people and organizations relative to their surroundings, using deviation values.
They give equal consideration to everyone in all directions so that no one will be offended by them.
They are jealous and will do everything in their power to prevent others from being higher or better than them. However, as soon as another person is more than enough above them to become unreachable, they immediately start to worship and flatter that other person, treating him or her as a superior.
They are always comparing their position relative to others, other corporate sedentary groups, and desperately trying to catch up and overtake the higher-ranking others, other corporate sedentary groups, to train and improve themselves. They try to make themselves relatively superior and superior to those around them, and try to mount and dignify those below them.
This jealousy of theirs is the driving force behind the improvement of corporate performance in acquired sedentary group societies.
They want others to be equal to them in terms of results, to be the same, and to have no disparity, which results in the homogenization of society. It is a female-dominated character that seeks unity in the treatment of each other.
(VS) Members of the advanced mobile life-centered social group FGH (people on the move): They try to do what they can with their strong individuality and uniqueness, rather than being in sync with their surroundings. They put their heart and soul into creating new trends and being the first to jump on them, creating many followers.

(9) "Emphasis on synchronization - seniority and juniority system"

"Strong sense of synchronization. This means that they prefer seniority, the senior-junior system, and escalators. Aversion to overtaking and competition. Preference for descent."
The permanent residents of the Acquired sedentary group Society A

prefer to synchronize the timing of their membership in the corporate sedentary group, such as once a year.
They consider people who join the same group at the same time as their peers, and they want to be treated equally and without any disparity.
They prefer that people who join the same corporate sedentary group at the same time and in the same year are promoted in sync and that there are no gaps in promotion.
They prefer a seniority system in which they are promoted to higher and higher positions as they get older, just like riding an escalator, or a seniority system in which older and more senior people in the organization are always treated more highly than younger and more senior people.
They do not like to see each other in government offices or large corporations, where people who are in a synchronous relationship with each other are disparately ranked in terms of their positions, and they prefer that people with lower positions go out of the organization to avoid seeing each other, in the form of parachuting into outside offices. (Descent.)
They don't like it when a senior person who joined the organization before them is overtaken by a junior person who joined the organization after them in terms of promotion or something. They don't like it when a junior person overtakes a senior person. They don't like that.
They fundamentally dislike competition that involves overtaking.
They don't like it when a younger person of junior rank becomes the boss of an older person of senior rank, on both sides, as they find each other difficult to handle. This is one of the reasons why job opportunities for the elderly are limited in mid-career.
They do not like to skip grades in school or promotion in corporate sedentary groups, preferring to climb the prepared stairs one by one.
They do not like to be demoted from a position once they have climbed it.
This personality is a female-dominated personality that seeks temporal alignment and unity in their treatment of each other.
It is also a female-dominated personality that values the acquisition of precedents and knowledge to ensure personal safety, and believes that those who join a company's sedentary group first will have a greater degree of precedent accumulation and will always be

unconditionally superior.
(VS) Members of the advanced mobile life-centered social group FGH (mobile life-people): They do not care about synchronization. They take it for granted that younger people have higher positions than older people. In their case, overtaking and competition is an everyday occurrence.)

(10) "Imitation Orientation"

"A love of imitation, copying, and matching.
The sedentary inhabitants of the acquired sedentary group society A have a culture of imitation, copying, and crunching, preferring to imitate others.
They desperately try to keep up with, synchronize with, and follow the trends and fashions around them.
They do not like to go their own way, but try to fit in with their surroundings.
They fundamentally dislike individual originality, as they do not like to be the only one who does things differently.
They ensure the continuity of their sense of unity with their surroundings by imitating others around them.
The society of the acquired sedentary group is a "convoy" society that prefers to herd everyone together, fearing that they will be alone apart from their surroundings. It is a female-dominated personality that is more concerned with its own self-preservation than others.
(VS) Members of the advanced mobile life-centered social group FGH: They prefer to be unique. They prefer originality based on individual ideas.

(11) "Emphasis on harmony"

"Emphasis on harmony, togetherness, and empathy.
Societies of acquired sedentary groups prefer mutual oneness, sympathy, harmony, and concord within the group. It is a society of "harmony", a society of friendly clubs.
They prefer to be homogeneous and have the same ideas as each other, and will not tolerate disparate, heterogeneous and strong

assertions by individuals that disturb the harmony of the group.
The society of the acquired sedentary group is a society that bullies those who have outstanding ideas and behaviors that disrupt the harmony of the group by gathering together to beat them up and destroy them.
The survival of the group itself has become a self-objective for them, and they do not want to see the group break up in a quarrel.
Theirs is a society of "pandering" and "flattery," in which they adjust their behavior to the direction in which the harmony of the group is maintained.
They prefer interpersonal relationships where they can feel each other's body heat and warmth, where there is no sense of distance between each other, where there is intimacy, and where there is a lack of privacy for those close to them.
They fundamentally dislike the scientific way of going, which is to keep a distance between each other and try to see the subject person objectively and dispassionately, as their relationship with the other person is cold. It is a female-dominated personality that values mutual unity and fusion.
They tend to try to settle disputes and everything in a roundabout way.
They dislike lawsuits and trials, and try to reach a settlement.
They prefer round, round, flexible cushions in the shape of things.
They prefer amicable solutions and grand rounds.
They are unarmed and do not like conflict.
Women are born with an innate (by nature, I mean innate) They are collectivists and conformists. Both of these characteristics are of low value in the individualistic advanced mobile life-centered society group FGH, but they are major in the acquired sedentary group society A.
The fact that the national character of acquired sedentary group A is collectivist is evidence that women are strong in acquired sedentary group A.
(vs. members of FGH (mobile people): They are willing to disagree, litigate, and fight wars. It is natural for them to disagree with others.

(12) "Indifference among small groups"

"Small groups are disjointed, unrelated, uncoordinated, indifferent, vertically divided, and disagreeable to each other.
The sedentary inhabitants of the acquired sedentary group society A want to limit the scope of their social interaction to a narrow, individualized range of mutual togetherness, and create many small, mutually independent, outwardly closed groups, circles, and factions. They want to form many small, outwardly closed groups, circles, and factions that are independent of each other, such as the friendship groups generated by high school girls in their classes.
In societies with acquired sedentary groups, such as schools, corporate sedentary groups, and so on, the social groups formed by the members tend to be small, solid, and individually small and disconnected from each other.
Multiple small groups of close friends are closed, exclusive, and unfriendly to each other.
As a result, there is a lack of communication between individual small groups that are independent and isolated from each other.
The whole group and the whole organization are scattered and difficult to integrate. The whole group or organization tends to be uncontrolled and operate without relation to each other.
In central government, smaller groups take precedence over larger groups. The interests of the ministry take precedence over the interests of the nation, and there is no ministry without a bureau.
Or, in political parties, factions tend to move independently of each other, and the party as a whole lacks cohesion.
Subordinate groups of a group tend to move independently and overlapping, without trying to cooperate with each other, to the detriment of the group and society as a whole, and the negative effects of vertical division tend to occur.
In a society of acquired sedentary groups, the challenge is to mediate between such closed individual sub-groups, to communicate with each other, and somehow make them feel united with each other and have overall control.
They prefer to be told that their group, not the individual, is unique.
They do not like individuals to stand out from their surroundings, but it is good for the group to stand out as a whole, because it makes a strong statement, strengthens the image of the group, and is advantageous for self-preservation.
They are happy to be told that they are different from other groups

or countries, that they have a unique and distinctive culture.
Members of the FGH: For them, the group is temporary, discrete and irrelevant on an individual basis. They are interested in each other and try to work together dryly for their own benefit.)

(13) "The Desire to be Protected"

A strong psychological need to be protected, dependent, nurtured, pampered, and parasitized.
The sedentary residents of the acquired sedentary group society A have a strong need to be protected and to be protected because they feel a strong degree of anxiety when alone.
They are highly dependent.
They have a strong sense of dependence and are filled with a sense of indulgence.
They have a strong sense of request, belonging, and indulgence in large organizations such as government agencies and large corporations.
They are anxious to be independent on their own and want to be helped by others. They want to be helped by someone.
Or they want to be parasitic and be fed by someone else. The proverb, "If you lean on me, I will lean on you," is a clear indication of this situation.
This is one of the reasons why they prefer to join a large corporate sedentary group when looking for a job.
They are anxious about being exposed to the outside world on their own, and they want to rely on a strong country like the advanced mobile life-centered society G to protect them.
This means that they have a tendency to take advantage of those who are strong and have money (for example, they want the government to distribute as much money as possible for public works).
The personality of the members of the acquired sedentary group society A is female-dominated, as they are concerned about self-preservation and prefer to be protected and escorted in everything.
(VS) Members of the advanced mobile living-centered society group FGH (mobile people): They protect themselves. They are based on self-help.

(14) 'Authoritarianism'

Authoritarianism. It means that they do not tolerate criticism or opposition. It means that you have a tofu mentality that makes you vulnerable.
The permanent residents of the acquired sedentary group society A are vulnerable to authority and brands.
They are authoritarian.
Their culture is a culture of flattery, a culture of pandering.
In order to protect themselves, they follow and pander to those who seem to have the least authority, those who form the mainstream, or teachers and doctors who belong to institutions of intellectual authority such as universities and hospitals, calling them "sir.
They think that if they too walk behind those in authority, they will be safe and dignified.
They think that if they listen to those in authority, they will be safe and secure.
They want to seek a greater external entity that will guarantee their safety and the correctness of their decisions.
When someone looks stronger than they are, they will flatter and bow down to them, but when they look a little weaker, they will turn on them and force them to do something they don't want to do, or even blackmail them.
They are willing to wear well-recognized brand-name products to make themselves look authoritative and expensive.
They revere the cultural relics of the advanced mobile life-centered FGH powers as authoritative.
They believe as if it were a religion, and they do not allow criticism or disagreement with it.
They are willing to take on the colors of the powerful entity that has overwhelmed them. Or, they blindly follow and listen to them.
They do not tolerate talking back, criticism, or rebuttal to teachers, seniors, or others, as it would damage the mutual sense of unity and severely damage the prestige of the person being criticized, forcing absolute obedience. They have a tofu mentality that makes them vulnerable and easily hurt by criticism. It is a female-dominated personality in that they try to lean on authority for their own

protection.
(VS members of the advanced mobile life-centered social group FGH (mobile life-people): they prefer to shield themselves from authority and seek and exercise freedom of criticism and dissent.

(15) 'Risk aversion'

High sense of insecurity. Being regressive. Avoidance of risk and challenge. Lack of originality.
The permanent residents of the acquired sedentary group society A are safety-first, self-preservation-first, highly anxious, timid, and regressive.
They are not adventurous.
They do not like to venture.
They are afraid of failure and do not tolerate it.
They are unable to do anything without precedent.
They lack originality.
In the humanities and social sciences, for example, they only follow the advanced mobile life-centered society group FGH theory.
They lack the will to overcome the existing theories and create new ones.
They have too much power to assimilate and integrate with existing theories.
They are reluctant to get involved in unknown fields because they are afraid of what mistakes they might make.
They think it is safer to follow the pioneers of advanced mobile life-centered societies (FGH) instead of taking the lead.
They don't want to do anything dangerous, risky, or new and unknown.
They do not want to be guinea pigs.
They don't like to be first, which is more dangerous and windy, so they try to be second, which is safer and easier.
They would rather be a follower who just needs to be followed than a harder leader who needs to lead everyone ahead of him.
Deep down, they hate challenges.
Once an acquired sedentary group society fails, it is difficult to fight back and try again.
In the acquired sedentary group society A, if you fail to enter a large company or a sedentary group as a new graduate, you will be

treated as a graduate and you will never be able to enter again.
The yoke of backwardness, in which the science and technology of the acquired sedentary group society A always lags behind that of the advanced mobile lifestyle-centered society group FGH, is related to femininity, such as high anxiety, safety orientation, regressiveness, and precedent orientation, and is evidence of the strength of women in the acquired sedentary group society A.
Members of FGH (mobile people): They are not concerned with safety and self-preservation, but are willing to take risks. They are highly creative.

(16) "Precedent Orientation"

"Precedent, tradition, and railroading. They are good at making small improvements and refining precedents. Tight senior-senior relationship.
The permanent residents of the Acquired sedentary group A society are skilled at rapid learning, digestion, and absorption of knowledge and know-how that serve as precedents.
The acquired sedentary group A has a track record of successfully absorbing and learning new knowledge from the advanced mobile lifestyle-centered society group FGH, such as during the Meiji Restoration, and quickly making it their own.
They are always eager to learn the knowledge and know-how of the precedents at schools, cram schools, and prep schools.
In their society, hierarchical relationships are determined according to the degree to which they have accumulated precedents and traditions.
In their society, the more precedents and traditions they have, the higher up they are in the group or organization.
Among them, seniority and senior-junior relationships are tight.
In their society, old-timers like the bureau are domineering in the group or organization.
In their society, bullying of newcomers is commonplace, and the status of newcomers in any organization is low. Such social relations are similar to those between a wife and mother-in-law at home. (In terms of the degree of mastery of family customs, the mother-in-law is the senior, the daughter-in-law the junior, and the newcomer the junior.

In their society, those who possess knowledge and skills that set precedents are considered to be superior without reason, while originality, which is considered to be more abundant in young newcomers, is not valued.
In order to put safety first and avoid going down unknown and dangerous paths, one must have a wealth of experiential knowledge that can serve as a precedent for the actions to be taken. Those with more seniority have more experiential knowledge to serve as precedents.
They are skilled at absorbing and learning from original precedents that have already been achieved by others before them, steadily making small improvements, refining them, and making them competitive, so that they can surpass, compete with, and overthrow the originals.
They prefer to follow a set path in life and do not welcome or fear going off the rails.
Such a personality is female-dominated in that they avoid unknown dangers and try to follow only the path of precedent.
(vs. members of the advanced mobile life-centered social group FGH (mobile life-people): they do not stick to precedents and traditions, but actively disrupt and criticize them in order to create new knowledge on their own and spread it universally.

(17) "Backward and status quo"

(17-1) "Traditional, feudal, and backward in thinking.
(17-2) "They like no competition, no wind, no stagnation, no status quo (vested interests, etc.). They prefer constancy. (17-2) "They like no competition, no wind, no stagnation, no status quo.
(17-3) "They resist the influx of advanced ideas from outside, but once they break through, they accept them, but return to the status quo when the influx stops.
In their society, the old people like mother-in-law and bureau are great and the newcomers cannot surpass the old people.
They are bound by old traditions and are obsessed with precedent, tradition, and the status quo.
They crush any new attempts at internal progress within the group as dangerous. This can be described by the term "mother-in-law

guts.
They do not like competition in which the newcomers may overtake the oldcomers, and they try to protect the existing peaceful order.
They do not like to be disturbed, preferring windlessness, calm, stagnation, and quietness.
They prefer constancy and maintenance of vested interests.
They resist the influx of new foreign cultures, but when they are overwhelmed or overwhelmed, they accept and follow them unconditionally.
They are wary of the arrival of advanced mobile life-centered societies such as FGH and other progressive cultures and institutions from the outside, viewing it as the arrival of the Black Ships and resisting them with expulsion.
When the outside culture finally overwhelms and breaks through, they almost blindly follow and swallow the progressive ideas as if they had turned their back on them.
They will unconditionally and uncritically follow, adopt, imitate, and make minor improvements to new and progressive ideas, ideas, and products that come from outside, like the iPhone, that are dominant and irresistible and that they cannot create on their own.
They boast of their initiative and the results of their adoption to the people around them.
They resist the intrusion of external (and I mean "advanced") ideas.
Resisting the entry of ideas, but accepting and swallowing them once they break through, is similar to the fertilization relationship between a male-dominated sperm and a female-dominated egg.
(Egg-like behavioral style. Advanced mobile life-centered society group FGH-like = sperm-like. Specific to the acquired sedentary group society A = oocyte.
But.
They stop being so progressive, new, and competitive only during the existence and influx of predominantly new ideas from outside and the need to deal with them.
When the influx of new ideas from the outside ceases, they return to their original calm, status quo, vested interest mentality.
They prefer things that are constant and enduring, like the system of social control by the owners of the state.
They are averse to change. The essence of delay and feudalism, as seen in the acquired sedentary group society A compared to the progressive advanced mobile life-centered group FGH society, lies

in the maternal nature of women, who try to avoid dangers and challenges and stick to the safe precedent.
(vs. members of the advanced mobile life-centered social group FGH (mobile people): they are advanced in thinking, untrammeled by tradition. They like competition and change. They actively welcome and try to develop advanced ideas from the outside from the beginning.

(18) "Emphasis on shame, vanity"

"Emphasis on shame and vanity. There are two sides to socializing. Hiding internal problems from the outside world. Preference for niceties and rhetoric. Silence in official and public statements.
The permanent residents of the Acquired sedentary group Society A have a "culture of shame," which means that they are very concerned about the way others look at and evaluate them.
They are very concerned about how they are perceived by others, and take care of themselves and put on an act in order to be perceived as good or superior.
They are all-rounders and try their best to make a good impression on the country around them.
They are concerned about what others think of them and whether or not they are liked.
They flatter and play nice so that they will be liked by others.
They are busy being attentive and improving their outward appearance in order to make a good impression on their surroundings. They have two sides to their interpersonal relationships, with the outward side exposed to the outside world and the inward side closed off to the inside world.
They are very concerned about appearances and physical appearance.
They are always curious about what others think of them.
They have a strong sense that others are watching them.
They behave in a vain manner, assuming the gaze of others. It is a "culture of vainglory.
They are self-conscious about how they appear to others. Women are more likely to wear makeup and check their clothes based on the assumption that others will look at them.
They desperately try to hide from the outside world that they and

their group have internal problems.
They try to pretend that there are no problems.
They try to look good.
They try to be good to the outside world.
They try to be "pretentious.
They fear more than anything else that bad rumors about them will spread and cause a stir. Women are more likely to hide their problems and manipulate their impressions in order to make themselves look good and be accepted externally.
They prefer to use sensual, beautiful, pleasing rhetoric and slogans.
They are too embarrassed to speak out in a crowded place, to attract everyone's attention, to be laughed at, and to worry about what others will think.
They are shy.
They can speak up in private small groups.
Members of the FGH: They do not mind being seen and do what they think is right without shame or embarrassment. They value internal privacy for security reasons, but are willing to present information openly. They are controversial when they speak out of their teeth in public.)
In relation to the culture of sin and shame, as advocated by R.Benedict in "The Chrysanthemum and the Sword", the following is true
That men are the "gender of sin. They feel guilty for doing something wrong and take action to make amends, even if no one sees them. Men are dry in that they feel guilt alone, independent of what is going on around them, and this is the foundation of the culture of guilt (masculine culture).
Women are the "gender of shame. Women are wet in the sense that whether they feel guilt or not depends on whether people around them are looking at them or not, as in the saying, "It's not scary to cross a red light together. Women have a strong sense of being "watched" by others, and prefer makeup, clothing, and fashion that are self-promotion based on the gaze of others.
The reason why the acquired sedentary group society A became a society based on the "culture of shame" is because the "gender of shame = women" dominates the foundation of the society.

(19) "Emphasis on care and attention"

"Emphasis on care and attentiveness. It means being reserved, withdrawn, and isolated.
The permanent residents of the Acquired sedentary group Society A place great importance on being emotionally attentive and considerate to others around them.
They place great importance on treating those around them with warmth and compassion.
They seek to realize a society filled with warmth.
They tend to withdraw and isolate themselves from others, avoiding negotiations with their surroundings on an individual and family basis, because they are too reserved to bother others around them.
Their society is weak in social integration.
They tend to lead to an unconnected society. Women are better at paying close attention to their surroundings.
(vs. members of the advanced mobile-centered society group FGH (mobile people): They prefer direct speech and lack consideration and care. They do not hold back and are outspoken. They negotiate aggressively.

(20) "Emphasis on Misogi"

"Emphasis on purification. It means that they like to do misogi, rinse off, and total replacement.
The permanent residents of the acquired sedentary group society A like to wash and cleanse their bodies and minds.
They hate dirt and impurity.
They like to be clean and neat.
They like clear water in rivers and streams.
They are very particular about etiquette to make sure that others do not smell their breath.
They are very concerned about whether or not their (others') dirt and impurities will be passed on to others (or to them), whether or not it will be contagious, or whether or not it will affect them.
They like to wash their hair and body in order to give others a good impression of themselves as clean, pure, and untainted.
They like to do misogi (purification ceremony) in which they think they have washed away the dirt and impurities of their bodies and minds by bathing in a clean stream of water.
They like to take a bath.

They want to "let bygones be bygones" and be done with it.
They like to wear white, clean clothes for Shinto rituals, like miko costumes for New Year's.
Their way of thinking is the same as that of junior high school girls who are so self-conscious about the dirt on their bodies that they have to repeatedly shower and shampoo themselves every morning.
In order to protect themselves (in the feminine sense) from each other, they prefer to live in close quarters with each other in a convoy, in a sense of togetherness.
They are therefore sensitive to the contamination of others' (their own) bodies in the vicinity of each other, lest it get on them or infect them.
They are susceptible to new introductions.
They are easily influenced by the culture of a new force that comes in from outside with overwhelming power, or by the culture of an emerging force from within the country that has succeeded in creating a new innovation.
They would easily throw away the ancient cultural relics that they had supposedly cherished for two or three bundles of money, replacing them with new ones in total.
The worship of cultural relics and the abolition of Buddhism in the early Meiji era and the introduction of the iPhone by Apple's corporate settlers are good examples of this.
Each one of them tries desperately to follow the new powerful culture created by the new authority and charisma, so that they will not be the only one to miss out.
In their society, there is a phenomenon in which the entire society simultaneously switches to the new culture and sheds its old shell.
Each one of them is sensitive to what is going on around them, and they are desperate to keep up and not be left out.
They also try to protect themselves by adapting themselves to the powerful. These are all female-dominated characteristics.
Members of the FGH (mobile people): They are more tolerant of dirt and shower less often. They are tolerant of dirt, shower less, and do not discard old, more original ideas when new ones are introduced. They allow each other to go their own way.

(21) "Avoiding Responsibility"

It means to avoid responsibility. It means to stop, avoid, or postpone decisions and judgments. To be irresponsible. Preferring to act anonymously.
The permanent residents of the acquired sedentary group society A have a strong tendency to avoid responsibility and shift blame.
They don't want to take responsibility for their actions alone, so they try to reduce the risk per person by making everyone jointly responsible.
This can be seen in the popular saying, "If we all cross the red light, there is nothing to be afraid of," or in the fact that people think they have taken responsibility for the defeat in the Pacific War by doing "total repentance.
By doing so, they can avoid the danger of being held responsible for their failure. (Example. The loss of social life. That they can avoid it.
They are good at creating escape routes so that they can evade responsibility, either by being as vague and iridescent as possible in their decisions, or by being unclear about where responsibility lies.
They avoid, suspend, or withhold making decisions or judgments that involve responsibility in the first place.
They do not make decisions on their own, but let someone else do it for them.
They leave the decision to someone else who can take responsibility and wait until that decision is made, ignoring the subject of the decision.
By letting others make decisions for them, they place the responsibility of decision-making on those who do.
Since they are held accountable for their actions if they move voluntarily, they do not move voluntarily and wait for someone else to be the guinea pig.
They do not want to take responsibility for their own actions, so they want someone to lead them to take responsibility for their actions.
They postpone decisions, determinations.
They are irresponsible.
They do not want to be held accountable for their actions because there will be evidence that they did it.
They want to remain anonymous because they are afraid that others will identify who they are.
They don't like to have evidence left behind.

They do not like to show their personal information, their real names, or their faces on social networking sites.
They prefer to make excuses to escape responsibility instead of taking responsibility for their mistakes. This is a female-dominated personality that is easily exempted from taking responsibility in society.
(vs. advanced mobile life-centered social group FGH members (mobile life-folk): They cannot avoid responsibility because of their basic individual behavior. They are quick to make decisions and judgments. They have a sense of responsibility. They prefer to use their real names and show their faces.

(22) "Emphasis on nurturing"

"Emphasis on affection, nurturing, and compassion.
Settled residents of the acquired sedentary group society A place importance on being adored and nurtured by superiors within the group to which they belong, which is deeply embedded in their core.
As seen in the case of the military officers of the former acquired sedentary group society A, even if they make a mistake, they do not take responsibility for it, but try to cover it up and make it easy for others.
They are unable to dismiss the person who made the mistake coldly and want to show mercy.
They are less likely to be punished for extenuating circumstances.
They are female-dominated in that they dislike cold-heartedness and prefer emotional responses.
They show favoritism to cute subordinates and students.
They are cold-hearted, meritocratic, and have no tolerance for failure.

(23) 'Emphasis on prior agreement'

"Emphasis on prior agreement. It is difficult to change the flow or policy once it has been agreed. It means that we try to move forward with inertia.
The permanent residents of the acquired sedentary group society A

prefer to discuss confidentially with other interested parties in order to determine a compromise, or a point of agreement in advance.
They prefer to discuss and negotiate in advance with the people concerned.
If you try to talk to them about something new without getting their prior agreement, they will reject it.
They don't like impromptu public discussions in the Diet or other places, and prefer to negotiate and build consensus with stakeholders behind closed doors in advance.
It is a female-dominated personality that prefers to make peace with each other by getting each other's consent and approval beforehand.
For them, it is fundamentally difficult to change or overturn the content, policy, or course of events that have already been agreed upon and decided upon by everyone.
In the Pacific War, they could not change their policy even if the analysis showed that the situation would be unfavorable, because the leaders had already agreed to go to war.
They would retroactively adjust the numbers in favor of the policy once it was decided.
Once they have decided on a course of action, they will continue to move in that direction by force of inertia, even if it causes inconvenience.
This is a female-dominated personality that is afraid of artificially destroying the sense of unity and friendship that has been formed through consensus.
Members of the FGH: They prefer to build consensus through real-time discussions. They make policy changes quickly and boldly.

(24) "Fear of Failure"

"Pride (the degree to which one values looking good) is high. It means they have a fear of failure.
The permanent residents of the acquired sedentary group society A have a high degree of pride (i.e., they try to look good in front of everyone). This means that they have a high level of pride.
They fear more than anything else that they will fail and their pride will be hurt in front of everyone. This is most evident in English and other language classes.
When they see others make mistakes, they make fun of them and

attack them, slam them, talk about them behind their backs, and talk about them.
They are actually afraid that they will fail in public.
They can't tolerate failure as something routine that anyone might do. Once they fail, they are socially denied the opportunity to get back up again.
They incessantly blame the failures as the object of their daily exasperation.
In order to avoid repeated failures through trial and error, they look around for examples of successes, and when they find one, they imitate it en masse.
As soon as they find one, they imitate it at once. They take that successful case as the ultimate right answer, the inviolable object of their faith, and work hard to improve it.
They immediately scold anyone who deviates even a little from it as having made an error or mistake. This is a female-dominated personality that sees itself as important and noble and does not want to see even the slightest damage done to itself.
Members of the FGH: They are not afraid of failure. They are proud that they are capable.)

(25) "Closed and exclusive"

"Closed and exclusive. A strong sense of inside and outside. Having an entrance exam. Preferring to hire blank sheets of paper. Inward-looking thinking. A strong sense of entrapment. Inward flexibility and consideration. Trying to do things on their own.
The permanent residents of acquired sedentary group society A are closed and exclusive in the social groups they form.
They make a strict distinction between the inside and the outside of the group and close the door to strangers. For example, in the central government and large corporations, most of the recruitment opportunities for members are for new graduates. These organizations open their doors only to young people who are blank slates and have not yet been stained by the colors (customs, organizational culture, etc.) of any social group, and close the door to full-fledged mid-career recruitment.
This means that they are firmly united against other groups within their own group (the "inner circle"), which retains its purity of

blood, and that they have strings of connections within.
Their society is an insular society that is tightly knit only within itself, with no outsiders allowed in.
They try to stick together only with their inner circle, with whom they are close and with whom they feel safe in their relationships.
They are very cold to strangers.
They lack openness.
They are preoccupied with internal conversations and socializing, and have little interest in the outside world.
They are inward-looking in their thinking. This is the prototype of a close knit group of junior high school and high school girls.
They appeal to the outside world to show how well they get along in their inner circle.
They insidiously bully and discriminate against members of the inner circle who do not belong to them, so that the outside world does not understand.
Their society is structured in such a way that there is nowhere else to go if they are ostracized from the inner circle or from the sedentary group. Therefore, they are all desperate to avoid being ostracized, and take care of other group members.
In their society, once you join a group, you are expected to stay in it until you are no longer needed due to retirement or restructuring. (They demand that you don't cheat on them.)
In their society, there is no freedom of changing sedentary groups. When they leave the sedentary group, they are considered traitors to the sedentary group, and even if they try to join another sedentary group, they are often not trusted and not allowed to join because they are thought to have had poor interpersonal relationships in the previous sedentary group. As the number of changing sedentary groups increases, the reputation as a permanent resident decreases. In addition, if there is a gap of time after leaving the sedentary group where they do not belong to any sedentary group for a while, the air of being a settled person fades away and they are viewed as just vagrants, their reputation as a settled person decreases, and it becomes difficult to find a new sedentary group.
They think that strangers are unsafe because they behave differently and they don't know what they are thinking. Or, they think that strangers are not safe because they are afraid that if they get together with them, they will be able to disturb the customs and manners of the group to which they belong.

They bully and force mid-career hires to be treated with the same humiliation as newcomers.
They try to keep outsiders out in the first place by allowing them to touch their organizations only temporarily and partially, like members of a temporary corporate sedentary group. In this case, the female-dominated concern that the tolerance of strangers will have a negative impact on their own preservation is a factor in creating a closed climate.
This closedness is similar to women's preference for maintaining a sense of unity with others, in that they prevent strangers from entering in order to maintain a sense of unity within the group to which they belong.
In their society, people have a "sense of inside and outside," thinking that everything has an inside and an outside.
They, then, emphasize the sense of "entering" (entrance), which is the transition from outside to inside.
They try to get into everything, to be let in. The sense of "entering" arises only when the other person or object is closed.
The fact that members of acquired sedentary group A and women insist on "entering" in any way is an indication of the closed nature of the society or group (in an open society such as the advanced mobile life-centered group FGH, people's "sense of inside/outside" and "sense of entering" are considered to be weak). This is because
They seek entrance exams for all things that are hard to enter.
For them, the purpose of life is to enter any closed space (civil servants, big companies, prestigious schools, etc.) that has a richer and more nutritious inner reality than the outside, which can be compared to an egg.
Their society is structured in such a way that if a person is allowed in, he or she is privileged and feels rich. (Examples of being included. To be a member, to blend in, to become one.
They tend to brag about their inclusion to the people around them.
Their society allows only those who are white and innocent to join.
They do not like to recruit colored people. (Colored means that you have been a member of some other group for a long time.
Their society prefers the white, blank hiring of new graduates who wear white attire as brides, or who are not colored by a particular organization in corporate sedentary groups or government offices.
In their society, if you don't show an attitude that you are going to remain in a state of innocence without any color, or if you don't

show an attitude that you are going to break up all the colors you have been wearing (once you die socially) and start from scratch with the new colors of the organization you belong to, you will not be accepted into the group (corporate sedentary group, government office, bride's family...).
They emphasize that the newcomer should not disturb the existing colors of the group, and should harmonize and integrate with the existing colors of the group.
They assume that the darker color attached is the senior and the lighter one is the junior.
They believe that the longer they stay in a group, the darker the color they become, and the more difficult it becomes for them to move to another group.
They want to set up strict entrance exams for outsiders to join the group, such as school entrance exams or exams to join corporate sedentary groups in companies and government offices.
In their society, it is very difficult to be admitted into the group. It is possible.
They have a flexible, accommodating, and considerate attitude toward their close relatives and insiders in government offices and elsewhere, and a rigid and unconcerned attitude toward outsiders that is rigid and unconcerned with convenience.
They disclose their true feelings and opinions (true feelings) only to their close relatives.
To outsiders, they show only their apparent, superficial feelings and opinions (tatemae).
They are not interested in the outside world, such as the outside of the country or the outside of the corporate sedentary group, and are only interested in the inside of their group.
In their society, there is a strong sense of stagnation.
In their society, there is a strong feeling of being trapped in the group, of not being able to get out.
They try to get everything done on their own (within their own group) instead of relying on outside sources, such as procurement of human resources.
They don't leave it to other groups, they try to do it on their own.
In their society, organizations and outputs with similar content tend to be duplicated and generated in different countries (the dual administration of kindergartens by the Ministry of Education, Culture, Sports, Science and Technology and nursery schools by the

Ministry of Health, Labor and Welfare is an example of this). This is because
They see other groups as rivals and do not want to rely on them (because they are closed to each other, they cannot rely on each other). They try to be self-sufficient and self-sufficient within their own group.
They prefer all-in-one models of home appliances, cell phones, and so on, with all their functions.
They are indifferent to external developments, other than those that intrude on their territory, thinking that they don't care what happens. They are indifferent to any external developments except those that intrude into their territory, such as when they find out that the US military aircraft conducting exercise flights are not flying in their airspace.
They are thoroughly indifferent and cold to the existence of other people or groups other than those who directly invade their territory or airspace. Or, when they pay taxes, from their corporate sedentary groups or households, to the state or other entities, they think that the contribution has been made outside of their jurisdiction and are indifferent to how it is spent.
Members of FGHs (mobile people): They are open-minded. They do not have much distinction between inside and outside because they are in an open space. For them, moving in and out is an everyday occurrence. They are good at outsourcing, buying and selling.

(26) "Passive"

"highly passive. The subject of action is unclear. Lack of initiative. Seeking the lead of others. A preference for stillness and immobility.
The residents of the acquired sedentary group society A are passive in the actions they take. This means that they are passive.
They do not actively take action on their own, but postpone decision-making and take action only when they are "forced" to do so by their surroundings or by external pressure from abroad.
In this way, they are dragged into decision-making by those around them.
They lack autonomy.
They are regressive.

They prefer a state of stillness and immobility, as seen in the belief in "Ohfudo-san.
They evade responsibility, claiming that they are not the cause of their actions. The root of this is the same as in relationships between men and women, where men almost always take the lead in marriage proposals and approaches to sex.
They have no initiative.
Their culture is a culture of waiting.
They don't take initiative, they want someone else to do it for them.
They do not clarify the subject of the action in order to avoid clarifying who is responsible for the action.
They express themselves by omitting the subject.
By not clarifying the subject, they appeal to the strength of unity and synchronization with the surroundings, psychological calm, harmony, and the comfort of stillness.
(VS) Members of the advanced mobile life-centered social group FGH (people on the move): They are active. They have a clear subject of action and are proactive. They are willing to lead others. They like to move around.

(27) "Emphasis on Mutual Surveillance"

"Emphasis on Mutual Surveillance. They like to spread gossip about others. Lack of privacy.
The sedentary residents of the Acquired Sedentary Group Society A have a high degree of mutual surveillance.
They are busy checking each other and others around them to see what they are doing.
They have no privacy.
They like to spread rumors and talk about others behind their backs.
They like to tip off authority figures and authorities. They like to tip off authority figures and authorities (such as in a school classroom, "Teacher, Mr. XX is doing XX behind your back!).
They are constantly looking out for themselves and trying to stay in a safe zone so that they will not be the subject of such rumors and insinuations.
Members of the FGH: They are indifferent to what others are doing. They are busy with their own affairs. They value their privacy.

(28) "Indirect Response"

"Responses are indirect, soft, and distant.
The sedentary residents of the acquired sedentary group society A are indirect and insidious in their responses.
In order to maintain a sense of mutual unity and harmony as much as possible, they do not like to be direct and explicit in their criticism of others.
They do not express their opinions out loud or directly to others, but try to convey them through heart-to-heart communication.
They prefer indirect and far-fetched expressions in an attempt to soften their expressions.
They criticize others who do not realize the true meaning of such indirect expressions, calling them dull, ignoring them, and bullying and being mean to them in various ways that are difficult for others to understand behind their backs.
They have a soft but insidious way of closing one's neck with cotton wool.
They pull others down in an indirect and insidious way, without telling them directly.
(vs. members of advanced mobile FGH: They are direct and hard in their responses and words. They advise directly.

(29) 'Local'

"Responses are shortsighted, ad hoc, individual, and local.
The permanent residents of the acquired sedentary group society A are myopic and ad hoc in their responses.
They pay attention exclusively to their immediate surroundings and to matters that are immediate in time.
They lack the long-term, far-reaching planning and perspective to control the future and the world at large.
They pay attention only to what is going on around them.
They tend to get caught up in their own narrow, individual cases and interests, and tend to have a localized view of things.
They are prone to the discourse of "~'s theory is not correct because it is different from mine" ("~'s theory is not correct because it does

not apply to a percentage of the whole, or because it is logically ~"). That's what I mean.
They are self-centered and blind to their surroundings.
They are not good at making decisions with a bird's eye view of the whole.
They push individual interests without considering the overall benefit, such as acquiring land for roads.
(vs. members of the advanced mobile life-centered social group FGH (Mobile People): they are long-term, deliberate, and universal in their responses.

(30) 'Emotional'

'The response is hysterical, emotional, and unscientific. It means to react emotionally.
The sedentary residents of the acquired sedentary group society A are hysterical, emotional, and affective in the responses they take.
They are not able to calmly analyze the stimuli from others.
They are unable to analyze the stimulus calmly. (Such as the attack on Pearl Harbor during the Pacific War.
They act based on whether or not they feel a sense of unity with the other person, and on their likes and dislikes.
They are unable to confront their opponents in an objective manner, and respond by exposing their emotional likes and dislikes.
They are unable to confront others in an objective manner and respond to them with their emotional likes and dislikes.
They value a sense of unity with the object, cannot see things from a distance, and have a non-objective view of things.
They dislike the science of looking at things and situations calmly and objectively, and prefer to wield theories of mentality, perseverance, and hard work, believing that nothing is impossible if you put your mind to it and work hard.
They prefer the passionate guidance of teachers.
They hold strong subjective and emotional attachments and obsessions to objects that should be evaluated dispassionately, such as academic theories, and react emotionally when criticized by others.
(VS members of the advanced mobile life-centered social group FGH (mobile life-people): they are calm, objective, and scientific in their

responses.

(31) 'Small scale'

'Small scale. It means being high definition.
The settled inhabitants of the Acquired sedentary group Society A are small in scale in what they do.
They have an unparalleled advantage in matters that require high definition and precision, such as the design and assembly of small precision parts, which require fine tuning and attention to detail.
Their society is producing young people one after the other who have adapted to the demands of university entrance exams and other tests that require a detailed perspective that picks the right corners.
They are good at creating small, weak, soft, "cute", yet sexy and "moe" beings in anime and comics.
They are not good at writing grand epics that sweep across the sky and earth, preferring to write about small, condensed, boxyard-like worlds, like haiku. Women prefer and are better at creating small, pretty things.
(vs. members of the advanced mobile life-centered social group FGH (mobile life-people): they are big-scaled, not sensitive to details, and can be sketchy.

(32) "High-density orientation"

"a preference for high density, cramming, and concentration.
The sedentary residents of the acquired sedentary group society A prefer high density, cramming, and concentration.
They try to pack as much space as possible in their personal space.
They hate space.
They take crowded trains for granted.
They like to pack sushi and food in heavy boxes.
They emphasize the cramming of knowledge into children in education.
They prefer to concentrate in Tokyo and other metropolitan areas.
Women prefer overcrowding more than men.
(VS) Members of the advanced mobile life-centered social group

FGH (mobile people): They prefer low density, spatial space, freedom, and availability. They prefer to be dispersed, spread out.

(33) "Emphasis on rigor"

"Rigor, being precise.
The permanent residents of acquired sedentary group society A prefer to be strict, exact, and rigorous.
The societies, governments, and corporations of Acquired sedentary group A are much stricter (i.e., strict and exacting) than international standards, such as in the licensing of pharmaceuticals. This means that they tend to conduct checkpoints and set inspection values.
They think that in order to be safer and more secure, they have to be more stringent in their inspections. If there seems to be even the slightest risk, they get very anxious. Or, they don't want to take responsibility for the risk when it happens because the test values were not set properly. This is the result of the female-dominated psychology of responsibility avoidance, which demands excessively that there be no mistakes, faults, gaps, or points to deduct. It has the same root as that of a mother-in-law who is very particular about what her daughter-in-law does and scolds her with strict checks. It can be called the mother-in-law mentality.
They like to be precise.
They are incredibly precise with regard to time. They are especially strict about being on time for the start of the school day, especially in the corporate sedentary groups, and they will strongly criticize you if you are even a minute late.
They value punctuality and punctuality.
In their society, it is taken for granted that trains leave on time even during rush hour. For example, buses in the Tokyo metropolitan area are equipped with radio-controlled clocks that do not deviate by even one second, so it is normal for buses to depart at exactly 00 seconds before the departure time. In addition, TV news programs and other programs are made up on a second-by-second schedule.
(VS) Members of the advanced mobile life-centered society group, FGH: They insist on logical precision and rigor, like computer CPU design. It is a paternalistic precision and rigor orientation).

(34) 'Point reductionism'

It is a paternalistic accuracy and rigor orientation.
The sedentary residents of the acquired sedentary group society A regard it as self-evident from the beginning that there is a right answer to things, a perfect, complete state.
They try to do only what is considered the right answer.
They insist on correct and uncritical arguments.
They are afraid of being wrong.
They try to be perfect, to get a perfect score on a test or something.
They are afraid of being flawed, and they don't want to be flawed.
They try to judge people and things by how far down they are from the perfect, unscathed state.
They operate on the principle of subtraction, where they evaluate people and things by subtracting from the perfect score.
They value safety and the absence of flaws.
They are quick to give a negative evaluation when there is a flaw or shortcoming that cannot be overlooked, even if the subject of the evaluation has a notable merit.
They practice hard to get as close to perfection as possible.
When things go wrong or the right answer is not immediately apparent, they become lost, scared, and confused. They don't want to go any further, they want to go right back the way they came.
They see the established theory as the right one as a precedent to be mastered, and they work hard to learn its secrets. This is based on the female-dominated psychology of self-preservation, which seeks to master only the correct and guaranteed path in search of the secrets.
They are afraid of even the slightest damage to their minds or their possessions.
They try to take all possible and perfect measures to prevent scratches on the LCD of the smartphone they bought with protective cases and sheets.
They like to wash and polish their cars to make them shine without a scratch.
They tend to be withdrawn, avoiding interaction with others and interpersonal relationships that may damage their own mind, so as not to cause psychological damage to themselves. This is a female-dominated psychology that dislikes negative actions for their own self-preservation, such as hurting themselves or their loved ones.

(VS) Members of the advanced mobile FGH: They are point-scoring people who are more willing to see and appreciate the strengths of others than their weaknesses and try to take advantage of them. Even if they find difficulties, they will adopt them if the advantages outweigh them.

(35) "Management Control Principle"

"Administrative Controlism." "Management and Control Principle."
"Prefer unified and simultaneous actions. Preference for checks and balances and long hours of restraint. It is a sin to take time off. They do not allow free movement.
In the society of an acquired sedentary group, those who belong to the group, etc., are required to work in unison.
In their society, individuals are not allowed to act freely within the group.
They like to manage, control, tighten, and bind their members through education and other means.
They assume that an individual's attempt to act freely is selfish, and they try to constrain and limit it.
They take personal responsibility for acting outside the group, and even if the person who acted out of line asks for help, they coldly shun the person for acting selfishly and do not help.
They do not recognize the achievements of individuals who do not belong to a group or who act independently, treating them as a lower rank. They do not recognize the achievements of individuals who do not belong to a group, unless they belong to a group and have achieved them through that group. Or, they do not accept the content unless it has been edited by a certain authoritative group.
They like to be in charge at school or in group activities, to act in unison, to wear matching uniforms and badges.
They like to obtain and exercise permission and authority in government offices and other places where they can freely permit or prohibit others' actions.
They are jealous of the freedom of others around them to behave as they wish, and they want to restrict, check, and cripple the behavior of others by restraining them for long periods of time.
They consider taking time off as a bad thing and glorify long working hours and long overtime. They blame one person for

leaving work early, saying that it is wrong for one person to leave when everyone else is working hard.
They are afraid of being given freedom because they are at a loss as to how to act.
Deep down, they want to be inconvenienced, to be told what to do, to conform their behavior to others. This is the slave mentality.
This is a female-dominated personality that values the sense of unity that is created among group members by being controlled, a sense of unity with those around them.
(VS) Members of the advanced mobile life-centered social group FGH (mobile people): They prefer discrete individual behavior. They limit management control by others. They allow free movement.

(36) "Emphasis on obedience"

"Emphasis on Obedience. It means being obedient.
The sedentary residents of the acquired sedentary group society A prefer to be superior and submissive.
They value the sense of unity between superiors and subordinates. They dislike the raising of words by subordinates to superiors that undermine the sense of unity between superiors and subordinates. They prefer people who listen to their superiors without objection, who obey their superiors' orders sincerely, faithfully, and faithfully, who follow their superiors' instructions, and who act on their superiors' will voluntarily.
They try to obey and follow their superiors honestly. This means that they try to accept their superiors and act in a way that does not rebel against their superiors. Trying to be disciplined by superiors. It means that they are beholden to the powerful.
They try to follow the rules set by the government or other higher authority. It is a female-dominated personality that values the sense of unity that is created between superiors and subordinates, a sense of mutual unity.
They are wary of people who rebel against their superiors, or have rebelled in the past, and do not discriminate against them or try to include them in their ranks. (Christians in the Acquired sedentary group Society A, members of the Acquired sedentary group Society A Communist Party, members of trade union organizations, etc.)

Ideally, their social attitude is "love from above and love from below. In reality, however, their social attitude is "flattering the superior and oppressing the inferior" (flattering the superior and oppressing the inferior). They are prone to this. They are prone to do so.
(vs. members of the advanced mobile life-centered social group FGH (mobile life-people): they prefer rebellion, defiance, dissent, and their own way.

(37) "All-inclusive"

It means that they prefer to be "all-around, all-in-one, all-around, all-around.
The sedentary residents of the acquired sedentary group society A prefer the all-inclusive style.
They do not like to be biased or to excel only in certain aspects.
They like to be able to do everything.
They like products that are better than average in all aspects.
They like their products to be all-in-one, with features all over the place.
They like to be liked by everyone.
In the manufacture and sale of medicines and other products, they aim to be able to treat any symptom. For example, they manufacture and sell a gastrointestinal medicine that combines antacids and digestive agents, which have opposite functions. This is the same as the way women try to use a wide range of colors when they paint, without being biased toward any particular color.
They try to have it all.
They value the generalist who can do everything in government offices.
They hate specialists who can't do anything.
(vs. members of the advanced mobile-centered society group FGH (mobile people): They like their products to excel in specific functions and have no rivals. They prefer specialists who can make sharp decisions.

(38) "Avoiding protrusion"

Avoiding prominence. It means to be inconspicuous. Avoiding prominence.
The permanent residents of the acquired sedentary group society A are passionate about identifying and exposing the privacy of others who have done something conspicuous on the Internet or elsewhere.
They, on the other hand, try to refrain from doing anything that stands out.
In doing so, they avoid making themselves conspicuous to the outside world and vulnerable to danger, exposing their own privacy, or disrupting the harmony of their surroundings.
They usually try to be the norm.
They don't like to be singled out like nerds, so they try to be normal.
They don't like to be the only one who stands out.
When they want to stand out, they try to stand out at the same time with others around them by doing hidden tricks at parties.
If they do something alone, they will stand out and get beaten up, so they try to stay inactive and not take any action themselves.
They take advantage of it when someone else is brave enough to take action.
It is a female-dominated personality that fears being left out of the group by standing out.
(vs. members of the advanced mobile life-centered social group FGH (people on the move): They try to stick out. They try to stand out with their strong personalities. They seek singularity.

(39) "Center Orientation"

"They want to distinguish and discriminate between the center and the periphery. It means that everyone is oriented toward the center, the center, the city center.
The societies of acquired sedentary groups (like wet liquid molecular groups) have a strong concept of center, center, and degree of center formation.
In their society, there is a large difference between the center, the central, and the peripheral, the rural. (In the advanced mobile life-centered society group FGH, which is like a dry gas molecule group, the formation of the center and center is weak because they are

scattered and scattered. There is not much center. There is not much difference between the center and the periphery. The permanent residents of the acquired sedentary group society A try to gather everyone in one place.
They try to concentrate their existence in the center.
In their society, the city center tends to be overcrowded.
In their society, everyone tries to aim for the centralized office in the city center at the same time, for commuting and so on. This is a female-dominated way of thinking, in which gathering together is more advantageous for self-preservation, just like a convoy, and the closer you are to the center, the less exposure to the outside environment and the better for self-preservation.
They want to position themselves at the center of everyone and get everyone's attention.
They have a strong center and periphery perspective.
They have a strong sense of distinction and discrimination between the center and the periphery. In the acquired sedentary group society A, there is a large disparity between the capital city Tokyo and the rural areas. This means that people who live in the center of the city or in the countryside are more likely to have Chinese thought. Chinese thought is that they are the center of the world, that they are at the center of the world and are great, that the center is great and the periphery is inferior.
They treat the people on the periphery as stones to be thrown away in order to protect the center, the mainland, as in the case of the Battle of Okinawa by the A-group of the Acquired Settler Society.
They want to make themselves and their country the center, the nerve center, the center of the larger group, the world.
They like to be able to call the shots at the periphery while being warmly protected at the center.
They concentrate on the center.
They try to be central, central, central.
(vs. members of the advanced mobile life-centered social group FGH (mobile life-people): They try to spread and distribute themselves globally and universally. They, the paternal, dry people, individuals, seek to infect, extend, expand, and spread the indefinite, universal, global center of their own and their own culture and directives. They are oriented to spread, disseminate, diffuse all over the world like gaseous air or gas.
They behave like a flu virus that spreads and is transmitted by air.

(40) "Negative thinking"

You like to talk behind other people's backs, to look for faults in others, to find fault with them, and to drag them down. Thinking and doing things in a negative, negative, insidious, and sordid manner.
In the acquired sedentary group society A, the sedentary residents are more interested in the negative aspects of others, and try to find faults, failures, and shortcomings in others. It is a "useless society" that prefers to give others a bad name.
They can't stand it when others outperform them and are obsessed with finding negative elements to drag them down.
They prefer to spread bad gossip in schools and corporate sedentary groups, talking behind the backs of others they don't like and who are not present.
By doing so, they try to spread their negative reputation to others, drag them down, and do a lot of damage to them.
They are negative, negative, and point-subtractive in their thinking and methods.
They get excited at banquets and other gatherings by bad-mouthing people who are not there, and all the people who are there try to unite by using the absent person who was bad-mouthed as an excuse.
On the other hand, when the person in question is present, they may say something bland to cover up, or apparently praise each other or pander to each other.
They don't attack people they don't like directly, but indirectly pull them down by teasing them.
They are insidious and sly in their methods. They are like a mother-in-law who is always looking for faults and shortcomings in others.
Members of the FGH: They see the merits of others and actively praise and encourage them. They compete with their rivals fairly and squarely.

(41) "The sanctity of effort, hardship, and labor"

"The sanctity of effort, toil, and labor. To take it easy, to take a

break, is to be considered sinful.
The permanent residents of the Acquired sedentary group Society A emphasize the following. That others around them work hard and toil steadily, and that they work a lot. The permanent residents of the acquired sedentary group A society respect these things. It means that they value working.
They are jealous of those around them who save labor and make their work easier, who work quickly and efficiently and try to finish their work quickly and go home, and they blame them, force them to do other work, or try to make them work overtime.
They consider it a sin to take time off or cut corners. They praise you for not taking time off work even when you are sick. They emphasize working hard and force others to do the same. They affirm long working hours and long overtime.
They place more importance on the attitude of being willing to put in effort and hardship at work than on improving work efficiency and achieving results.
If they take it easy, they will be seen as not doing their job and will be jealous and dragged down, so they will try their best to pretend that they are struggling.
(vs. members of the advanced mobile life-centered social group FGH (people on the move): They see work as a necessary evil for survival, and try to make their work as efficient as possible to take it easy and rest. This means they try to enjoy their vacations.

(42) "Concealment of Truth, Inner Reality"

The settled inhabitants of the Acquired sedentary group Society A conceal and refuse to tell the truth, the whole truth, the whole truth, because they think it will cause an uproar.
They try to muddle the waters with bland, superficial, and convenient arguments that are far from the truth and emphasize only the nicest things.
As a society, they are incapable of telling the real truth. A good example of this is the announcement of the Imperial Headquarters during the Pacific War, the concealment of information during the Fukushima Daiichi nuclear power plant accident, and the external concealment of children's illnesses by parents who have mentally handicapped children. They have the same roots as the women who

have been covering up the inside of the insidious female society.
They do not speak out in public, but remain silent.
They speak only in a token, safe, goody-goody way that panders to the masses of the moment.
They only speak actively and freely in somewhat informal and private settings.
In order to protect themselves from public scrutiny, they do not say anything, but only chuckle in silence, because they would be publicly liable for what they say.
They are not comfortable speaking freely in the presence of many people who are not close to them.
They can't speak freely unless they are in a close inner circle.
They do not respond to the other person's point of view when the other person makes a point of truth, or they deliberately try to muddle the issue, make fun of it, ignore it, or change the subject to something irrelevant in order to avoid being recognized as the point of view.
(vs. members of the advanced mobile life-centered social group FGH (people on the move): They actively try to tell the truth about society in order to be true to their personal independence. They immediately launch a fierce counterattack when their kryptonite is attacked.

(43) "Majority Orientation"

To belong to the majority. Voting for the ruling party. Trying to belong to a large organization. Trying to rely on the power of numbers. Beating the minority.
The permanent residents of the acquired sedentary group society A try to belong to the majority. They love to be a major player. They always pay attention to the size of the group they belong to, and believe that if they are in the minority, they are weak and discriminated against.
They try to vote for the majority party in elections. They seek in their hearts the security that comes from belonging to the same group as a larger number of people by making themselves part of the ruling party. It means that they are anxious about belonging to a minor minority. They look down on the opposition party as a minority.

They want to belong to a large organization, a corporate sedentary group, for example, to get a job. They act according to the saying, "If you are close, you are in the shadow of the big tree.
They are always looking for group activities, so they always focus on the size of the group and the power of numbers. They use the power of numbers to beat and oppress minority groups.
(vs. members of the advanced mobile life-centered social group FGH (mobile life-people): They are independent and always calculate the possibility that they will be in the minority and try to respect the opinions of the minority to some extent.

(So much for listing.)

Society of Acquired Sedentary Groups A: "The Law of Sedentary Groups"

To survive in an acquired sedentary group society, for better or worse, you will have to deal with the following. This is a backdoor code that should not be spoken of openly. There are many rules that are problematic from a human rights perspective, so be careful.
(1) "Tips for joining a sedentary group. No transfer to a sedentary group.
The sedentary group you join for the first time, the sedentary group you are born into, becomes the sedentary group you will spend the rest of your life in. The first sedentary group you join, the one you were born into, is the one you will spend the rest of your life in. That's the point. (This means when you get married, when you graduate, when you are job hunting, etc.) Check thoroughly beforehand about the sedentary group you are going to join (the corporate sedentary group's climate, family culture, etc.). The shade of a big tree. (2) Emphasize communication skills.
(2) Emphasis on communication skills
Emphasize communication and cooperation. Even if you don't like someone in the sedentary group, talk to them cheerfully and positively. If you don't have good communication skills, you will be ostracized by other residents and kicked out of the sedentary group, so be careful.
(3) "Emphasize drinking parties.

Emphasize drinking and partying. Eating the same food as others makes it easier for you to be included in the group.
(4) "Selfless devotion to the sedentary group.
This means to think only about the interests of the group to which you belong and your relatives. It means that you should work hard and sweat for your people. It means to work long hours, to struggle, and to be selfless. It doesn't matter what happens to strangers (non-regular workers, etc.), you can ignore them.
(5) "Dealing with the strong and important people in the sedentary group
This means that you should respect and flatter the strong and important people in the sedentary group (seniors, mentors, bosses, mother-in-laws). Be attentive to them. Do not argue or criticize. Don't argue, don't criticize, don't argue, don't argue, and listen. Talk to them a lot, and take hold of their weaknesses that suddenly come out in the course of such ordinary conversation. Use that weakness as a shield to move them as you wish. Don't be wrapped up in something long. Don't go against the powerful. Do your job and take it in. When you are stressed out, bully those who are weaker than you to relieve your anger.
(6) "Dealing with influential people outside the sedentary group
It is important to make and maintain connections with influential people outside the sedentary group (government officials, legislators, wealthy family members of the sedentary group, etc.).
(7) "Dealing with authority
Follow the authority (such as the culture of the advanced mobile life-oriented society group FGH) for the time being. Follow the authority (such as the cultural relics of FGHs) for the time being, and actively follow the authority, so that you can become one with the authority and become a foil to it, so that you can dignify the people around you.
(8) Emphasize the senior-senior system
The older you get, the more you should respect the precedent and tradition. The older you get, the more precedents and traditions you accumulate, and the more important you become.
(8-1) "Treatment of seniors
The older you get, the more you accumulate precedents and traditions. Be respectful to your seniors, don't criticize them, and just listen to what they say. Do what your seniors tell you to do.
(8-2) "Treatment of peers

Treat your peers as equally as possible. If there is an unavoidable difference in treatment, the people around you should make sure that you do not have to see each other. Those who are not good at their jobs or have weak connections should be transferred to child companies or groups.
(8-3) "Treatment of junior staff
Work hard to become competent (in skills and humanity) so that junior staff will miss you and respect you. It's the end of the world if your juniors make fun of you. It's okay to use junior staff as your subordinates.
(9) "Appointment of managers
For the management position, choose an excellent person from among those with a certain level of seniority who have been leading the sedentary group for a long time with the group's best interest in mind. The number of people who can be appointed to positions is limited the higher up you go.
(10) "Promotion to positions and age limit
Those who have reached a certain level of seniority but have not been promoted to a position will spend the rest of their lives in the field doing menial labor.
(11) "Emphasis on reading the atmosphere.
This means to adjust oneself to the surroundings quickly. It means that you should be sensitive to the movements of those around you. It means to read the air. Don't stick to your own ideas and opinions. Don't have your own ideas. Be one with your surroundings. Just move with your surroundings. Don't be yourself. Don't argue with others. It means that you should conform and change from time to time, like a chameleon, to the opinions of the top people of the time, the influential people of the sedentary group, your fellow members of the sedentary group, and the opinions of the people around you and the world at large.
(12) "Emphasis on being a little ahead of the curve.
This means to gain popularity and power by spreading clever opinions that are one step ahead of your rivals and the world. Do not get too far ahead.
(13) "How to become popular
Be the first to adopt and show off what has become or is about to become popular in developed countries, capital cities, etc. It means that you can become a popular member of the sedentary group and make a profit.

(14) Emphasis on harmony and resilience
This means to put harmony within the sedentary group first. Do not make waves. Do not cause trouble. Do not make waves. Read the atmosphere.
(15) "The stakes are always high.
"Hitting the stakes" means to hit the stakes, to bully, to assimilate or drive out, to get rid of those who disturb the harmony of the inner circle. Ideally, everyone should get along well with each other and be of one color. Don't make yourself stand out or float. Don't act as an individual. Make steady efforts together with others and wait for the time when you will be recognized.
(16) Avoiding failure and taking responsibility
If you make mistakes, you will be held jointly and severally responsible for them, and even your relatives and other important people in the local community will be affected, causing you trouble. In any case, don't make mistakes. Don't cross a stone bridge even if you knock on it. Move with caution. If you don't want to involve your relatives and important people in the sedentary group, cut your own throat. (Take responsibility for yourself, kill yourself.) If you fail, don't expect to have a second chance.
No tardiness, no time off.
(It is essential to carry out the events of a sedentary group that everyone works together on time. (It is essential for a sedentary group to work together on time. Do not take time off. Do not crawl to work. Stay late and work hard to keep up with others. Don't leave early by yourself. This will be well received by those around you.
(18) "Emphasis on not being kicked out of the sedentary group
This means that you should never be kicked out of the group you belong to. In order to avoid being told to leave, we should be attentive to our surroundings on a regular basis. Hang on to the sedentary group at all costs. Once you get kicked out, you will not get another chance (you will be treated as an outsider or a vagrant, and you will not be accepted anywhere). That's what I mean.
(19) "Emphasis on continuous affiliation with a sedentary group.
To devote oneself to the survival and perpetuation of the sedentary group to which one belongs. (Or pretend to be selfless in order to be well received by others. (Or, pretend to be selfless in order to be accepted by others. Never deviate from the rails or escalators of life that the sedentary group has prepared for you. As long as you do

not deviate or get off the escalator, your life is guaranteed by the sedentary group. Once you get off the rails or escalators of the sedentary group, you are responsible for your own life afterwards.
(20) "Expulsion from the sedentary group
Those who break the rules of the sedentary group or cause trouble or burden to the sedentary group should be disciplined together. Ignore them even if they are in trouble. Obey the rules of the sedentary group to avoid disciplinary action against you.
(21) "Collective Self-Determination
To share the fate of the sedentary group. Collective self-determination. There is no such thing as a single person running away.
(22) "Leaving the sedentary group is being a traitor.
Those who leave the sedentary group on their own (such as evacuees from the nuclear power plant accident) will be treated as traitors, so be prepared for that. Do not leave the sedentary group. They should be prepared to spend the rest of their lives in the sedentary group they are in.
(23) "Dealing with people you don't like
If you don't like someone in the sedentary group, speak ill of him or her, gossip about him or her, and destroy him or her.
Emphasize the honor of the sedentary group and avoid shame.
This means that you should be vain.
(24) "Emphasize the honor of the sedentary group and avoid embarrassment.
"Focus on the honor of the sedentary group and avoid shame Don't embarrass your relatives by causing scandals. Don't cause trouble for your relatives.
(25) "No whistle-blowing.
"Prohibition of whistle-blowing" means not to leak the internal affairs of the sedentary group to the outside world. (25) Prohibition of whistle-blowing Those who do are traitors.
(26) "No stranger or nonresident may enter the sedentary group.
"No strangers and non-settlers in sedentary groups" means not to trust strangers and non-settlers (irregular members (exiles) of corporate sedentary groups, etc.). Don't let strangers and asylees into the inner circle. Try to stick to the inner circle. Think only of your own people.
(27) "Deification of the powerful
This means that the ruler at the top (His Majesty, the owner of the

nation) should be treated as a god. Obey the superiors absolutely at all times. Obey your superiors at all times, and also obey the officials who are their retainers. In order to get ahead in life, the ultimate goal of your son's education should be to beat the severe competition of entrance examinations and to be hired as a new graduate with a blank sheet of paper and be treated as one of your relatives for a career position in a government office of a superior.
(28) "Obedience to the powerful
Bow down and obey your superiors. This means to flatter them. Think that you will lose your life if you rebel. What your superiors say is absolute. Who the strongest person is changes from time to time, so follow the strongest person of the moment to keep up.
(29) "Acceptance of bullying the weak.
Stress builds up when you bow down to your superiors, so be proactive in bullying the weak as an outlet. It is perfectly fine to bully one person in large numbers. Numbers are power. A group is a force to be reckoned with. Bully, beat, and ignore the weak and floating people to relieve your daily grief.
(30) "Acceptance of pinching.
You should bow down to your superiors and contractors who are stronger than you and get the work. Even if you have to take a cut, it is unavoidable in order to survive, so just shut up and obey. It's okay to rip off profits from subcontractors who are weaker than you. Exploit the subcontractors thoroughly. It's necessary for survival.
(31) "Rebellion against the strong, revolt.
When you have no choice but to rebel against your superiors or revolt, burn all documents so that no one knows who the ringleader is.
(32) "Use of superordinates
In order to move domestic superiors and prime contractors, you should become a "dewado" of stronger "super superiors" such as foreign countries, foreign capital (advanced mobile life-centered society group F, North America), or the United Nations, and pick up the theory that is convenient for you from among the authoritative theories of the super superiors. Become a member of the superordinate's family and take a higher position than the domestic superordinate or the main contractor.
(33) "Emphasis on hiring new graduates en masse.
Newcomers who want to join the sedentary group should be

recruited en masse, with as many young, fresh graduates as possible, in order to make them children who will not rebel against you. Do not hire colored mid-career workers. Don't hire people who have already graduated or whose work history has been interrupted because they have lost the spirit of the settled people.
(34) "Emphasis on factional strife
This means to actively join a faction of the sedentary group. Factions are the people within the people. Do not allow other sedentary groups or factions to become rivals to your own people. The rival factions should be attacked and destroyed as one. If you are attacked, fight back. Make it your purpose to show your strength within your own clan and show that you are capable. Do not associate with those who do not want to join a faction.
(35) Emphasis on information control
Thoroughly control the flow of information so that there is no inconvenient information that would bring shame to your own group or relatives, or that you are losing. To make sure that only the information that is convenient to them is passed on, soften up the reporters with dinners and other means to shut them up. This means that you should publicize only the information that is convenient to you. Those who have released or know of inconvenient information should be sought out and punished at all costs. Keep the inconvenient and embarrassing internal affairs of your people hidden from the outside world until the very end. Incinerate them and erase them.
(36) "Emphasize guts and spirituality.
If you have motivation, perseverance, and mental strength, you can accomplish anything if you work hard. Scientific guidance is meaningless. Those who do not have the guts or the ability to endure need to be squeezed and burned. At any rate, if you don't show motivation, you won't be allowed to join your people, and you will be thrown out of your people.
(37) The Spirit of Hospitality
Even if you are not a resident of your own sedentary group, you should treat contractors and customers who pay money to your sedentary group as if they are gods.
(38) Emphasizing the importance of passing things through the sedentary group
In order to make a decision, always go through the sedentary group. Don't trust the products produced by individuals working on their

own without going through the sedentary group. Always buy books and other materials that have been edited by the sedentary group of the publishing company. Do not trust self-published books.
(39) "Prohibition of individual action
Don't act on your own. Make sure to ask the other residents and go through the consultation process. Make sure to make arrangements in advance.

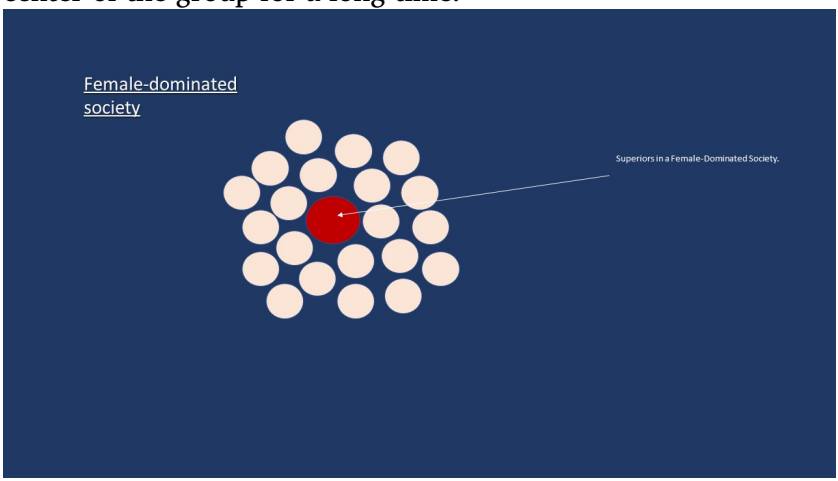
Determination Test for Acquired sedentary group Society A

The criteria for determining whether a person is a permanent resident or not can be summarized in the form of a test as follows
1. Use the words "inside" and "relatives" frequently. →You are a sedentary person.
2. You often use the words "senpai" and "kouhai" and "douki". →You are a sedentary person.
3. Use the word "gaijin" frequently. →You are a sedentary person.
4. Use the word "teacher" frequently. →You are a sedentary person.
5. Read the air when you speak. →You are a sedentary person.
6. You like to evaluate people's performance based on their deviation score. →You are a sedentary person.
7. You like to be safe and unconcerned. →You are a sedentary person.
8. You are a point reductionist. →You are a sedentary person.
9. You think that failure is due to lack of effort on your part. →You are a sedentary person.
10. Thinking that failure is due to a lack of perseverance or mental strength. →You are a sedentary person.
11. Don't let your family's shame get to you. →You are a sedentary person.
12. Don't worry about what people think. →You are a sedentary person.
13. Be vain. →You are a sedentary person.
14. You are jealous of others who are doing well. →You are a sedentary person.
15. You like to talk behind their back. →You are a sedentary

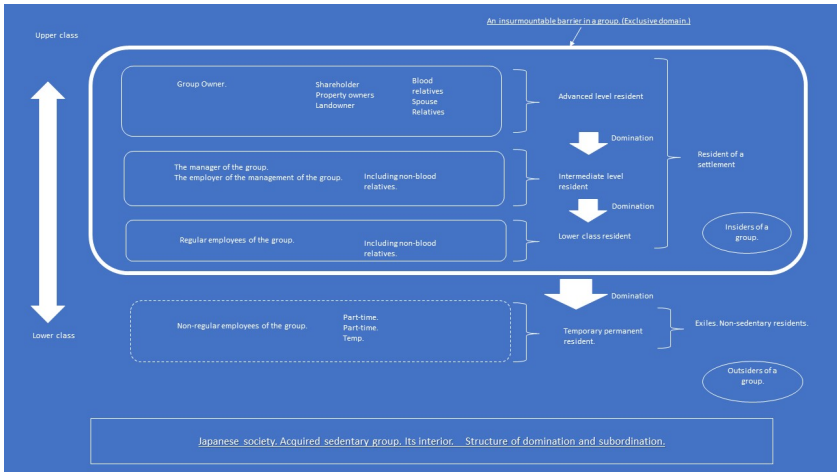
person.

Power Structure of Acquired Sedentary Group Society A

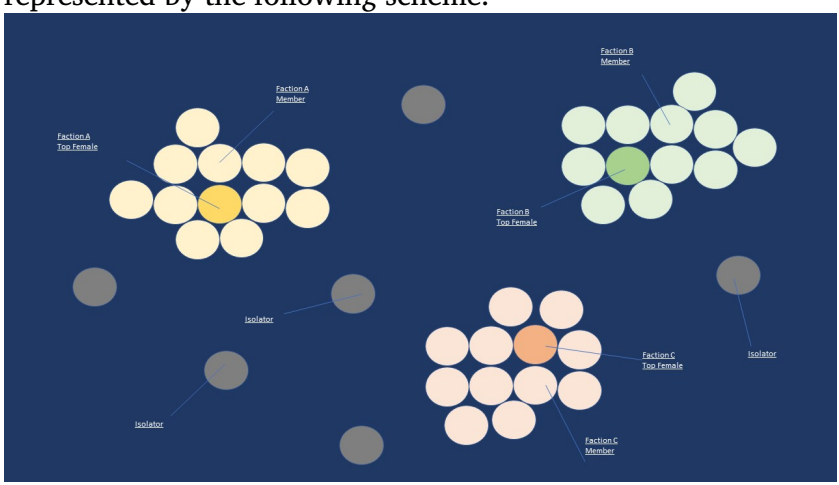
The people in power in the acquired sedentary group society A, like the red individual in the figure below, have been sitting in the center of the group for a long time.



Looking more closely at the contents, the social hierarchy is established in the following order: owner of the sedentary group > manager of the sedentary group > regular employee of the sedentary group > (insurmountable barrier) > > non-regular employee of the sedentary group.



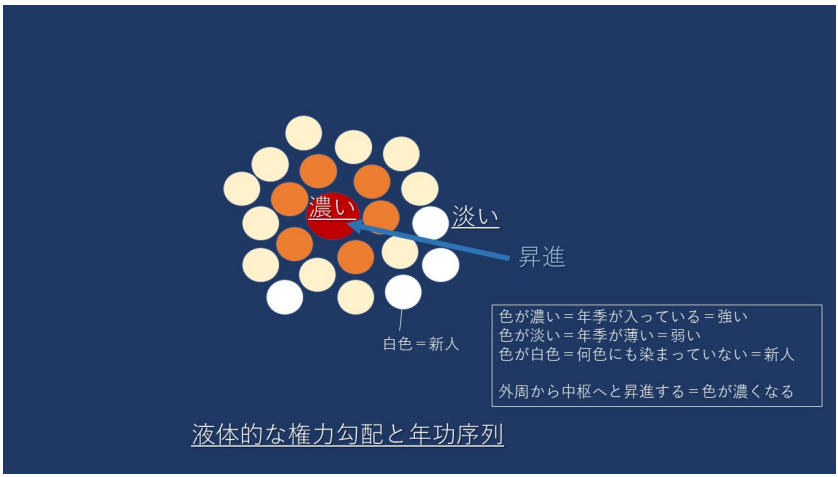
The relationship between the permanent residents and the exiles can be represented by the following scheme.



The relationship between the permanent residents and the exiles can be expressed in the following scheme: the permanent residents are those who continue to belong to some sedentary group and continue to exist in the same color as their surroundings, while the exiles are those who are drifting about without being officially accepted into any sedentary group. The social discrimination between settled people and exiles that has existed since the Middle Ages has continued to persist in the modern society of the acquired sedentary group.

The power gradient within the sedentary group of the acquired

sedentary group society A, which is a liquid society, can be represented as shown in the following figure.



If the strength of power is expressed in terms of shades of color, the ruler in the middle is the darkest, and as one moves to the periphery, the color becomes lighter, i.e. the power becomes weaker. In the acquired sedentary group society A, the sedentary group will seek new recruits exclusively from the white recruits. In order to go from the periphery to the center, the settled people who initially joined the sedentary group as blank slates are promoted to the center as they get older in the seniority system. However, since there are only a limited number of seats available in the central government, there is a fierce competition and struggle among the permanent residents of the periphery for those limited seats. The losers of the competition are either tamed within the sedentary group or driven out of the group.

Members of the acquired sedentary group society A trapped in acquired sedentary group thinking.

They selfishly regard other countries as acquired sedentary groups. They selfishly regard the advanced mobile life-centered society

group FGH as an acquired sedentary group. They call themselves members of the West, members of developed countries, and think that they have joined the advanced mobile living-centered society group FGH. They selfishly assume that there will be an expulsion or mass exile from the sedentary group from the advanced mobile life-centered society group FGH. They try hard to conform to the social norms of FGHs for fear of being ostracized or ostracized from the sedentary group. They desperately try to cover up the aspects that are alien to the advanced mobile life-centered social group FGH. They desperately insist on liberal democracy. It is a "creepy" liberal democracy. Among them, mobile liberal democracy has no roots in their lives, but it is socially forbidden to expose it. They are destined to self-destruct by wrestling on their own and losing on their own.
The entire country of the acquired sedentary group society A, as an acquired sedentary group, constantly moves in unison. All citizens are forced to do so. The maintenance of the system of social control by the owners of the state and the forced simultaneous chanting of liberal democracy are part of this. One of the citizens refuses to integrate. Then he can no longer live in the country. He has no choice but to leave the country, commit suicide, or be bullied and eliminated by the people around him.
In the acquired sedentary group society A, psychological integration of the group is easy to occur in school classrooms. In classes such as English, students are too embarrassed to answer questions because they are afraid of making mistakes. When the group is psychologically integrated, if they make a mistake, they will be blamed or ridiculed by those around them because they are dragging down the entire group, which is a heavy psychological burden.

Balancing self-responsibility and irresponsibility in an acquired sedentary group society A

In the middle of a synchronized march, a person who trips over a

stone and falls, disrupting the formation, is held responsible for his own actions.
Those who continue to march in unison are not held accountable, even if the result of their march is NG.
This is how the compatibility of self-responsibility and irresponsibility in the acquired sedentary group society A is born.

Fundamental errors in the governmental education of the acquired sedentary group society A.

The author criticizes the governmental study of acquired sedentary group society A.

Acquired sedentary group society A is a society of acquired sedentary groups. It was and is still the same.

Society A is a society of acquired sedentary groups, and it has made the following assumptions without evidence.
The advanced mobile life-centered society group FGH is a society of acquired sedentary groups, similar to the acquired sedentary group society A.

The advanced mobile life center society group FGH as a society of acquired sedentary group.
It is an imaginary product of the acquired sedentary group society A's selfish assumption.
It does not exist.
It is an imaginary product of acquired sedentary group A's selfish assumption that it does not exist.

By joining the G7, the acquired sedentary group society A was happy to become a member of the advanced mobile life-centered

society group FGH sedentary group.
As a result, the acquired sedentary group A began to boast to the people around them that they were members of the advanced mobile living-centered FGH group.

In order not to be seen as different from the advanced mobile living group FGH, the acquired sedentary group society A tried to become one with the advanced mobile living group FGH.
The acquired sedentary group society A spent all its time introducing the culture of the advanced mobile living group FGH.

The acquired sedentary group A struggled not to be expelled from the advanced mobile living group FGH.
The acquired sedentary group A tried hard to make their society look patriarchal, in line with the advanced mobile lifestyle group FGH.

The acquired sedentary group A adopted only those discourses that clearly stated the following
A discourse that clearly states that the acquired sedentary group society A is patriarchal.

The acquired sedentary group society A has come to ignore the following discourses.
A discourse that clearly states that the acquired sedentary group society A is an old-fashioned, mother-dominated society.

Acquired sedentary group A adopted only those discourses that clearly stated the following
A discourse that clearly states that the acquired sedentary group society A is an advanced mobile life-centered society group FGH.

The following discourses have been thoroughly ignored by the acquired sedentary group society A.
A discourse that clearly states that the acquired sedentary group society A is a common society with the old-fashioned inherited sedentary group society BC, sedentary life-centered society E, and sedentary life-centered society group D.

The acquired sedentary group society A adopted only those

discourses that clearly state the following.
A discourse that asserts that the uniqueness of the acquired sedentary group society A compared to the advanced mobile life-centered society group FGH is the uniqueness of the acquired sedentary group society A.

The following discourse has been thoroughly avoided in the acquired sedentary group society A.
Discourses that point out the similarities between the acquired sedentary group society A and the inherited sedentary group society BC, sedentary life centered society E, or sedentary life centered society group D.

These movements of the acquired sedentary group society A were led by the government and academia of the acquired sedentary group society A.
It is still the mainstream of the acquired sedentary group society A.

The claims of the governmental studies of acquired sedentary group A are contrary to the reality of acquired sedentary group A.
The claim is a sham and a fallacy.

(First published August 2021.)

The root cause of the acquired sedentary group society A, which makes it the ultimate lying society.

Acquired sedentary group society A.
Acquired sedentary group society.
Female-dominated society.
Their own social norms.
Their unilateral application to the countries of male-dominated societies.

The reasons why female-dominated societies desperately insist on the social norms and social ideas of male-dominated societies.

They are as follows.

Advanced mobile life-centered societies FGH.
Advanced male-dominated societies.

Acquired sedentary group society A.
Congenitally sedentary group society B.
Settled life-centered society D.
Congenitally sedentary group society C.
Backward female-dominated society.

Acquired sedentary group society.
They are intensely oriented toward the following.

(1)
Continue to adopt the policy of leaving the female-dominated stagnant regions and joining the male-dominated developed regions.
Voluntarily leave the sedentary groups of East Asian countries.
A fictitious sedentary group in countries with advanced male-dominated societies.
Become a member of that settlement.
To be allowed to join that group.
After joining.
To unconditionally identify with and conform to the social norms of the group.
The unconditional, immediate, blind, and continuous adoption of the social institutions of the group.

Countries with advanced male-dominated societies.
Unconditional identification with and conformity to their social norms.

Acquired sedentary group society A.
Despite the fact that they themselves are female-dominated societies.

A fictitious sedentary group in countries of advanced male-dominated societies.
The unconditional, all-out attack against traitors to that group, as members of the settled population of that sedentary group.
To regard such acts of rebellion as an attack on the sedentary group to which they belong.
The female-dominated society as rebels against that group.
That such a society, like themselves, is a female-dominated society.
That they nevertheless unconditionally criticize such societies outright, according to the social norms of male-dominated societies.
Example.
The invasion of Ukraine by the settled life-centered society D.
Unilateral criticism of it.

Acquired sedentary group society A.
That the interior of their own society is a female-dominated society.
To cover up, externally and thoroughly, the inner reality of this society.
The study of female dominance in sex differences between males and females.
The implementation of this research must be thoroughly suppressed within their own society.

(2)
To view the advanced mobile life-centered society group as the superior.

Countries of advanced male-dominated societies as superiors.
Unconditional admiration, discovery, and following of them.

Advanced mobile life-centered societies as postwar military rulers.
They are the nations of advanced male-dominated societies.
To obey them unconditionally as subordinates.

The nations of advanced male-dominated societies as superiors.
To uncritically swallow their social norms.
To continue to accept their social institutions in a despotic manner.
Unconditionally criticizing rebels against them as disrespectful to their superiors.

To regard such acts of rebellion as disrespectful to one's superiors.

The female-dominated society as rebels against them.
That such a society is a female-dominated society, just like the acquired sedentary group society.
Acquired sedentary group society A.
That they nevertheless unconditionally and totally criticize such societies according to the social norms of male-dominated societies.

Example.
Invasion of Ukraine by the settled life-centered society D. Unilateral criticism of it.

Acquired sedentary group society A.
That the interior of their own society is a female-dominated society.
To cover up, externally and thoroughly, the inner reality of this society.
The study of female dominance in sex differences between males and females.
The thorough suppression of its implementation, inside their own society.

Their society is the opposite of the external and the internal in the aspect of sex differences between males and females.
Their society is, in this respect, the ultimate lying society.

Case Study.
A society of a female-dominated, acquired sedentary group that joined the G7.
Acquired sedentary group society A.

They act with the following content.
To view the G7 as an acquired sedentary group.
Acting as a permanent resident of G7.
Achieving harmony and unity within the G7.
Prohibit any omission or unilateral action within the G7.
Ensure constant synchronization in behavior within the G7.

Submission to, and adherence to, the higher-ups within the G7.

The flaunting of G7 resident status to the outside world.
As a member of the G7, Japan is a developed country.

To unilaterally look down on countries that are not G7 permanent residents.
Such countries are either emerging or developing countries.

Proactively interfere with rival countries seeking to become new members of the G7.
To obstruct the entry of indigenous sedentary group society B into the G7.

If a higher-ranking country within the G7 resolves to impose sanctions on a particular country.
To unconditionally and unequivocally concur with such a resolution.
Sanctioning a settled life-centered society D.

Blindly swallow the values of the major G7 countries.
To feel no particular discomfort about it.
Even if they are the exact opposite of the values they themselves embrace.
They actively assert male-dominated values in a female-dominated society.

The reason.
The major G7 countries are male-dominated societies.
Acquired sedentary group society A.
Their remaining in the G7 requires a constant attunement to the values of such male-dominated societies.
They apply their own sedentary group rules to the G7 on their own.
They consider themselves the permanent residents of the G7.
They think that they must not disturb the harmony within the G7.
They believe that they must be in sync with the decisions of the G7, without any omissions.
They are very afraid of being expelled from the G7.
For them, the G7 is a sedentary group of developed countries.
Belonging to it is, for them, a sign of superiority in the world.

It is a source of high pride for them.
As a result.
If a leading member of the G7 is willing to sanction other female-dominated societies.
They will unconditionally sympathize with it.
Despite the fact that they themselves are female-dominated societies.

International order and international law. They are, for them, the rules of the G7, a sedentary group.

(First published in March 2022.)

The universal emergence, in the society of the acquired sedentary group, of the emperor system.

The emperor system inevitably appears in societies of acquired sedentary groups at all times and in all places.
It is not limited only to Acquired sedentary group society A.

(First published March 2022.)

Family sedentary group (family) in acquired sedentary group society A. Domination by mother-in-law.

Explanation. Family sedentary group of

acquired sedentary group society A.

The family sedentary group of acquired sedentary group society A is an acquired sedentary group. No blood relationship is required to join. Wives and sons-in-law, who are not related by blood, can be admitted to the family sedentary group if they show total obedience to the old members as newcomers.

However, a new member like a daughter-in-law will be treated as the bottom of the barrel in the family sedentary group at that time.

The status of the wife as a member gradually rises to the top as the years of membership pass. In order for the daughter-in-law as a subscriber to obtain a stable position in the family sedentary group, the generation of her own children is essential. This allows the daughter-in-law to turn around and take the position of a dominant person.

Even after joining the family, if the daughter-in-law does not constantly and successfully integrate and synchronize with the surrounding family members and make discoveries for her mother-in-law, the family members will bully her and expel her from the group. For this reason, there are few moments of peace in the daily life of the settler's wife. For the wife of a permanent resident, it is necessary to be constantly concerned about her surroundings in order to avoid being expelled from the group, and every day becomes a series of stress and tension. This is the reason why in the family sedentary group of the acquired sedentary group society A, the daughter-in-law is very reluctant to live with her mother-in-law when she marries her husband.

Although men like my husband are treated as old settled people, they are subject to the domination of their mother-in-law and daughter-in-law in life and economy. This is symbolized by the allowance system from the wife to the husband. Men cannot take the initiative in the education of their children. The initiative is monopolized by wives and mothers.

sedentary groups in Acquired sedentary group Society A (or Acquired sedentary group Society A) and Female Dominance

Introduction.

Modern acquired sedentary group society A is supposed to be a liberal democratic society of the advanced mobile life-centered society group F and advanced mobile life-centered society G style.

In reality, however, there is a hidden social norm, the "Law of Acquired sedentary group Society A". It is a tacit understanding among the members of the acquired sedentary group society A not to talk about this social norm publicly, and therefore, this social norm has effectively become a "backdoor rule. In this book, I will explain the rules of this sedentary group society.

Acquired sedentary group Society A: Overview of "sedentary group Society

The original meaning of the word "sedentary group" in "sedentary group society" is "mura," which means "to crowd together. The original meaning of the word "sedentary group" is "mura," meaning "group.
The term "sedentary group society" is also sometimes written as "sedentary group society. The term "sedentary group" implies that it is limited to villages, but the sedentary group society of the acquired sedentary group society A is widely distributed in the urban centers of the acquired sedentary group society A, such as the central ministries, so the term "mura" can reflect the universal nature of the acquired sedentary group society A within the nation.

The term "mura" can reflect the universal nature of the acquired sedentary group society A within the nation. The term "mura" can be used to reflect the universal nature of the acquired sedentary group society A within the state. "Corporate sedentary groups" and "schools" also have a communal aspect that encompasses the entire personality of their members, and in this respect can be called a type of "sedentary group.

Acquired sedentary group society A: "Sedentary group society" is a kind of (rice-farming) agrarian society that is widely distributed in the world (mainly sedentary life center society group ABC and sedentary life center society group D). There are societies that are similar to the acquired sedentary group society A, for example, in Vietnam and Indonesia, which are also rice-farming agrarian societies, and they are not unique to the acquired sedentary group society A. (In contrast, the advanced mobile societies are not unique to the acquired sedentary group society A.) The societies of the same rice-farming people have much in common. (In contrast, the advanced mobile life-centered FGH societies are nomadic, pastoralist societies.

(In contrast, FGH societies are nomadic and pastoralist. The entire acquired sedentary group society A is covered with the air of a sedentary group. However, the central government office in Kasumigaseki, Tokyo, which is the center of the acquired sedentary group society A, is a sedentary group society. The central government office in Kasumigaseki, Tokyo, is the center of the acquired sedentary group society A. Acquired sedentary group society A = national sedentary group.

The members of the acquired sedentary group society A "sedentary group society" include not only adults but also children. Children are also permanent residents of acquired sedentary group society A. The following are the members of acquired sedentary group society A "sedentary group society".

In addition to the above, it is also important to understand that there are many other factors that may affect the development of a society.

A group of people who live in the same household as the owner of the state.

A pair of regular members of a government or business sedentary group (settled people) and a full-time manager at home (housewife).

School sedentary groups. Administrative end organizations mediated by nursery schools, kindergartens, PTAs, school districts, children, day care centers, and schools (elementary schools, middle schools, high schools, universities, and graduate schools). Alternatively, voluntary mutual aid organizations such as tutoring schools and free schools. As a subgroup, it includes sedentary groups created by children and students in schools, such as class sedentary groups, class sedentary groups, course sedentary groups, club activity sedentary groups, and circle sedentary groups. This includes groups created by school teachers, such as scholar sedentary groups.
A group of people who have been living together for a long time. A group of people who are related to each other by blood.
A group of people who are related to each other by blood or affinity. A group of people who are related by blood or marriage.
A voluntary mutual-help organization that transcends the boundaries of local relationships, such as a consumer cooperative.
A voluntary mutual-help organization that uses communications and the Internet as a medium (e.g., electronic bulletin boards, social network services, online game communities).
(2) Acquired sedentary group society A

(2) Acquired sedentary groups: The sedentary groups in Society A are acquired sedentary groups. No blood relationship is required to join. Wives and new residents who are not related by blood can be admitted to the sedentary group if they show total obedience to the old members as newcomers. However, newcomers will be treated as the bottom of the barrel in the sedentary group at that time. The status of the member gradually rises to the top as the years of membership pass. In order for a subscriber to obtain a stable position in the sedentary group, it is necessary to accumulate multiple generations. Even after joining the group, if they fail to integrate with the surrounding members, act in sync with them, and constantly make discoveries about their superiors, they will be bullied by the group members and be forced to isolate themselves within the group or be expelled from the sedentary group. As a result, there are few moments of peace of mind in the daily lives of the permanent residents. For the permanent residents of the settlement, they need to be constantly concerned about not being expelled from the group, and their days become a series of stress

and tension.

The "Acquired sedentary group Society A ＝ Female Society" Theory

The residents of acquired sedentary group society A are predominantly female. The acquired sedentary group society A, the sedentary group society, is full of femininity. The society is stained with the color of women. (On the other hand, FGH society, an advanced mobile lifestyle-centered society, is male-dominated and male dominated compared to A, an acquired sedentary group society.
This is an indication of the power and influence of women in the acquired sedentary group A society. This is an evidence of female dominance over male dominance. It is women who dominate the acquired sedentary group society A.
The sedentary group society unique to the acquired sedentary group society A is a female-oriented society, a female society. Female dominated society. It can be described as such. It can be said that all women are born to be settled and settled people. Women are the source of the power to create sedentary group societies.
The correlation and similarity between acquired sedentary group society A and women's society is shown by the fact that the personalities unique to acquired sedentary group society A and women-dominant personalities are both common to the liquid molecular movement pattern.

The basics of the liquid molecular motion pattern (female-dominant, maternal (rice farming), agrarian. Specific to acquired sedentary group society A, congenital sedentary group society B, congenital sedentary group society C1, congenital sedentary group society C2, sedentary life center society group D. Inherited sedentary group society B, inherited sedentary group society C1, inherited sedentary group society C2.

The members and women of the acquired sedentary group society A are distributed in several small, closed, exclusive, internally homogeneous, homochromatic and sympathetic factional groups.

If we consider each individual as a member of the acquired sedentary group society A in the liquid molecular movement pattern, we can conclude that
Emphasis on belonging to one's own group
In the liquid molecular motion pattern, each individual is considered as a member of the acquired sedentary group society A.
In order to stay in the same group, one must constantly move one's orientation and desperately pay attention to one's surroundings and read the atmosphere.
Avoiding personal responsibility in a convoy
Selfless devotion for the sake of the family
Closed and exclusive.
Closed and exclusive.
This liquid molecular movement pattern (liquid type) can explain most of the social characteristics that have been considered to be unique to the acquired sedentary group society A.

Or, if we consider each individual as a female in the liquid molecular movement pattern, we can say that
In the liquid molecular motion pattern, if we consider each individual as a woman, she will constantly swarm and form factions.
They desperately try to cozy up to their surroundings, to be pampered, flattered, and integrated.
Constantly shifting their orientation and trying hard to read the atmosphere around them.
Constantly monitoring their surroundings, pulling each other down, envying, and talking behind each other's backs.
Distribute responsibility and avoid personal responsibility.

Distribute responsibility and avoid personal responsibility.
This liquid molecular motion pattern (liquid type) can explain most of the characteristics of society that have been traditionally considered to be female-dominated.
This liquid molecular movement pattern (liquid type) can explain the unique society of acquired sedentary group A and the female-dominated society in common.

Living in an acquired sedentary group society A dominated by women (liquid, gender acting on liquid principles) is like living in a liquid, or in other words, under water. There is a remarkable sense of suffocation, of not being able to breathe.
One of the reasons why people in the acquired sedentary group A behave in this way is that they are sensitive to their own self-preservation.
As the biologically precious sex, women tend to behave in a fundamentally safety-first, risk-averse, fearful of failure, and anxious manner.
Women, as living jewels and valuables, are protected by their bodyguards (men), and put their own self-preservation as their top priority.
(See the author's other writings for an explanation of the nature of women as the "precious, protected sex.
This biologically valuable sex, i.e., female-dominated behavior, is a characteristic of the acquired sedentary group society A.
In other words, the members of acquired sedentary group A are anxious and sensitive about their own safety, and act in a way that puts safety first and avoidance of danger and failure as the top priority, which is female-dominated. They do not cross dangerous bridges themselves and are reluctant to venture or have adventures. The reluctance of banks to lend to venture businesses in the acquired sedentary group society A is typical of this.
Each of the above list of principles of the sedentary group society is supported by women as a valuable sex because it is safe to escape the situation of isolation and lack of help from others if everyone is together and in a group. We are less likely to be alone and helpless if we form a group, a convoy, and keep each other in check. That as the biologically valuable sex, we are better suited as women to remain in the safe center of the herd.
Each of the above list is, in some way, consistent with the self-preserving tendency of women to protect themselves, to be safe first, to avoid danger, to have someone protect them, and to avoid anxiety.
As we have seen above.
As we have seen above, the acquired sedentary group society A is a society that is convenient for women and operates on a female-dominated value system. The acquired sedentary group society A is

a maternal society with strong maternal power, and the advanced mobile life-centered society group FGH is a paternal society with strong paternal power.

For reference, the personalities of the Advanced Mobile Life Center Group F and North American societies, which are paternalistic and paternalistic as opposed to the acquired sedentary group society A, and the male-dominated personalities share the same gas molecular motion pattern.

Gaseous molecular motion patterns (male-dominated, paternalistic. Nomadic to pastoralist. Advanced mobile life-centered society group F, North American, Jewish, Arab, Turkish, Mongolian)

Here, in the gaseous molecular movement pattern, homogeneous individuals do not stick together, but move freely in a wide space on an individual basis, like evangelists, while cooperating with each other.

If we consider the movement of each individual in the gas molecular movement pattern as the psychological movement of people, we can say that
Individualism and liberalism. Privacy.
Active. Fast movement.
We have no choice but to be independent. You are alone and have no one around to help you. You have to take care of yourself. You have to protect yourself. -You can't live without it. To take responsibility. (Being made to take responsibility.)
Aggressive. It's dangerous to have stray bullets flying at you.
It is risky because you have to go into unknown space alone.

It can be summarized as follows: "The people of North America are similar to the people of the advanced mobile life-oriented society group F.
The reason for the difference in the behavioral patterns of those in power between the acquired sedentary group society A and the advanced mobile living group FGH may be that the pattern of exercising power (the way of being a boss) of women, who are the

mainstream in the acquired sedentary group society A, is different from that of men, who are the mainstream in the advanced mobile living group FGH.
In the acquired sedentary group society A, the following is true. The way power is exercised is as follows.
(1) It is collectivist in nature.
(2) Emphasis on the personality itself. (3) It is important to be loved by the superior. (It is important to be loved by superiors. It is important to be pampered and nurtured by superiors.
(3) Those who win the race to be in sync with the trend will be promoted to the top.
(4) The elders who have accumulated a lot of precedents are dominant.
(5) The preference for authoritarian obedience to superiors.
(5) They prefer authoritarian obedience to superiors. (6) They hold those around them jointly responsible for the mistakes of one person.
(6) If one person makes a mistake, they are jointly responsible with others.

Why did the acquired sedentary group society A come to have a female dominant character? It has to do with the fact that the acquired sedentary group society A is a typical rice-farming society. In the process of constructing a rice-farming society, wet, liquid-molecular behavioral patterns were required, such as simultaneous group activities such as planting and harvesting, settling and settling in one place, establishing close interdependence with others in terms of agricultural water use, and high-density population distribution through intensive agriculture.
For an explanation of dry and wet, gaseous and liquid molecular modes of behavior, please refer to the author's other works.
It is women who are born with the wet, liquid molecular mode of behavior (men are born with the dry, gaseous mode of behavior, such as individualism and liberalism). The wetting and liquefaction of society required a strong female influence.
As a result of promoting the wetting and liquefaction of society under the strong influence of women, as a side effect, female-dominated behavioral patterns such as self-preservation and safety-first strongly infected men, causing the "feminization" of men. In this way, the female-dominated behavioral style became dominant

in a way that encompassed the entire acquired sedentary group society A, and the structure of "acquired sedentary group society A = society with a female-dominated character" was established.
If we take the entire acquired sedentary group society A, or the entire country, as a personification of a single personality, it can be considered as a woman or a girl.
(1) They do not make clear decisions on their own, but continue to take an ambiguous attitude and postpone decisions.
(2) They do not take action on their own, and are passive and regressive.
(3) They are driven by the mood of the moment and follow the major trends around them.
(4) They are hysterical. (4) They are hysterical. (For example, in the Pacific War, they lost their temper and repeatedly committed atrocities.
(5) They are emotional, irrational, unscientific, and spiritual in their decision making (e.g., wielding gut feelings).
(6) They stick together only with their relatives and close their doors to outsiders, such as members of foreign family sedentary groups and refugees. (Closed-minded, exclusive)
(7) They are very concerned about what other countries think of them, and have an all-round attitude.
(8) They do not take the lead, but follow the developed countries as the second place, as if they want to catch up with and overtake the developed countries.
(8) They do not take the lead, as if they want to catch up with and overtake the developed countries. Without external pressure, they will not move.
(10) They do not have a long-term perspective, but are more interested in the immediate short-term trends and take only ad hoc measures.
(10) They do not have a long-term perspective, but are more interested in the immediate short-term trend, and end up responding only on an ad hoc basis. In these and other ways, it can be said that the entire country or society of the Acquired sedentary group A acts with a wet, liquid, female-dominated personality. The nations and societies of the Acquired sedentary group Society A can be called "women's society," "women's society," "women-dominant society," or "Yamato Nadeshiko society.
The liquid and wet nature of these societies can also be seen in the

same rice-farming and agrarian societies, the Settled Life-centered Society Group ABC (the southern part of the Inherited sedentary group Society B and the Inherited sedentary group Society C1) and the Settled Life-centered Society Group D. The basic nature of these societies is by no means unique to the Acquired sedentary group Society A or the Acquired sedentary group Society A. The basic characteristics are not unique to the acquired sedentary group society A or the acquired sedentary group society A, but are common to the rice farmers' social belt of the sedentary life center society group ABC and the sedentary life center society group D. It is not unique to the sedentary group society A, but is common to the settled life centered society group ABC and the settled life centered society group D. The rice farming and agrarian society is a female society, and the Asian mode of production is a female dominated mode of production.

The rules of the acquired sedentary group society A are mostly the rules of the rice-farming society and the rules of the female society. (In contrast, the gaseous and dry pastoralist society of the advanced mobile lifestyle group FGH countries can be regarded as a male-dominated society, a male society. (On the other hand, each of the advanced mobile and dry pastoralist societies, FGH, can be regarded as a male-dominated society, a male-dominated society.

In the acquired sedentary group society A, men are also colored by women. Men in the acquired sedentary group A society are sensitive to their own self-preservation, and have female-dominated content, preferring sticky, gloomy, wet human relationships such as parenthood and naniwabushi. The psychology of males in the acquired sedentary group society A is also considered to be a combination of the superficial despotic "strength" and "toughness" instilled in them by women in order to make them take the role of protecting women.

Men in the acquired sedentary group society A are seen as feminized and degraded male beings, as femme fatales with muscle and military strength. (In contrast, men in the pastoralist society are considered to be feminized and degraded as men.) Men in the A society of the acquired sedentary group are in a weaker position, having lost their fatherhood because women have taken over the authority to manage the household budget at home, and their only meaning of existence is to earn a salary as a servant for the mother and child, or women have taken the initiative in child rearing.

(In contrast, women in the FGH countries, which are advanced mobile pastoralist societies, can be seen as masculinized and degraded women, tainted by the color of men.
The sedentary group society of the acquired sedentary group society A = women's society, both of which are closed and exclusive, and the settled people and women of the acquired sedentary group society A desperately try to conceal their internal affairs. It is necessary for the sociology of acquired sedentary group A to thoroughly clarify and document the internal situation and rules of acquired sedentary group A and women's society. The sociologists of acquired sedentary group A should not only work on the advanced mobile life-centered society group FGH "Dewamori", but should seriously work on it.

The Reality of the Relationship between Acquired sedentary group Society A and Female Society

The following is a short summary of the various realities of the relationship between acquired sedentary group society A and women's society.

The person who created the insidious acquired sedentary group society A is the woman of the acquired sedentary group society A.
The reason why the acquired sedentary group A cannot change on its own, but only under external pressure, is because women control the center of the society.
In order to dismantle the acquired sedentary group society A, it is necessary to weaken the female society of the acquired sedentary group society A.
The acquired sedentary group society A = women's society is a group of people who compare themselves with others in some way and repeat endlessly to feel superior, depressed, and jealous. It would be easier and freer if we could distinguish others from others and ourselves from ourselves.
The unification of mother and child, and the attachment of mother and child, are the major means by which women in the Acquired sedentary group A society dominate the Acquired sedentary group

A society. The women of the acquired sedentary group A dominate the society through their own children.
The reason why the feminists of the acquired sedentary group A bring only the literature and findings of the advanced mobile life-centered society group FGH "Dewamori" is to prevent the sedentary people around them from staking out their own original explanations, pulling them down, and disturbing them. The reason why members of the acquired sedentary group society A are so eager to adopt and imitate the discourse of the advanced mobile life-centered society group FGH is a strategy to prevent themselves from being bullied. When it comes to the original discourse of the members of the acquired sedentary group society A, they say, "Don't make strange discourses on your own. Don't do your own research. But when it comes to the original discourse of members of the superordinate advanced mobile life-centered society group FGH, they are not criticized because they are superior to the members of the acquired sedentary group society A.
Originally, feminists of the acquired sedentary group society A should not be playing the role of "Dewamori" of the advanced mobile lifestyle-centered society group FGH if they want to expand women's rights in the acquired sedentary group society A. They should be saying, "Let's free the traditional sedentary group society of the acquired sedentary group society A (women's society and mother-rights society) from the domination of the male society and father-rights society of the advanced mobile lifestyle-centered society group F/North America! Let's liberate them from the domination by We should be campaigning to "liberate the traditional sedentary group societies of A, B, C and D from the domination of the advanced mobile life-centered societies of F/ North America by the male and paternal societies!
The reason why the acquired sedentary group society A tends to stagnate is because the women of the acquired sedentary group society A, who are self-protective and carefree, dominate the society. The women of the acquired sedentary group A do not take risks.
The slamming of male childcare workers by women of the acquired sedentary group A is an effort to cover up the true intentions of women of the acquired sedentary group A who do not want men to take control of childcare. The women of acquired sedentary group A have a vested interest in taking the lead in childcare.

Both television and radio are for the acquired sedentary group A, women's society, because they can watch the same content as others and communicate in the same way.
There is a deep relationship between the same family name (marriage) in acquired sedentary group A and long hours of overtime work and selfless labor in acquired sedentary group A. The fundamental principle of society is the same: a rural bride is forced to work long hours day and night in a new family sedentary group with no blood ties, and a worker in an acquired sedentary group A is forced to work long overtime hours in a new corporate sedentary group. In addition, the long hours of club activities of middle and high school students in the Acquired sedentary group Society A can be seen as practice for their future life of selflessness and long hours of overtime work.
Female society cannot change by itself. Change requires action and judgment, but no one wants to take the responsibility that comes with it for self-preservation, so no one takes action to change. A, a kind of acquired sedentary group society of women, also cannot change on its own. In order to change, external pressure is necessary.
I can think of a theory that feminism is unnecessary in acquired sedentary group A society. The acquired sedentary group society A is a rice-farming society, where women are strong by nature, like mothers and mother-in-laws. The urban housewife in the acquired sedentary group society A is also strong because she has a firm grip on the purse and children of the family sedentary group. The feminist goal of expanding women's rights in the acquired sedentary group A society has already been realized.
In the case of divorce, the custody of the child is almost always given to the woman of the acquired sedentary group A. This is also the case in the acquired sedentary group A society. This is also a manifestation of the power of women in the acquired sedentary group A society.
The economic hurdle imposed on men by women of the acquired sedentary group A who want to be housewives is too high. It is doubtful whether the women of the acquired sedentary group A really have the corresponding value. The men of society A who want to marry housewives also seem to have idealized their own mothers, and are losing out to the women of society A who are mothers. Men in the acquired sedentary group society A have a

sense of pampering and dependence on their mothers, and unless they can break this, men in the acquired sedentary group society A will remain weak in the acquired sedentary group society A of female society.
It is necessary to dismantle the acquired sedentary group society A, which is insidious, unfree, and the cause of social retardation. In order to do so, it is necessary to weaken the female society of the women of the acquired sedentary group society A, who are the driving force of the sedentary group society of the acquired sedentary group society A.
It is easy to be consistent if we consider that the so-called feudalism that has been referred to in the sociology of the acquired sedentary group society A is the female mother-in-law ideology. It is in line with the mother-in-law's way of thinking.
The nature of feminism is fundamentally different between the acquired sedentary group society A and the advanced mobile life-centered society group FGH.
In the case of FGH feminism, women who had been forced to pay an allowance to their husbands at home and who were in a weaker position sought economic freedom and started a movement to enter the workplace.
In the case of FGH feminism, women who had been forced to rely on their husbands for income due to the gender division of labor, but who were in a strong position to earn money at home, started a movement to enter the workplace in order to reduce the economic risk.
There was a time before World War II when only males of the Acquired sedentary group A had the right to vote in elections, and the Acquired sedentary group A feminists blamed them for this. They were only acting on behalf of the powerful mother-in-law. The feminists' condemnation of men in this case is a cover-up to maintain the power of women (mothers and mothers-in-law) in the acquired sedentary group A society.
It is the women of acquired sedentary group A who are making the society of acquired sedentary group A into a sedentary group society by generating severe peer pressure, forcing them to read the atmosphere, forcing them to act in groups, forcing them to do things without thinking, and forcing them to avoid responsibility.
The reason why the members of the acquired sedentary group society A help the strong and frustrate the weak is because the

acquired sedentary group society A is a female society. Women follow the strong and ridicule the weak and do not help them.
The preconceived notions and true intentions of the acquired sedentary group society A can be divided as follows.
The preconceptions of the acquired sedentary group society A = pseudo-pastoralists = pseudo-advanced mobile life-centered society group F, North America = pseudo-male society
The true intentions of acquired sedentary group A = farmers = same as inherently sedentary group BC = female society
Acquired sedentary group society A's compulsion to read the atmosphere, peer pressure, unity and group behavior, and hitting the stakes are all derived from female society. This is evidence that the acquired sedentary group society A is a female society. Female society is clearly different from the liberalism and individualism of the advanced mobile life-oriented society group FGH, and is the enemy of the advanced mobile life-oriented society group FGH male society.
It means that clarifying the characteristics of women's society will be treated as whistle-blowing. No wonder people don't do it. If we do, it will be exposed as a lie that there is no sex difference between men and women as claimed by feminists. It will be revealed that it is women who control the acquired sedentary group society A from deep within. This is not good for women. In the same way, if you elucidate the characteristics of acquired sedentary group A, it will be treated as whistle-blowing. That's why people don't do it. It will be revealed that the acquired sedentary group society A is close to the inherent sedentary group society BC, which is far from the advanced mobile life-centered society group FGH. This is not convenient for the members of the acquired sedentary group society A.
The members of the Corporate sedentary group of the government and enterprises of the Acquired sedentary group Society A, who work long hours overtime every day and take few paid vacations, are in a position similar to that of a rural wife. Rural wives are characterized by waking up the earliest in the family, going to bed the latest, and spending long hours doing menial work for their family members every day without rest, while being shouted at by their mother-in-laws. The bosses of the managers and members of the corporate sedentary group are equivalent to the mother-in-law, and their colleagues are equivalent to the mother-in-law.

It is troublesome for women of the acquired sedentary group society A, because when they get married, they not only don't work but are parasites and collect money from others, but also take over the purse strings of the family sedentary group and establish an allowance system for men. The women of the acquired sedentary group society A can spend all the money of the family sedentary group as the manager of the family sedentary group. The male members of the acquired sedentary group A have to put up with a small allowance.
The reason why women in the acquired sedentary group society A want to be housewives is because the social treatment is much better than being a career woman.
If you don't like the acquired sedentary group society A, you should stay away from the women of the acquired sedentary group society A. If you don't like Acquired Sedentary Group A, you should stay away from the women of Acquired Sedentary Group A, because they are the headwaters of the group.
Since both men and women of the acquired sedentary group A are "Dewamori" of the Advanced Mobile Life Center (FGH), both movements against discrimination against women and men will be conducted while chanting social theories originating from the Advanced Mobile Life Center (FGH) as if they were sutras.
If both husband and wife work and both are selfless, they will not have enough time to raise their children and will not be able to communicate well with each other, leading to a declining birthrate and an increasing divorce rate. Self-destruction needs to be eliminated, but it won't work because many members of the acquired sedentary group society A, both men and women, are encompassed by the corporate sedentary group where work is everything and career building is everything.
The mother-in-law is too scared to bully, so the daughter-in-law is the husband of the mother-in-law's son = the man of the acquired sedentary group society A. The daughter-in-law is the woman of the acquired sedentary group society A. Acquired sedentary group society A feminism is the feminism of the daughter-in-law. The mother-in-law never comes out.
A child who is raised in the acquired sedentary group A society with a strong sense of unity with the mother and a sustained sense of attachment, enters school and spends a lot of time in school activities in order to maintain a sense of unity with the surrounding

students. Furthermore, when they enter a corporate sedentary group or government office, they become like livestock for the corporate sedentary group and work long hours overtime in order to maintain a sense of unity with the surrounding members of the corporate sedentary group. These are the prototype and ideal type of mother-child relationship.
When a woman in the acquired sedentary group society A says black, she becomes black, and when she says white, she becomes white.
I can't forgive the women of the acquired sedentary group A who dominate every corner of the acquired sedentary group A as mothers and mother-in-laws, but I also can't forgive the men of the acquired sedentary group A who are stupid macho men who sit on top of the apparent preferential treatment of men and women, and pretend to be husbands and wives. I'm not sure what to do about it.
The members of the acquired sedentary group society A treat others with mother-in-law's guts. They are very strict and noisy. They are very strict and noisy, and they are always watching.
The male members of the acquired sedentary group A have the following two opposing attitudes toward the female members of the acquired sedentary group A.
To be pampered like a mother. Wanting to be dependent. Wanting to be dominated.
Wanting to dominate like a daughter-in-law as a senior in terms of family inheritance. (The wife is new.)
In today's acquired sedentary group A society, if you air a commercial that affirms the gender division of labor, it will go up in flames under the pressure of the women of the acquired sedentary group A society (and the superordinate advanced mobile life-centered group FGH), and if you air a commercial that affirms both men and women working outside the home and men doing housework and childcare, it will be welcomed. However, commercials that affirm men's authority to manage the household budget in the acquired sedentary group A and commercials in which men in the acquired sedentary group A do the household bookkeeping are not shown for some reason. The reason for this is that it is not convenient for women in the acquired sedentary group A society. If commercials that affirm the superiority of the father-child relationship over the mother-child relationship, and commercials in which men of the acquired sedentary group A do

the household bookkeeping, were made and accepted in the acquired sedentary group A society, the misogyny of the acquired sedentary group A society would be fundamentally resolved.
As for the sharing of housework and childcare by males in the Acquired sedentary group A society, I think that it is the women in the Acquired sedentary group A society who actually have the authority to manage and supervise, while the men in the Acquired sedentary group A society can only play the role of lowly laborers. Since the cozy relationship between mothers and their children and the seizure of authority over household management are the driving forces behind the domination of the acquired sedentary group A society by the women of the acquired sedentary group A society, the women of the acquired sedentary group A society will not give up their interests.
It is a society where it is difficult for both women and men to live their own lives, an acquired sedentary group A society, where you have to constantly change yourself to fit your surroundings to survive. International Women's Day is an advanced mobile life-centered society group FGH standard.
Women in the acquired sedentary group A society really want to criticize their mother-in-law, but they can't because they are women. So, they criticize their husbands. Who raised her husband to be a person who does not do housework and childcare? It has to be my mother-in-law.
The reason why women from the acquired sedentary group society A criticize the family system and mother figure of the traditional acquired sedentary group society A is because they can't stand living together with their mother-in-law. Becoming a housewife increases the risk of living with her mother-in-law all day long, so she tries to become a career woman.
The father in the acquired sedentary group society A is the slave of the mother and child. He claims to be the main pillar of the family, but he has no place for himself at home because he is on an allowance. He has no power to intervene between the mother and child and is ignored. This means that patriarchy should be introduced into the acquired sedentary group society A. The authority to manage the household, to raise children, and to take care of the children should be handed over to the men of the Acquired sedentary group A. In order to improve the status of men in the acquired sedentary group A, it is inevitable to introduce the

patriarchal system of advanced mobile life-centered society group F and North America.
In the current situation in which women of acquired sedentary group A monopolize child-rearing, children will be attracted to their mothers, and fathers will be left out. This is the root cause of the acquired sedentary group society A becoming a female society. In order to strengthen the father's position, it is necessary for men in the acquired sedentary group society A to take on the responsibility of raising children.
The gender division of labor in the Acquired sedentary group Society A (mother and child at the top, father at the bottom), where the mother and child live comfortably on the father's salary, needs to be changed so that the mother can earn enough money while taking care of the child, because if the parents divorce, the mother and child who are thrown out of the house will have trouble making a living at once.
Men in the acquired sedentary group society A are not interested in or know much about housework and childcare. They are the poster children of the era when mothers did everything for them. There is a need to provide opportunities for males in the acquired sedentary group A society to learn how to do housework and raise children as well as females in the acquired sedentary group A society.
The patriarchal system is incompatible with men of the acquired sedentary group A being pampered by their mothers.
All agrarian men like the men of acquired sedentary group A are mothers. Inherited sedentary group society B, inherited sedentary group society C1, and settled life centered society group D, all mean that it would be so. That they are the mother's children, the mother's slaves.
Men who have become permanent residents of the acquired sedentary group society A, and men who have adapted to the sedentary group, have all lost their paternity, become feminized, and have been degraded as men. Conversely, in order for men to become permanent residents of the acquired sedentary group society A, the removal of paternity and masculinity through mother-child attachment and child rearing is essential. The power of women is necessary.
It is the way of gender sociology to objectively overlook both what is beneficial to women and what is beneficial to men. Neither Women's Studies nor Men's Studies in the Acquired Sedentary

Group Society A has this attitude. The reason for this is that acquired sedentary group society A lacks objectivity since it is only a female society.
Taking on the responsibility of raising children is the most effective way for women in acquired sedentary group A to dominate society. Both men and women in the acquired sedentary group A society are children of the mother. Growing up in a strong state of mother-child attachment and mother-child unity means that we all become sedentary people.
In the past, the "Fuyuhiko-san" drama on TV in the acquired sedentary group society A created a tendency to deny the mother and mother-in-law and thought it was a victory for the daughter-in-law, but now a drama is being aired to deny the mother-in-law's own mother. Women in the Acquired Sedentary Group A society are not tolerant of women who are superior to them, or perhaps the power struggle between women in the Acquired Sedentary Group A society is that much of a hell.
This means that the power struggle among women in the acquired sedentary group society A is so hellish. The country is essentially a women's country, but they are trying their best to be included in the patriarchal advanced mobile life-centered society group FGH and pretend to be a male nation.
Women in the acquired sedentary group society A are fussy about the relationships around them, love mutual surveillance, and are very interested in personal privacy. They are also full of jealousy, and when they find out that someone is doing better than they are, they try to drag them down and destroy them with backbiting and snitching. Conspiracy, which is to be established in the Acquired Sedentary Group A society, is very compatible with women in the Acquired Sedentary Group A society.
In the schools of the Acquired Sedentary Group A society, the degree to which students learn to act in unison with the group rapidly increases around middle school. Such a behavior of integrating oneself into the group is a behavioral style that women prefer, and in this respect, schools in the acquired sedentary group A society become markedly more feminine from around junior high school. The reason for this is that the age of junior high school is the time when students enter their secondary sexual characteristics, and this is the time when gender differences become more pronounced. In other words, this is the time when the

characteristics of male and female societies emerge, and since girls have more power in the acquired sedentary group society A, it can be said that from this time on, the classroom suddenly becomes a female society in line with the emergence of female sexual characteristics. The same is true for the tightening of the senior-senior system among students around junior high school, which is also a sign of feminization.

In the selfless society of acquired sedentary group A, one of the couple works 100% of their time in the workplace, while the other is forced to provide full support and management of the couple's life, making the division of labor in gender roles inevitable. Either a full-time housewife or a full-time husband is essential. The only way to destroy this structure is to extinguish the selflessness of the acquired sedentary group society A.

Selflessness, which is a traditional practice of acquired sedentary group A, is the fundamental factor that is pushing down the gender gap index of acquired sedentary group A. (It means that there will be gender inequality.) Raising the gender gap index of the acquired sedentary group society A. (This means making it gender equal.) To achieve this, it is essential to eliminate the social practice of self-denial.

The attentive orientation of women makes it difficult to live in an acquired sedentary group society A. It is typical to say that it is wrong for one person to leave before the other at work, or that it is wrong for one person to help the remaining person with their work.

Men's movement against discrimination against men in the acquired sedentary group society A. The family sedentary group will fail in their movement as long as they believe that they are standing on the side of the social strongman. It means that they should re-examine their position.

No matter how high the social status of men in the acquired sedentary group society A is, men in the acquired sedentary group society A are still the exclusive property of the mother. In the acquired sedentary group society A, the mother has the monopoly on child rearing, and the relationship between mother and son is that of parent and child, with the mother dominating the son. The mother has a higher social status than the son.

Social status of males in acquired sedentary group society A < social status of mothers in acquired sedentary group society A.

The practice of entrusting child rearing to women in the Acquired

sedentary group A society is the cause of women in the Acquired sedentary group A society wielding great power and authority in society through their own children.
Rice farming creates a society where women and mothers are strong, and mass-produces motherless male women.
The development of totalitarian democracy is necessary for the acquired sedentary group society A of women.
The reason why the corporate sedentary group of the acquired sedentary group society A creates a feminine atmosphere with emphasis on peer pressure, unity, and harmony, even though men occupy the major positions, is probably because their mothers, who have raised and lived with men all their lives, including high-status, high-income men, mentally dominate the men. The air of the men's mothers covers the corporate sedentary group of the acquired sedentary group society A.
The reason why women are hesitant to be promoted to managerial positions in the corporate sedentary group of the Acquired sedentary group Society A is because they are afraid that if they are promoted alone, other women in the workplace who have been in the same position as them will treat them as "stakes" and marginalize them. The best way to deal with this is to make sure that all the women are promoted at the same time and in harmony. This is the same as the promotion of high-ranking bureaucrats in the acquired sedentary group society A, where peers are promoted side by side.
Isn't the female society similar to the inherently sedentary group society C2?
The advanced mobile life-centered FGH feminists theorize everything based on the standards of their own society (women are socially inferior). This means that they come up with theories based on the standards of their own society (women are socially inferior) and forcefully impose them on feminists of the acquired sedentary group society A. As a result, feminists in the acquired sedentary group A, where mother-in-law and mother-in-law are strong and should be ahead in the expansion of women's rights, are constantly copying the theories made by feminists in the advanced mobile life-centered group FGH.
In the political correctness that prevails in the Advanced Mobile Life Center FGH, research that clarifies gender differences seems to be treated as sexist and attacked in general.

The feminists of the acquired sedentary group society A do not want to expand women's rights, they just want to look good by enlightening the common people of the acquired sedentary group society A from above by becoming the advanced mobile life-centered society group FGH "Dewamori". There are plenty of advanced countries where women's rights have been expanded, such as Vietnam and other rice-growing agrarian societies and nations, but they completely ignore their existence.
It is common that the Imperial Household Agency of the acquired sedentary group society A refuses to allow the excavation of the state's owner's mausoleum, and the feminists of the acquired sedentary group society A refuse to clarify the female society. This is because the results are not in their favor.
In the acquired sedentary group A society, women and socks became stronger after the war (women were weak before the war). (Women were weak before the war.) It is said that mothers and mother-in-laws were strong before the war. However, mothers and mother-in-laws were strong before the war.
Many people from the acquired sedentary group society A naively believe in the "acquired sedentary group society A = male society" theory that they were taught in school. Also, they believe that "social status = status in the workplace.
The nuclear family in the Acquired sedentary group A society was largely promoted by wives who did not want to live with their mother-in-laws.
The reason why husbands in the acquired sedentary group A society are selfless and work overtime all the time is to ensure that their housewives have free time and money to spend on their hobbies.
It is a problem that no one sees the loss of paternity of men in the acquired sedentary group society A as a result of mother-child attachment and child rearing as a problem.
The men of acquired sedentary group A, whether they are high-ranking bureaucrats with high social status or representatives of corporate sedentary groups in large corporations, are all puppets, servants, and slaves of the acquired sedentary group A mother. The reason for this is the strong mother-child bond. In addition, the acquired sedentary group society A mother is a subset of the acquired sedentary group society A women. This means that men in the acquired sedentary group A are under the control of women in the acquired sedentary group A, even if their social status is high.

This may be related to the fact that in the divorce of a couple with children from the Acquired sedentary group A society, the custody goes exclusively to the mother of the Acquired sedentary group A society. The mother is the hidden powerhouse of the acquired sedentary group society A.
Men of the acquired sedentary group society A should not be in a position to receive allowance from the women of the acquired sedentary group society A, but should establish a position to give allowance to the women of the acquired sedentary group society A. Otherwise, the acquired sedentary group society A will be in a position to give allowance to the women of the acquired sedentary group society A. Otherwise, they will never be able to get rid of their status as dogs running errands for women in the acquired sedentary group A society.
The women of the acquired sedentary group A are the "love managers" who strictly assess and evaluate the date courses and meals that the men of the acquired sedentary group A have planned and provided. What women in the Acquired Sedentary Group A society do is no different from managers in the corporate sedentary group who assess the performance of their subordinates. Women in the acquired sedentary group A are the ones who look up to the men in the acquired sedentary group A who are doing their best to serve them while on a date and evaluate them unilaterally.
The fact that men of the acquired sedentary group A give the purse strings of the family to women of the acquired sedentary group A is evidence that men of the acquired sedentary group A are unconsciously psychologically dependent on women of the acquired sedentary group A. Men in the acquired sedentary group A society want women in the acquired sedentary group A society to manage them. I think this is a typical example of female chauvinism, but it is seldom talked about by both men in acquired sedentary group society A and women in acquired sedentary group society A. It means they have no desire to change the status quo. It means that they think it's a problem.
The term "one-coin husband" is thrown around by men in the acquired sedentary group A society, and when used by women, I think it becomes "one-coin wife. The term "one-coin husband" is a derogatory term for men in the acquired sedentary group society A and is discriminatory against men.
I believe that the feminism of pastoralists, where women are weak,

is fundamentally different from the feminism of agrarians, where women are strong.
The value system affirmed by the members of the acquired sedentary group society A, "I am the one who earns, I am the one who uses," leads to the view of men as tools, which is discrimination against men.
The problem of career bureau (tsubone) will become apparent as more and more women are appointed to management positions in the corporate sedentary groups of the acquired sedentary group society A. The career bureau is a part of the corporate sedentary group society A. Since the career bureau has much more power to use officially than the ordinary member bureau of the corporate sedentary group, the probability that no one around her will be able to stop her tyranny is increasing.
The female acquired sedentary group society A is a global symbol of male domination by women.
For the development of feminism, the global expansion of mother-controlled society like the acquired sedentary group society A is necessary. The traditional sedentary group society of acquired sedentary group society A is a society dominated by mothers and mother-in-laws. Children, both sons and daughters, have a strong sense of dependence and pampering toward their mothers, and in this respect, acquired sedentary group society A can be called a mother-controlled society. Feminism in the world should aim to expand this mother-controlled society to the whole world. The feminists of the acquired sedentary group society A and the sedentary life-centered society group ABC should be the flag bearers.
There is a significant correlation between the cause of lack of privacy in the acquired sedentary group A and the mother-child relationship. The lack of privacy in the acquired sedentary group A society is a prototype of the lack of privacy between mothers and children in the acquired sedentary group A family. This is evidence that the origin of human relationships in the acquired sedentary group A society is the mother-child relationship, which is evidence that the mother is socially strong.
That we should pay attention to the wife's work as the prototype of black labor in the acquired sedentary group society A. The overwork of the members of the acquired sedentary group society A (long working hours are the norm and they dedicate their entire

personality to their work. The prototype of this is the overwork of the daughter-in-law. The superiors and seniors are the mother-in-laws, and the subordinates and juniors are the wives. The work of wives under their mother-in-laws is essentially black. Women's work based on hierarchical relationships tends to be black. These need to be eliminated.
Women are the cause of delay and collusion in the acquired sedentary group society A. Retardation is caused by the nature of women who are not willing to take the initiative in new things for self-preservation. Adhesion is brought about by the nature of women who like to be integrated, clinging, and grouped together. The attentive orientation of the feminine style makes the acquired sedentary group society A difficult to live in. It is not okay for one person to leave before the other. You have to help the rest of them with their work. This leads to long overtime hours in the society of acquired sedentary group A.
Feminism is an imitation of the North American patriarchy, a study group. It does a good job of superficial copy-pasting, but since it is an imitation, it cannot change the essence of the acquired sedentary group society A. Inevitably, the acquired sedentary group society A = mother-rights society will appear.
In the acquired sedentary group society A, by adopting an attitude of humility and modesty toward others, we can avoid the drive of the female jealousy system by others around us.

Mother-child relationship as an ideal type of acquired sedentary group society A

The members of the acquired sedentary group society A rapidly become sedentary people from the time they are born.
First of all, the child remains attached to the mother with a strong sense of unity, forming an exclusive mother-child association. This means that the child learns to maintain a sense of unity with others through the mother-child relationship. And that they learn to act in unison with their surroundings by wearing matching uniforms from the time they are small children. Children in the acquired sedentary group society A are already sedentary people even at a very young

age.
Furthermore, through long hours of club activities in junior high school and high school, they acquire the mindset that their top priority is to be completely integrated into the group (school) to which they belong and devote all their time to their activities. This leads to a mindset that takes for granted the long hours of selfless work in government offices and corporate sedentary groups after graduating from school.
The basic and ideal type of interpersonal relationships among the permanent residents of the acquired sedentary group society A is the mother-child relationship. The settled population of the acquired sedentary group A society is created by the mother-child bonded child-rearing. It is the mother, the woman, who plays the leading role in creating the permanent residents of acquired sedentary group A. The main actor and true ruler of the acquired sedentary group society A is the woman. The basic method of social domination by women in the acquired sedentary group society A is to continue to exercise powerful influence and control over their children (especially their sons) even after they reach adulthood. Men, on the other hand, lose their paternity and become feminized in this process of mother-child attachment and child-rearing, and are ranked down to a weak position where they are treated as children for the rest of their lives. Men are innately individualistic and liberal, and in the acquired sedentary group society A of rice farming and agrarian society, which emphasizes mutual unity, control, and mutual monitoring, they are environmentally unfit, without human rights, and inferior as settled people.
In the past, male chauvinism compensated for the weakness of human rights of men in the acquired sedentary group society A, and men in the acquired sedentary group society A were dignified under the umbrella of their mother-in-law. As a result, they are treated as convenient ATMs for mothers and children, and have been reduced to the status of socially vulnerable people.
In addition, children who are raised in a state of mother-child attachment have a strong sense of unity with their mothers and act according to what their mothers tell them, placing them in a state of being their mothers' puppets, their mothers' toys, and their mothers' racehorses. In short, the child becomes a tool for the mother's social self-realization and is required to act as a racehorse. When a child is promoted to a higher position in the company or

economic power by running fast and achieving results in competition with rival colleagues in business, it directly improves the mother's social status, and the mother spanks the child to make him compete for the promotion. The male managers and senior members of the corporate sedentary group of the acquired sedentary group society A who are dignified in the corporate sedentary group of the acquired sedentary group society A are actually racehorses who are whipped and run for promotion, with their own mothers acting as jockeys and boarding them. In other words, they are slaves to their mothers. That's why the atmosphere of the corporate sedentary group is female dominated with its emphasis on group behavior, harmony, seniority, and nakashinaka-ism, even though it is all male.

In short, in the acquired sedentary group A society, children are a tool for the mother's social advancement. Men who work in the corporate sedentary group of the acquired sedentary group society A are more or less in the position of their mother's racehorse. The corporate sedentary group in the acquired sedentary group society A has been regarded as a male-dominated society and has been criticized by feminists for its gender discrimination, but in fact it has become a place of fierce competition and proxy wars by the mothers of men to improve their own mothers' social status. The protagonists of the corporate sedentary group are actually the mothers of the men.

The practices of the corporate sedentary groups in the acquired sedentary group society A are actually disadvantageous to men because they are like women's society, with its emphasis on group activities, seniority, mutual monitoring and lack of privacy, despite the fact that men are in the majority. Men in the acquired sedentary group society A lose their paternity through mother-child bonding in child rearing, and are unwittingly forced into female-dominated behaviors and practices under the mental control of their mothers, which in a sense is a symbol of male discrimination. However, because they cannot forget the pleasant sensation of mother-child bonding in child-rearing, the males of the acquired sedentary group society A who side with their mothers unconsciously ignore this fact and become accustomed to the female-dominated corporate sedentary group practices of the acquired sedentary group society A, while remaining in a child-like existence as their mothers' allowance. In other words, they become accustomed to and accept

maternal domination.
In reality, the male managers and senior members of the corporate sedentary group of the acquired sedentary group society A, who are dominating the corporate sedentary group of the acquired sedentary group society A, are actually racehorses who are being whipped and run to get ahead, with their mothers (or wives) playing the role of jockeys. In other words, they are slaves to their mothers (or wives). This is why the atmosphere of the corporate sedentary group is dominated by women, with its emphasis on collective action, harmony, seniority, and the "do-nothing" principle. The male society of the acquired sedentary group society A is in effect a female society.
A man's housewife, like a man's mother, raises her own status through the medium of the man's social promotion, and she greatly encourages the man's long hours of overtime work, both in terms of increasing the amount of household income she controls, and in order to improve her own social status through the medium of the man's promotion. The wife of a man in the acquired sedentary group A, on behalf of the mother of the man in the acquired sedentary group A, rides on top of the man in the acquired sedentary group A as a jockey and whips the ass of the racehorse, the man in the acquired sedentary group A, to compete for advancement. It is safe to say that the cause of the long working hours of the men of the acquired sedentary group A in the corporate sedentary group is largely due to the mothers and wives of the men of the acquired sedentary group A. Since men in the acquired sedentary group A are unconsciously psychologically dependent on their wives as mothers, they are forced to listen to their mothers' and wives' demands for their sons' and husbands' long working hours, which leads them to do selfless black labor.
Children in the acquired sedentary group A society are the property of their mothers and slaves for the rest of their lives, both sons and daughters. Children of the acquired sedentary group A society cannot escape from their mother's control. Both males and females in Acquired Sedentary Group A are under the control of their mothers all their lives, and this dominance-subordination relationship is cascading from generation to generation.
When men think that men should work and women should raise children, men in acquired sedentary group A are losing to women in acquired sedentary group A. Parental rights are taken over by the

women of the acquired sedentary group A, and the children become puppets of the women of the acquired sedentary group A.
There must be a lot of social gender differences in favor of women as well as in favor of men. Especially in the acquired sedentary group society A of rice farming society, there must be many social gender differences in favor of women. I've heard that women are good at reading the atmosphere of a place and being in tune with it. Women are better at high-density distribution in a Tokyo-centric society.
Male chauvinism and women-first have a lot in common. In a male-dominated society, women hold the actual power of society, while in a ladies-first society, men hold the actual power of society. Those who manage the household budget and take the initiative in raising children are the real powerhouses of society. Those who are socially prioritized do not necessarily hold the real power in society.
Those who believe that the male-dominated society of the prewar acquired sedentary group society A is as patriarchal as the advanced mobile life-oriented society group FGH should change their minds. It means that they are fundamentally wrong. There is a disconnect between being domineering and having real power in society. Men in the pre-war society of the acquired sedentary group A are just puppets of their mothers, toys with a big face. It is not that the status of males in the acquired sedentary group A society declined after the war. Even before the war, the men of the acquired sedentary group A society were feminine and useless.
The men's rights expansion movement and family sedentary groups of the acquired sedentary group A are only banging on about trivial things like the elimination of women-only cars and ladies' days, but that is not enough to win. The real enemy is the feminization and maternalization of the acquired sedentary group A society brought about by traditional rice farming. This is what needs to be fundamentally broken down.

Necessity of "freedom of transfer to a new sedentary group", "freedom of non-settled people to join a new sedentary group", and "abolition of the senior-senior system

within the sedentary group" in the acquired sedentary group society A.

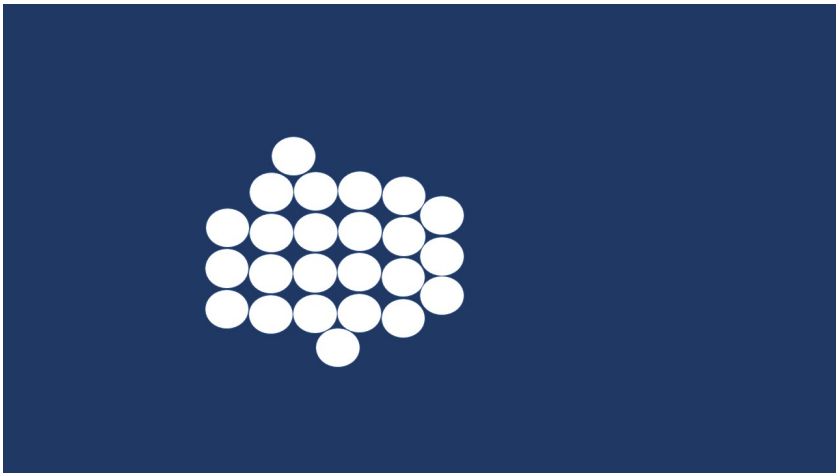
The reason why the permanent residents of the acquired sedentary group society A cannot easily quit their current corporate sedentary group, despite the poor working conditions, is that if they do, they will be regarded as having betrayed the corporate sedentary group and will be given a bad reputation, which will greatly increase the degree to which they will not be able to easily get into the next corporate sedentary group. In addition, the longer one has been a non-settler after leaving the corporate sedentary group, the more disadvantageous it is to re-enter the workforce, since a break in one's work history is considered a break in one's resettlement history. The longer one has been an asylee, the more disadvantageous one's reemployment becomes.
These practices of the corporate settler groups are thought to have their origin in the female society. In such groups, factional struggles for leadership are constantly waged, and if one is left out, one is ostracized for disturbing the harmony of the group, and it becomes difficult to be accepted into another group. It is difficult to get into other groups. Therefore, women must desperately cling to the group they belong to in order to protect themselves, and in order to survive within the group they belong to, they are forced to accept the unreasonable conditions (i.e., bullying in effect) offered by the influential members of the group.
The reason why human rights are not guaranteed in the corporate sedentary group of the acquired sedentary group society A is that when an employee of the sedentary group leaves the corporate sedentary group, he or she is evaluated as an incompetent sedentary group member who could not get along well with others in the previous corporate sedentary group. If the number of times they are transferred to a new sedentary group increases above a certain level, they will have nowhere to go because they will not be trusted as settled people, and the management of the sedentary group will try to take advantage of such weaknesses to make them work long hours and overtime as disposable workers until they become cripples. I think so.
Or, if the newly recruited young people belong to the corporate sedentary group, they will not be able to raise their voices against

the non-payment of overtime or long hours of service overtime in the corporate sedentary group. If they raise their voices, they will be kicked out of the corporate sedentary group, and since there is no guarantee that they will be able to find a place to transfer to a new sedentary group, they are forced to desperately cling to their current corporate sedentary group, even if they have to work long hours and under poor conditions, and allow themselves to be exploited by the management.
The impossibility of transferring to a new sedentary group is the cause of the inhumane workplace practices of the acquired sedentary group society A. The freedom to transfer to a new sedentary group is the new norm of the sedentary group society of the acquired sedentary group society A that the settler class of workers in the acquired sedentary group society A should be able to win as a right.
This should also be applied to the non-settler class (non-regular workers) = exiles. For example, a person who is busy raising a child, or who has accumulated enough money to live on, or who is working overtime in the corporate sedentary group where he or she lives, may leave the corporate sedentary group and become a nonresident. If they try to join another corporate sedentary group, they will be treated as a traitor or a non-compliant member of the sedentary group who left the previous sedentary group without permission, and they will not be allowed to join a new sedentary group because they have been asylees for too long and their credibility as a sedentary group has declined. Once a person becomes an asylee, he or she will be stuck in a temporary position such as part-time employment. Once a person becomes an asylee, it becomes difficult to become a resident again. Even if they obtain qualifications while they are asylees, they will not be counted as part of the work history of the corporate sedentary group, and they will not be able to join the corporate sedentary group.
This practice of not allowing asylees and exiles to join new sedentary groups effectively discriminates against the status of permanent residents and asylees, resulting in a high degree of social inequality. We should ensure "freedom for nonresidents to join new sedentary groups. Non-residents who have already graduated and could not become permanent residents of the corporate sedentary group due to new batch recruitment (such as the ice age generation of employment) should also be allowed to join the new sedentary

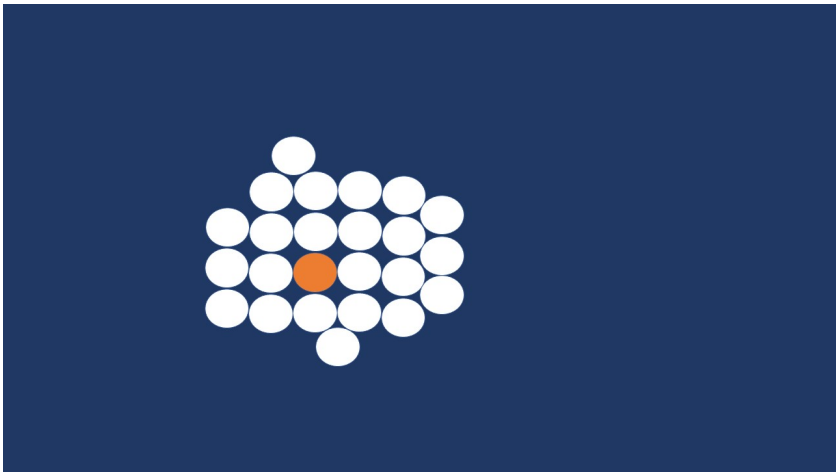
group in this context.
In addition, in the sedentary group society of the acquired sedentary group society A, the "senpai" (senior citizens) who take it for granted that the old settled people (so-called seniors) are overbearing or harassing the new settled people or the mid-career settled people (so-called juniors) just because they have been in the sedentary group for a long time. The "senior-senior" system, which takes it for granted that senior members (seniors) should be able to intimidate and harass junior members simply because they have been in the sedentary group for a long time, is clearly age discrimination and a violation of human rights. Behind this is a strong belief that the "precedents and customs of the sedentary group" are absolutely inviolable for the settled people. It is obvious that young people are better at adapting to new cultures, and old people are left behind, so it is time to abolish the "seniority system within the sedentary group" and the "senior-senior system within the sedentary group" in the acquired sedentary group society A and women's society. (This is already in practice. (I heard that some corporate sedentary groups in the acquired sedentary group society A have already put this into practice.
The reason why middle-aged and older people are not allowed to join the corporate sedentary group when they try to transfer to a new sedentary group is that in the corporate sedentary group of the acquired sedentary group society A, the idea that older people should manage the work of their subordinates as managers is strongly prevalent. The reason for this is that there is a practice of avoiding personnel assignments that go against the seniority system, where subordinates are older than supervisors. There is a practice that middle-aged and older managers do not touch the field work, but let the young subordinates and subcontractors of the corporate sedentary group do it. In response to this, we should stop the fixed view that seniority in the corporate sedentary group = management position.
It is clear that this rigid view of the acquired sedentary group society A is a major cause of the decline of the modern acquired sedentary group society A. It is time to rethink the norms of sedentary group society. In order to do this, it is essential to study what parts of the codes of acquired sedentary group A and women's society need to be changed and how effectively.

It is necessary to eliminate the "expulsion from the sedentary group.

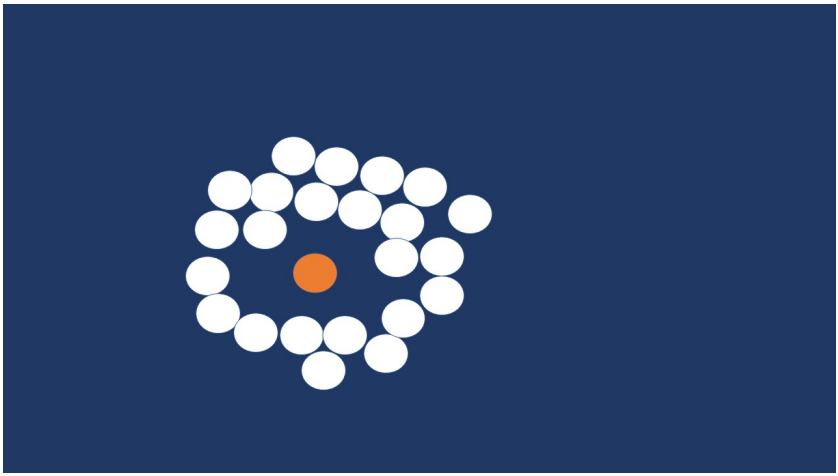
It is necessary to do something about the frequent expulsions from sedentary groups that occur in agrarian societies and women's societies, such as Acquired sedentary group Society A. This is because it is a serious violation of human rights.
The process of expulsion from sedentary groups is as follows.



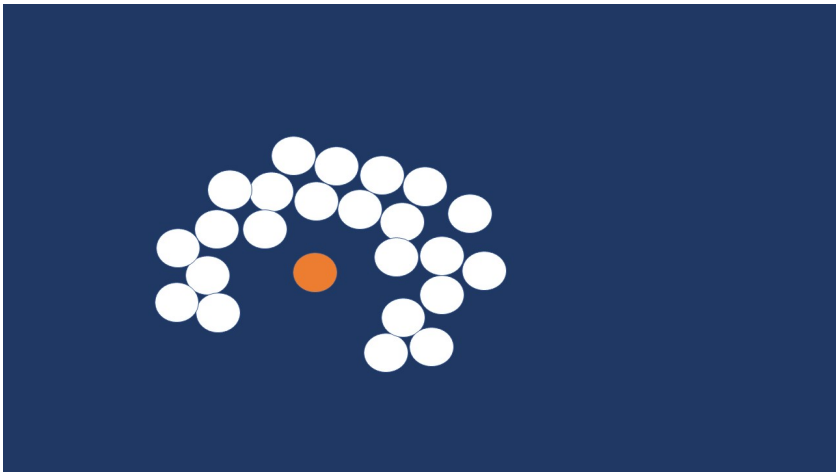
Initially, there is a group of permanent residents who are all the same color.



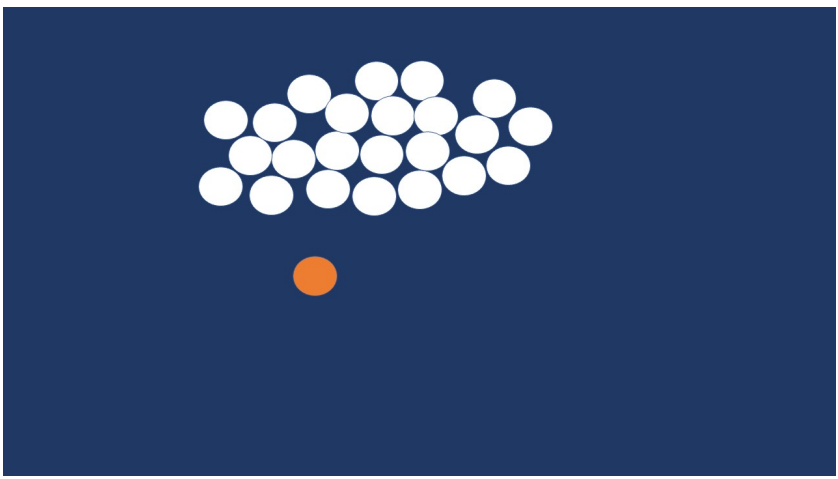
One of the permanent residents becomes out of sync with his surroundings and becomes a different person.



When this happens, the permanent residents around the incompatible permanent resident will distance themselves from the incompatible permanent resident. As a result, the out-of-sync permanent resident becomes a floating presence.



Those who are in disagreement will be left out of the group.



In the end, the non-sympathizing inhabitants are united in the same way as in the initial state, while the non-sympathizing inhabitants are driven out of the sedentary group and become exiles.
In the case of corporate sedentary groups (government offices, companies) in the acquired sedentary group society A, the employees are employed for life, but if they don't fit in with the sedentary group atmosphere, don't assimilate to the surroundings, or show even the slightest sign of being unreasonable (such as going home on time instead of working long hours), they are bullied, beaten, or ignored, and become depressed or something. If you show even the slightest sign of an attitude (such as only one person

going home on time without working long hours), you will be bullied, beaten, or ignored, and you may be depressed or something. It should be noted that only those members who have been able to selflessly adapt themselves to the atmosphere of the sedentary group (the intentions of the influential people and management of the corporate sedentary group at the time, or the behavioral style that is considered to be beneficial to the sedentary group) will be treated as lifetime employees in the corporate sedentary group.
In the school sedentary group and class sedentary group of the acquired sedentary group society A, if a student, especially a female student, does not form a closed peer group and act in accordance with the surrounding atmosphere in the group's inner circle, she will be bullied, ostracized from the sedentary group, and not allowed to join other groups. Ostracization from the local residential group is especially serious in the case of girls who strongly seek to belong to a group for self-preservation.
Ostracization from the sedentary group is not limited to rural villages, but also occurs among urban mothers and friends. It is also a practice that can be seen in Vietnamese society and other societies as well as in the acquired sedentary group society A. It is thought to be universally observed in rice-farming and women's societies.
(2) The practice of expulsion from a sedentary group (once expelled from a sedentary group, one is not allowed to join the sedentary group again. The practice of expulsion from a sedentary group (once you are expelled from one sedentary group, you are not allowed to join any other sedentary group. This means that you are left alone and cannot survive. This is the root cause of the difficulty of living in the acquired sedentary group society A, where one has to constantly adapt to the surroundings. Expulsion from the sedentary group is a major human rights problem that needs to be fixed.
In a liquid-molecule movement type society (women's society, agrarian society) where there is distinction and discrimination between inside and outside the group, expulsion from the sedentary group is inevitable.
The expulsion from the sedentary group is thought to have originated in women's society. In women's societies, members form closed and exclusive groups and organizations in a convoy system to protect themselves and ensure their safety, and they all act

together in harmony and unity. They will ostracize members who disrupt the harmony of the group by being a stake, lagging behind, or failing, as being harmful to the group. As a result of being ostracized from one group, they are no longer accepted by other groups as being harmful to them. This is the prototype of expulsion from a sedentary group, and it is inherited in agrarian societies where women are powerful.

As a countermeasure, there is a need for a mutual aid association that unconditionally accepts those who are expelled from the sedentary group, and a social safety net that allows people to live even if they are expelled from the sedentary group. In the case of school- and class-sedentary groups, the school nurse or free school plays a role. Such a safety net is also necessary for the corporate sedentary group and the adult women's group (mothers' group). There is a need to set up an online mutual aid association for those who have been ostracized by the sedentary group, or to set up a runway or consultation service for those who have been ostracized by the sedentary group.

It is necessary to protect the human rights of those who are not good at being in tune with their surroundings and are likely to be expelled from the sedentary group (such as people with developmental disabilities), and social efforts are needed.

It is necessary to make social efforts to eliminate human rights violations caused by expulsion from the sedentary group. For example, it is necessary to raise awareness and provide human rights education to human resource personnel in the corporate sedentary group so that they do not view negatively the number of transfers to a new sedentary group (to another corporate sedentary group) due to the fact that a person was expelled from the sedentary group in the previous corporate sedentary group. Alternatively, there is a need for reforms such as the proactive creation of a large number of work groups that are not part of the sedentary group society of pastoralists and foreign capitalists, where people can get by mostly just by speaking the language of the acquired sedentary group society A, and where the fact that they tend to be stakes is accepted as an advantage as being unique. Helping those who have been ostracized from the sedentary groups has a common aspect with helping those who were not allowed to join the sedentary groups in the first place, such as the corporate sedentary groups or those who were not allowed to join the

sedentary groups in the first place (such as the graduates of the ice age generation who were not employed).
Or, there is a common aspect of helping those who have been excluded from any sedentary group because of their criminal record.
We should make it so that people do not have to be afraid of being expelled from the sedentary group, and that they can live without problems even if they encounter expulsion from the sedentary group without belonging to the sedentary group. The society should be reformed so that people can accept the expulsion from the sedentary group without anxiety and can make a fresh start with a positive mood beyond the bonds of the sedentary group.

It is necessary to break the chain of negative experiences in the next generation.

Members of the acquired sedentary group society A love to pass on the negative experiences they have had to the next generation. This is true of their experiences with their wives and mother-in-laws, as well as their experiences as school PTA officers. If we are forced to teach the next generation of junior members or others after we have been forced to suffer from the annoying customs of the group we belong to by the senior members of the previous generation, we would like to remove the negative parts of the customs we were forced to learn and pass them on to the junior members in a clear and concise manner. Instead of ending the chain of negative experiences in their own generation, they tend to torment and bully their juniors, trying to make them taste the negative aspects of the practices they suffered from.

This has its origins in women's society, and is caused by the fact

that other generations seem to be able to avoid the negative experiences that we have had because of the previous generations, and by the fact that we feel a strong sense of jealousy toward those who seem to be able to avoid the negative experiences, saying, "It's not fair that they are the only ones who have a good time. The reason for this is that we have a strong negative desire to make other people experience negative experiences, and to pull down those who are likely to have good experiences and make them go through the same hardships as us. The reason why the society of the acquired sedentary group A does not become brighter and remains damp and gloomy, trapped in customs, is largely due to the strong jealousy of the women of the acquired sedentary group A who effectively control the society. This is the reason why it is said that men are the yang and women are the yin.

In order to solve this problem, it is necessary to somehow get rid of the jealousy and negative thinking of women in the acquired sedentary group A society. This means, for example, that they should be fed delicious food to psychologically sublimate their negative experiences. Or, for example, in the case of daughter-in-law-mother-in-law relationships, the wife and mother-in-law can be separated and physically separated so that jealousy does not physically work or become invalid, and the chain of events can be forcibly broken.

The reality of the logic of the acquired sedentary group society A

The following is a short summary of the reality of the logic of the sedentary group society that pervades every corner of the acquired sedentary group society A.

The logic of the sedentary group continues to prevail in the modern society of the acquired sedentary group A.
In the acquired sedentary group society A, people are required to belong to the corporate sedentary group continuously and without

interruption. (Continuity of affiliation. When you enter a corporate sedentary group as a new graduate, you are required to stay all the way to the end without leaving in the middle. If you leave the sedentary group in the middle, you will be treated as an outsider in other sedentary groups, and you will not be allowed to live.
I think there are many members of acquired sedentary group society A who would like to see acquired sedentary group society A become a society where anyone can get on the rails of society anytime they want, get off the rails wherever they want, do whatever they want, and then get back on the rails of society after some blank time. However, the principles of the sedentary group society do not allow it. However, the principle of local settlement society does not allow it. In this regard, a drastic change in the rules of the sedentary group society is necessary.
In the corporate sedentary group of the acquired sedentary group society A, once you leave the company, they will not let you in again. As a rule, only new graduates are allowed in. Mid-career recruitment is only supposed to be an immediate and immediate switch from a regular member (sedentary) of one corporate sedentary group to a regular member (sedentary) of another corporate sedentary group. If there are blanks in their affiliation history, they are considered to have forgotten or lost the air of the corporate sedentary group and will not be hired mid-career.
Child-rearing employment (lump-sum employment for new graduates) and lifetime employment in the corporate sedentary group of the acquired sedentary group society A are a set. In order to color the members of the corporate sedentary group with the colors of the corporate sedentary group itself, the corporate sedentary group does not hire people with the colors of other corporate sedentary groups, which is the reason why the mobility of employment has not occurred for a long time.
Acquired sedentary group society A is a society of continuous forced labor.
It means that you have to work all day long, from morning till late at night.
Once a person joins a certain corporate sedentary group, he or she must continue to work for that group until he or she retires.
The situation where the students in the schools of the acquired sedentary group society A are forced to continue their school activities without any weekends or vacations is probably an exercise

to brainwash them into thinking that it is natural for workers to be exploited by constantly working for the country and the corporate sedentary group without any weekends or vacations. That it is a violation of human rights and a terrible thing.
If you criticize the society you belong to, you are told to "Get out! If you criticize the society you belong to, you will be told, "Get out!" If you are kicked out, you will not be able to live. There is no such thing as freedom of speech in this society.
The permanent residents of the acquired sedentary group society A, who are made to serve their sedentary group, are slaves of the sedentary group, or more specifically, slaves of the influential people and capital owners of the sedentary group. In the case of a corporate sedentary group, they are the slaves of the managers and major shareholders of the corporate sedentary group, and in the case of a regional sedentary group, they are the slaves of the large landowners. In the case of a blood group, the father is the ATM slave of the mother and child.
In the case of an acquired sedentary group, the father is the ATM slave of the mother and child. Moreover, since the acquired sedentary group society A is a female society, the residents monitor each other to make sure that they do not take a day off, and when one of them tries to take it easy, they are jealous of it and intensively beat and blame each other. In some cases, the settlers on the side of vested interests are subjected to absolute obedience and are not allowed to raise their voice in criticism. This is typical of lower-level officials who are not allowed to strike against the family that owns the state.
The reason for the lack of a social security system in the acquired society is that the people are discouraged from leaving the corporate sedentary group where they work. This is intentionally done to enrich the shareholders and managers, who are the rulers and vested interests of the corporate sedentary group, by making the people hesitate to leave the corporate sedentary group where they work and work as slaves of one corporate sedentary group for the rest of their lives.
The sedentary group society of the acquired sedentary group society A, when it becomes a large corporate sedentary group or something like that, encompasses the class structure of order originator - prime contractor - subcontractor, which means that the upper strong (prime contractor) will financially exploit the lower weak

(subcontractor). There will be a dominant sedentary group (prime contractor) and a subordinate sedentary group (subcontractor).
In the acquired sedentary group society A, if an individual acts independently of the will of the sedentary group to which he belongs, he is considered to be responsible for everything and the sedentary group to which he belongs will not help him. In the acquired sedentary group society A, individual behavior is strictly prohibited. If you go out alone in another country and become a hostage of armed forces, you are considered to be responsible for your own actions and will not be helped.
In the acquired sedentary group society A, if you leave the sedentary group you belonged to because of a nuclear accident or something, you will be treated as a traitor for abandoning the sedentary group. Leaving the sedentary group and evacuating is the same as becoming a vagrant. If you have no relatives in the place you are moving to, you will not be allowed to join the sedentary group there, you will become a vagrant all the time, and you will lose your human rights. So, in order to be treated as a resident, you have to go back to your original sedentary group near the nuclear power plant, even if you don't want to. In accordance with the A principle of the acquired sedentary group society, the residents who voluntarily evacuated due to the nuclear accident are denied their existence.

In the acquired sedentary group society A, the following is true
Regular employees = permanent residents
Non-regular employees = exiles
Non-regular employees = exiles.
The fundamental problem of acquired sedentary group A is that there is a route for sedentary people to become exiles, but there is no route for exiles to become sedentary people. It is a one-way ticket from permanent residents to exiles.
In a book on the history of Acquired sedentary group Society A, I found a description of a village in the Muromachi period (1336-1573), and was surprised to find that it was exactly the same as the current sedentary group society of Acquired sedentary group Society A. It is easy to understand the contrast between the permanent residents and the exiles in the villages of the early modern acquired sedentary group society A, such as Nagahara Keiji's "The Age of Decline".

The acquired sedentary group society A has not evolved at all since the medieval Muromachi period a few hundred years ago.
Unless something is done about the discrimination against exiles by the permanent residents and the refusal of exiles to become permanent residents by the permanent residents, human rights will continue to be unsecured in the acquired sedentary group society A.
It is an urgent task for the present society to come up with a good plan on how to secure the human rights of the exiles.
In Acquired sedentary group A, the expulsion from the sedentary groups leads to the exile of the settled people.

The reason why there are so many FGH "Dewamori" in the scholar-sedentary groups of the Acquired sedentary group Society A is as follows.

The reason why there are so many "Dewamori" in the scholarly sedentary group of the advanced mobile living-centered society group A is as follows: They are able to dignify themselves with the authority of the advanced mobile living-centered society group FGH and can easily pass their own opinions.
Rather than being considered a stake and being beaten up, it is better for one's own self-preservation to be a part of the same advanced mobile society FGH as a "Dewamori," without worrying about being beaten up by others.

This is because it is more advantageous to one's self-preservation.

The reason why settlers who do not contribute much to the sedentary group's income are harassed by other conscious settlers in the corporate sedentary group of the acquired sedentary group society A is the same as the reason why settlers who seek welfare in the state sedentary group of the acquired sedentary group society A are bashed by other hard working settlers. The structure is the same.

In the nationally sedentary group of the acquired sedentary group society A, people with disabilities and welfare recipients who drag down the healthy settled people are bashed. It also means that if they move a little freely and fail, they are loudly condemned, calling them "self-responsible. The permanent residents of the state

family sedentary group, family sedentary group, and sedentary group of the acquired sedentary group society A are almost indifferent to the wasteful spending by government officials of the taxes they paid, but when welfare recipients and disabled people try to live on taxes, they get angry and say, "It's not right for them to live on the blood money I paid. The family of the owner of the state and the government officials are also fed by taxes, but the sedentary people, who are on the side of the strong, don't even try to get angry.

The reason why members of the acquired sedentary group society A work long overtime is probably because their workplace is a sedentary group society and they are afraid that if they leave before the rest of the sedentary group, they will offend the rest of the sedentary group and be expelled from the sedentary group. Everyone will go along with the person who stays the longest. For the permanent residents of the acquired sedentary group society A, the improvement of production efficiency is secondary, and staying in the corporate sedentary group for a long time has become a self-objective in itself.

In order to be promoted to a managerial position in the corporate sedentary group of the acquired sedentary group society A, or to be on the side of the management, it is necessary to behave like a resident on a regular basis (maintain smooth relations with superiors and subordinates, senior and junior staff, work long overtime hours for the corporate sedentary group...), and to have the desired standards of a resident (married, own a house...). Married, house owner... In other words, a person must meet the following criteria to become a resident
In the corporate sedentary group of the acquired sedentary group society A, at the time of the first batch recruitment, there is no clear distinction between the settled people who will be on the management side and the settled people who will be on the slave labor side, and they can be on either side depending on their work. This is the driving force that makes the working residents think from the perspective of the management and endorse long hours of overtime work for the benefit of the corporate sedentary group, or makes the settled private sector compete for results and work more voluntarily, which is a clever trick that makes the settled residents

on the side of vested interests such as management and shareholders rich without them having to do anything.
However, in fact, the people with vested interests, especially the privileged people who are protected by the family clans and the bedroom clans, as well as the landowners who manage rental apartments in the Tokyo metropolitan area, receive a large amount of income from stock dividends and rent without having to work.
This is never mentioned or criticized by the residents of the acquired sedentary group society A. In the sedentary group of the acquired sedentary group society A, the vested interest group is protected.

The regular members of the corporate sedentary groups of the government, public offices, and corporations of the acquired sedentary group society A (the settled people) = the settled residents of the corporate sedentary groups are treated as relatives of the pseudo-family.
It is the law of the acquired sedentary group society A that they should sweat and work hard for their relatives.

This pseudo-family system and non-kinship family system was officially extended to the national level in the pre-war Acquired sedentary group Society A. Even in the current Acquired sedentary group Society A, the Liberal Democratic Party (LDP) is planning to revive it. It would be a disaster if the acquired sedentary group A were to officially revive the national sedentary group. It would mean that all the people in the nation would be pseudo-families, non-blood relatives.
It would be completely the same as the inherited sedentary group society C2. Mutual surveillance and compulsory group activities are waiting for us.
The acquired sedentary group society A is still effectively a national sedentary group, but it is hiding behind the pretense of being liberal and democratic in front of the advanced mobile life-centered society group FGH.

Just because we are members of the same acquired sedentary group society A, we are treated as relatives of the acquired sedentary group society A, the national sedentary group, and we are told to "do selfless service for our relatives. Do not rest. Work all the time.

Or else you are unpatriotic and should leave! If you don't, you are unpatriotic.

The only way to become independent from the sedentary group society while remaining inside the nation of the acquired sedentary group society A is to cut off all human relationships with the settled people and become a recluse, but the problem of how to earn money stands in the way. It's hard to make a living as it is. The solution is to become a sole proprietorship video producer, smartphone app developer, coterie magazine producer, etc., but the competition between videos, apps, and coterie magazines is fierce, and it's hard to make ends meet.

It is very important not to be completely swallowed by or integrated into the sedentary group to which you belong (corporate sedentary group, government office, school □□□□) in order to secure your own mental freedom in the acquired sedentary group society A. It is important to moderate one's career in the local sedentary group and in the corporate sedentary group so that one can go home early and have time for oneself.

For the permanent residents of the acquired sedentary group society A, the acquired sedentary group society A anti = rebels against the state sedentary group.

In the acquired sedentary group society A, the following is true
In the acquired sedentary group society A, the following is true: -
Regular members of the corporate sedentary group (settled people) = settled residents
Non-regular members of the corporate sedentary group (exiles) = temporarily employed vagrants, travelers
This is the reason why it is difficult to go from being a non-regular member (exile) of a corporate sedentary group to a regular member (resident) of a corporate sedentary group.

In the acquired sedentary group society A, human rights are not guaranteed unless you are a settler who is a member of some sedentary group society. Since non-regular employees of a corporate sedentary group are non-resident, they have no labor rights and

suffer from low wages and precarious employment, even if they work harder than regular members of the corporate sedentary group (resident people).

The ideal type of the corporate sedentary group in the acquired sedentary group society A is the central government, where lifetime employment, seniority system, and black labor are maintained. The reason why lifetime employment and seniority system can no longer be maintained in the private sector sedentary group of the acquired sedentary group society A is because the survival conditions surrounding the private sector sedentary group have become more severe. This is a sign that they want to reestablish lifetime employment and seniority. In order to change the labor patterns and work styles of the corporate sedentary group = corporate sedentary group in the acquired sedentary group society A, it is necessary to tackle the labor patterns of the central government first.

In order to fit into the acquired sedentary group society A, you have to suffer or pretend to suffer in relation to your surroundings.

The reason why people don't want to migrate to rural areas in Acquired sedentary group A and the reason why the population of rural areas in Acquired sedentary group A doesn't increase is because the old indigenous settlers look down on, discriminate against, and harass the newcomers. It is the same as the relationship between mother-in-law and daughter-in-law.

There is no such thing as human rights.

In acquired sedentary group A, both leftists and rightists are sedentary people. Both leftists and rightists are settled people, and although they have opposite views, they share the same view of being settled people.

In the corporate sedentary group of the acquired sedentary group society A, if you get sick and take a long leave of absence, you will be forced to leave if you can't get back in shape within the leave

period, and you will be treated as an outsider and never allowed in again. If you are a national government employee, this means that you will be treated as a forced out after a cumulative total of three years. The corporate sedentary groups of the Acquired sedentary group Society A are strict about the conditions of affiliation. Only able-bodied people or people with disabilities who are able to stay in the acquired sedentary group society A corporate sedentary group are allowed to live as permanent residents. People with mental disabilities who often take time off, such as depressed or schizophrenic patients, are treated as unfit and kicked out.

Acquired sedentary group Society A has various sedentary groups, such as corporate sedentary groups, school sedentary groups, and so on, but the biggest one is the national sedentary group. There are many members of the acquired sedentary group society A who forcefully consider all members of the acquired sedentary group society A as permanent residents of the national sedentary group, and tell them to struggle and work for the sake of their relatives in the sedentary group. Welfare recipients are beaten up because they seem to be neglecting to work for their people. It would be better for everyone to get a basic income instead of working, but for some reason they don't want to think about it that way, and they want to make working a virtue.

The exclusiveness of the permanent residents of the acquired sedentary group society A is terrible, but the backbiting and name-calling among the permanent residents is also terrible. It seems that a lot of people can't stand it and leave the sedentary group. A typical example is the daycare center where women work.

There is a need for a compulsory recruitment system for graduates to become regular members of the corporate sedentary group without age limit for employment, for the acquired sedentary group society A. It is essential for people who have left the workforce and have blanks in their work history to be able to find stable jobs at any time instead of being employed irregularly.

When the money runs out, you have to work to earn money again, and when the money runs out, you have to work to earn money

again, and when the money runs out, you have to work to earn money again. This is the acquired sedentary group society A.

It is the agrarian people like the members of acquired sedentary group A who are proud of their abundant stock of knowledge. Pastoralists, such as the members of the advanced mobile lifestyle-centered society group F, are proud of the novelty and novelty of the knowledge they have acquired through their own exploration.

The ideal life course for men and women who are members of the acquired sedentary group society A is to choose a company to which they will belong for the rest of their lives, hold on to it for the rest of their lives to avoid being kicked out, marry and raise children in the meantime, ascend the escalator of seniority, and work safely until retirement to avoid being restructured. This is the ideal life course for men and women who are members of the acquired sedentary group A.

The members of the acquired sedentary group A love to claim the uniqueness of the acquired sedentary group A culture. They think that only the members of the acquired sedentary group A can truly understand the culture of the acquired sedentary group A. This is ridiculous, since it is only a type of rice farming culture. This is a manifestation of the closedness, exclusiveness and self-righteousness of the members of the acquired sedentary group A society.

The reason why members of the acquired sedentary group A watch Disney movies on TV is so that they can share the same topics with everyone else the next day at school, work, or in the neighborhood, and not be left out. Enjoying the movie itself is secondary. They are watching it out of interpersonal tension, not wanting to be ostracized by those around them.

It is customary for members of the acquired sedentary group A to blindly watch and praise films that have been highly rated by superordinates such as the advanced mobile life-centered group FGH without thinking that they are good films and give them high ratings. It is a way for fellow members to avoid being excluded from the group by raving about each other. For example, Disney's

"Anna and the Snow Queen" is a colonial movie, and if members of the acquired sedentary group A do not say that the movie is wonderful, they are condemned and discriminated against by members of the acquired sedentary group A for not behaving as exploited members of the advanced mobile life-centered society G colony.

The members of the acquired sedentary group society A, who like to compare themselves with others and have a relative evaluation, are addicted to the deviation value education. It is essential to know to what extent you have a relative advantage in comparison to others. Yet, the Ministry of Education, Culture, Sports, Science and Technology (MEXT) does not publish the deviation values of examinees who take the Center Test. It is clear that the deviation values are being used by the examination industry to calculate deviation values for the bureaucracy to make deals to get ahead.

In the Acquired sedentary group Society A, there is a tendency that people are not considered to be real human beings unless they work long hours. I think it is derived from sedentary group society.

The word "our" often used by members of the corporate sedentary group or students indicates that the corporate sedentary group or school to which the person belongs has a closed and inward-looking structure with strong peer pressure, and that the person is also tainted by this structure. It is better to be careful with that person.

Members of the acquired sedentary group society A dislike being criticized by others. They have a soft spirit and are easily hurt. Therefore, they try to escape from criticism by integrating themselves into an existence like His Majesty, the owner of the nation, who is never criticized by anyone.

The language of the acquired sedentary group society A, with its many ambiguous words, is a language of responsibility avoidance in which the speaker does not have to take definite responsibility.

There is a sense of kinship among the members of the acquired sedentary group A who pay and use the same taxes, and if someone else tries to take care of the taxpayer through welfare or other

means, the member of the acquired sedentary group A will oppose the taxpayer with the theory of self-responsibility, thinking that the taxpayer will lose out. It is the same structure as the payment of insurance premiums in the insurance company sedentary group, but for some reason, they oppose it when it is a tax. The sense of being the same settled people of the national sedentary group makes it so.

Rearing = a person who has adapted to the acquired sedentary group society A. This is the ideal form of a permanent resident.

Members of acquired sedentary group A should be more aware of the fact that they are sedentary people. They should be aware of the fact that their society is nothing like the advanced mobile lifestyle-centered society group FGH, with its senior-senior-junior system, love of control and sympathy, love of backbiting, and respect for the government and the people. The most ridiculous misconception is that going to Disneyland will make you more like the advanced mobile life-centered society group FGH.

In the acquired sedentary group A society, rice farming is currently a mono-cropping system, so there is only one chance to harvest a crop per year, and if you fail, starvation and death await you. Therefore, in the acquired sedentary group A society, failure is not tolerated, and a regressive and safe way of doing things is prevalent, and once you fail in life, there is no way to try again. In this respect, the acquired sedentary group society A can be called a "one-time" society. It is difficult to start life over again. The reason why the members of the A society are afraid of failure, prefer to play it safe, and tend to be passive is because rice cultivation is a mono-cropping, and if the annual harvest fails, there is nothing left for them to do. They cannot afford to fail because they are forced to do it once. This is probably the difference between the rice cultivating countries and the sedentary societies that can harvest as many times a year as they want.

The society of the agrarian people, which is effectively controlled by the pastoralists (advanced mobile lifestyle-centered society G), is

the acquired sedentary group society A.
Although the pastoralists verbally flatter the pastoralists and appeal to the self-wearing liberal democracy of the pastoralists' ideology, the reality is that the pastoralists are the same old farmers. It is taboo for them to declare socially that they are agrarian because it would be going against the ruling pastoralists.

The agrarian society of the Acquired sedentary group Society A superficially pretends to be a pastoralist society, but in reality, it adheres to the social traditions of the agrarian people and never tries to change them. Those who try to change from within are either ostracized by the sedentary groups and excluded, or they are dragged down and constrained. Pseudo-pastoralist society, acquired sedentary group society A.

The current situation of the acquired sedentary group society A is that of the U.S., Europe, and Japan, and that of Japan, China, and Korea.

The members of the acquired sedentary group A must overcome the fact that they are rice farmers and sedentary people, or they will not be able to achieve the constitutionalism and rule of law of pastoralists.

The members of the acquired sedentary group society A go around claiming that the acquired sedentary group society A is an advanced nation, but most of the advancedness is due to the advanced mobile living center FGH, and the acquired sedentary group society A has made minor improvements to the advanced mobile living center FGH technology to become the most advanced. Only. In recent years, inherently sedentary group society B and inherently sedentary group society C1 have been doing the same thing as acquired sedentary group society A, and have completely overtaken and overtaken acquired sedentary group society A. The technology of the Acquired sedentary group Society A is no longer very advanced.

The principle of synchronization in the acquired sedentary group A

has led to jealousy of those who are more likely to get ahead among their peers, and this has resulted in dragging them down. This is a social loss. It means that the synchronous horizontal consciousness itself should be eliminated from the acquired sedentary group society A.

The establishment and expansion of large unions for non-regular employees by occupation, not by corporate sedentary group, will be the solution to the disparity in society of acquired sedentary group A.

The seniority system and the senior-seniority system are diabolical systems that ignore the human rights of the young people in the Acquired sedentary group A society. Young people, especially those who have a future, should quickly realize the evils of the system and work to break it down.

As long as selfless devotion to those in power does not disappear, black companies and black club activities will remain alive and well, and the acquired sedentary group society A will continue to decline as a bad society.

The expulsion of the acquired sedentary group society A from the sedentary group is a human rights issue. The idea is to spread this issue widely around the world.

The long overtime hours of the regular members of the corporate sedentary group (settled people) of the acquired sedentary group society A is a competition to see how much longer they can stay in the village compared to the other members of the corporate sedentary group. The longer you stay in the village, the higher your evaluation by the authority of the village becomes. Work efficiency is not taken into account.

The members of the acquired sedentary group society A are the ones who are trying to become herders while remaining farmers.

The members of the Acquired sedentary group A society are selfless to their own relatives, but they are very cold to strangers. The fact that they don't treat strangers as human beings can be clearly seen in the treatment of non-regular workers by regular members (settlers) of the corporate sedentary group. This is a serious human rights problem, but perhaps because of the origin of the rules of the traditional rice-farming sedentary group society, none of the members of the acquired sedentary group society A are willing to fix it.

As the birthrate declines and the population ages, the acquired sedentary society A will become more and more cold and cruel to the weak people who are no longer useful to society due to illness or aging, as there is no more room for them financially or in the corporate workforce. This means that the socially useless and harmful sick and elderly people will be cut down. Euthanasia and gas chambers will be rampant.

In order for members of the acquired sedentary society A to become as individualistic, liberal, and democratic as members of the advanced mobile life-centered society group FGH, they will have to break away from rice farming and start large-scale grazing.

We need policies to economically and socially help and guarantee the livelihood of the members of the Acquired sedentary group Society A who are not included in the Corporate sedentary group and remain as non-settled people.

When the influence of the advanced mobile lifestyle-centered society G disappears, the acquired sedentary group society A will immediately become the inherited sedentary group society C2.

If the influence of the advanced mobile life-centered society G disappears, the acquired sedentary group society A will immediately become the acquired sedentary group society C2.
In order to revitalize the acquired sedentary group society A, the traditional sedentary group society needs to be dismantled, because of its strong closedness and exclusiveness that rejects strangers. An organizational culture without human rights that does not mind bullying newcomers.

Long working hours are the norm, forcing people to work hard and selflessly for their relatives. Those who do not comply are expelled from the permanent group.
They are very jealous and insidious, pulling others down.
It means that they should be destroyed as soon as possible.

They are selfless to their relatives, read the atmosphere around them and agree with them, and absolutely obey their superiors. These are the root causes of black labor and black club activities in the acquired sedentary group society A. We have to eliminate them. I believe that these psychologies originate from women, so in order to solve the situation, we should cut off the social influence of women (especially mothers and mother-in-laws) in the acquired sedentary group A society.

It is necessary to study the mentality of the members of the acquired sedentary group society A towards the corporate sedentary group and the school sedentary group, and the mechanism of its occurrence, and to study how to solve the mentality of the members of the acquired sedentary group society A that generates the rule of self-denial, and to make it natural for them to leave or withdraw from the regular corporate sedentary group. It is necessary to study whether it is possible to solve the mentality that generates the code of self-denial in the minds of the members and make it commonplace to leave or withdraw from the regular corporate sedentary group.

The discourse that "acquired sedentary group society A is a liberal democracy and values basic human rights" is in fact a major government announcement. In reality, the members of the Acquired sedentary group Society A prefer to align themselves with others through management and control, psychologically unite, and get along with others rather than freedom. It means that human rights and the like are just temporary favors from the owners of the state, the government offices, and officials.

It is necessary to clarify the social psychology common to rice farmers and agriculturists.

The distinction between relatives and strangers should be abolished in the recruitment and treatment of personnel in government offices and companies. The distinction between regular and irregular status, and discrimination itself, should be prohibited. Expulsion from the sedentary group should be regulated as a form of social bullying.

The rule of "100% selfless devotion to the organization to which you belong", which is an acquired rule of the sedentary group society A, is no longer functioning properly because it only creates black labor and black club activities. From now on, people should work 4, 6, or 8-hour shifts, and the rest of the time should be free time not tied to the organization they belong to.

The senior-senior-senior system is the root of all evil in the acquired sedentary group society A. It means that everyone should be addressed as "Mr. XX" and there should be no hierarchical relationship based on age or years of organizational affiliation.

This is the root of all evil in the advanced mobile life-oriented society group FGH and the acquired sedentary group society A. It means to look down on the inherently sedentary group society BC from the top. The current intellectual discourse of the acquired sedentary group A is like this.

Public education in the Acquired sedentary group Society A can be seen as a series of aptitude tests for the promotion of high-ranking officials.

It would be nice if the law could prohibit the exploitation of the weak by the strong, but it is difficult to achieve this because the people in the legislature of the acquired sedentary group A society are all exploiters.

Dividing children into two groups, one that emphasizes intellectual education and the other that emphasizes physical education, would

solve the problem of school clubs in the Acquired Sedentary Group A society. If one child is required to have both intellectual education and physical education, teachers will have to work long hours to teach club activities.

The members of the corporate sedentary group in the acquired sedentary group society A are just servants of the shareholders. The high-ranking bureaucrats are merely servants of the owners of the superordinate advanced mobile life-centered society G and the state.

The acquired sedentary group society A, viewed from a macro perspective, is the "world," while the sedentary group is viewed from a micro perspective.

Finding a way to secure staple food other than rice cultivation is the most effective way for members of acquired sedentary group A to be freed from sedentary group society.

The most effective way for members of acquired sedentary group A to free themselves from the sedentary group society is to find a way to secure staple food other than rice farming. Or, one can work for a foreign company.

The Acquired sedentary group Society A of Upside-Down Oppression

The acquired sedentary group society A is a society that flatters the superior and oppresses the inferior, and it is difficult to live as it is.

If it is difficult to control the superior, it is necessary to change the society to one that loves the superior and loves the inferior.
This can be analyzed in detail in the three dimensions of whether the attitude toward the superior or the inferior is true or false, and whether the attitude taken is positive or negative. For example, flattery is a positive attitude toward a superior and a negative attitude toward a subordinate. Criticism or criticism is a negative attitude.

Acquired Sedentary Group Society A as a Fallen Idol

The acquired sedentary group society A can be called a fallen idol-type nation. The behavior of the members of the acquired sedentary group society A is similar to that of an idol who used to be in the limelight, but lost his position to his neighbor (neighboring country). It's akin to the way we can't forget the pleasure we felt when we were pampered, so we actively lift ourselves up and demand that others lift us up.

Is reading the air unique to acquired sedentary group A?

In the acquired sedentary group society A, people need to read the atmosphere and act accordingly, and this has been regarded as a uniqueness of the acquired sedentary group society A that is not found in the advanced mobile life-oriented society group F in North America.
However, in reality, the following is true.
Pastoralists = Advanced Mobile Life Center Group F North America = Sanctioned if they speak or act against the atmosphere of individualism, liberalism, and democracy.
Pastoralists = advanced mobile societies, North America = individualism, liberalism, and democracy; farmers = diurnal

sedentary groups, BC, sedentary life-centered societies, Group D = collectivism, syncretism, and dominance of superiors.
It is common for all human beings to be sanctioned when they act without reading the atmosphere of the society, and it is not limited to the acquired sedentary group society A.

Root Causes of Difficulty in Living and Living in Acquired sedentary group Society A

The difficulty of living in a sedentary group society is closely related to the presence or absence of expulsion after joining the sedentary group. It is easy to live without expulsion and difficult to live with expulsion.
In other words, there are two types of sedentary group societies: those that guarantee permanent belonging to the sedentary group one has joined and those that do not. The type that guarantees this is a purely blood-related sedentary group society, such as Inherited sedentary group Society B and Inherited sedentary group Society C1. On the other hand, the type that is not guaranteed is the quasi-bloodline to non-bloodline type of sedentary group society, such as acquired sedentary group society A. Membership in the sedentary group is based on a rite of admission to the new sedentary group for newcomers with a blank sheet of paper, and if they do something against the will of the sedentary group, they will be kicked out of the sedentary group. The acquired sedentary group society A is difficult to live in because it does not guarantee permanent belonging to the sedentary group once one has joined, and there is always the possibility of expulsion. In addition, once a person is kicked out of a sedentary group, it is difficult for him/her to join another sedentary group, which accelerates the difficulty of living.
The expulsion from the sedentary group in the acquired sedentary group society A is done by expulsion from the sedentary group or by a verbal "get out" by a leading person of the sedentary group. In order not to be kicked out, the permanent residents of the acquired sedentary group society A are forced to compete for loyalty to the influential members of the sedentary group, to cling desperately so

as not to be disliked by the influential members of the sedentary group and other permanent residents, to miss them, to move in unison with the sedentary group, and to hang out with other permanent residents. This is what makes it difficult to live in the acquired sedentary group society A.
Alternatively, instead of being kicked out of the sedentary group, there is a considerable number of cases where the members of the sedentary group tease, bully, crush, or drive them to suicide. In short, it means that they are erased from existence while still in the sedentary group. This is another manifestation of the difficulty of living in the acquired sedentary group society A.
In short, in the society of the acquired sedentary group A, there is a constant possibility that one will be erased from the sedentary group if one does not continue to be nurturing, sympathetic, and disciplined to the other members of the sedentary group, and the eternal existence within the sedentary group is not guaranteed, which is the root cause of the difficulty in living.
This is the root cause of the difficulty in living. - Being forced out of the sedentary group.
This is the root cause of the difficulty of living.
This means that there are two patterns of behavior. Both of these behaviors are problematic in terms of human rights, but since the permanent residents of the acquired sedentary group A do not understand human rights and do not mind doing so, the acquired sedentary group A society is difficult to live in.
This difficulty in living can also be seen in the contrast between blood relations and marriage relations. The relationship between biological children and relatives is inherent and fundamentally easy to maintain because genetic identity is ensured, but the marriage relationship is acquired and difficult to maintain because it requires constant cooperation and compromise. The interpersonal relationship in the acquired sedentary group society A is similar to the marriage relationship, and requires constant and acquired synchronization and cooperation with the people around in order to maintain the relationship, which leads to difficulty in living. It can be likened to finding a job in the corporate sedentary group of the acquired sedentary group society A, or marrying a resident of the corporate sedentary group.

Members of the Acquired sedentary group A who do not and cannot rest

In the acquired sedentary group society A, the ideal is to be constantly on the move, working and not resting, just like the club activities of middle and high school students. Resting is considered to be a form of indulgence, and it is desirable to continue working hard without resting, no matter how tired or sick one is. This is the way of thinking of the owners of the sedentary group who use employers within the sedentary group.
In the acquired sedentary group society A, there are settled people in the position of the owner of the sedentary group and its regular servants and employers, and outside of them there are non-settled people who are treated as exiles with irregular employment. In order for the regular employed permanent residents not to fall into the category of asylees, they have to constantly carry and please the owners of the sedentary group. In order to avoid falling into the category of "non-resident," regular employees need to constantly promote and please the owners of the sedentary group, such as rushing to the sedentary group immediately after a typhoon, going to work on time, and never taking a day off. In order to gain an advantageous position in the sedentary group, or to get into the center of the sedentary group, the settled people have to act desperately to please the owner of the sedentary group, and one of the most important things they have to do is to never take a day off.

Future Challenges for the Acquired sedentary group Society A

In the above, I have summarized the characteristics of the acquired sedentary group A society and how to survive in it. The acquired sedentary group society A has a strong female dominance and moves at the pace of women, and can be regarded as a "sedentary group society (specific to the acquired sedentary group society A) = female society.
It is surprising that the acquired sedentary group society A has maintained a sedentary group society for 70 years after being

defeated by the advanced mobile lifestyle-centered society G in the Pacific War, when it should have been working desperately to develop the advanced mobile lifestyle-centered society group FGH. This is a good example of how the base of a society cannot be changed by the direct introduction of ideology from outside. The acceptance of other cultures has been superficial, and traditional social structures have continued.

The reason for this can be found in the unchanging nature of family relationships in the acquired sedentary group society A. The mother-child relationship has always been the most important. The mother-child relationship is still the primary one, and all social and human relationships are extensions of the mother-child relationship. The rice-farming people created a female dominated society with a mutual sense of unity that emphasized collective work, and they used the mother-child bond to pass it on to the next generation. Unlike the advanced mobile lifestyle-centered society group F and the advanced mobile lifestyle-centered society group G, the mother-child relationship in the acquired sedentary group society A is very strong, and the father is powerless to intervene. The father has lost his paternity due to the intense attachment between mother and child in the process of raising the child, and remains a child. In the rice-farming society, the mother-child relationship continues even after the child becomes an adult, and the acquired sedentary group society A is a typical example.

In the Acquired sedentary group Society A, those who are not related to each other can color the new members (wives, graduates from the school sedentary group) with their own colors. In this way, they can form pseudo-families similar to blood relatives. This non-consanguineous family group society is the Acquired sedentary group Society A.

The acquired sedentary group society A is perceived as a very stifling and unfree society by the advanced mobile lifestyle-centered society group F and the advanced mobile lifestyle-centered society group G. On the other hand, the culture formed by the strong motherhood is different and attractive. It is also a great surprise to me that the wife holds the purse strings of the family instead of the husband as in the advanced mobile lifestyle-centered societies F and G. Even if both husband and wife work, the wife holds the purse strings of the family, which suggests that women have strong economic power and gives the impression that women are strong.

Child rearing is also dominated by women. As a result, children in the Acquired Sedentary Group A society, both sons and daughters, are the property of their mothers and slaves for the rest of their lives. The Acquired sedentary group A society is a female society, and it is the advanced feminist society in the world that aims to expand women's rights.
It is a society that served as a background for the international breakthrough of the acquired sedentary group society A after the Meiji Restoration and the high economic growth and economic power of the acquired sedentary group society A after the Pacific War, and can be said to have its own outstanding and great advantages. In this respect, the members of the acquired sedentary group society A can have confidence in the sedentary group society and women's society.
However, it is true that the essence of the sedentary group society and the women's society is not much different from that of the rice farmers of the inherited sedentary group society B, the inherited sedentary group society C1, and the settled lifestyle-centered society group D. Therefore, they are currently struggling to differentiate themselves from these countries in terms of economic competition. In addition, after the collapse of the bubble economy, young people and those who used to be young are unable to marry or have children due to the regional sedentary group society, and the birthrate is declining rapidly. The existence of sedentary group society is also a cause of the decline of acquired sedentary group society A. In addition, sedentary group society hinders the employment of women.
Young people who did not join the corporate sedentary group as regular members (permanent residents) after graduation (the so-called "glacial age of employment")
Women who left the corporate sedentary group they belonged to due to childbirth or childcare and have a blank career.
This means that the government has consistently refused to accept women who have left the corporate sedentary groups they belonged to due to child rearing, and has kept them in non-regular employment with low wages, unstable status, and insufficient funds for child rearing. This is due to the logic of the sedentary group, which treats people who have left the sedentary group and have blanks in their career as untrustworthy vagrants and refuses to accept them back into the sedentary group as regular members of

the group.
The logic of the sedentary group is also at work in the case of regular members of the corporate sedentary group who have left the corporate sedentary group in middle age for reasons such as nursing care, as it is difficult for them to find new employment outside of management positions. This is the logic of the sedentary group.
In order to prevent the birth of the employment ice age generation, the corporate sedentary group of the acquired sedentary group society A should have hired all the members of the employment ice age generation as regular members of the corporate sedentary group, even if it meant cutting the salaries of the regular members of the existing corporate sedentary group. They should have hired all of them as regular members of the corporate sedentary group, and they should have hired the non-regularly employed people of the ice age generation as regular members of the corporate sedentary group again, but they were rejected by the logic of the local sedentary group society. In addition, the corporate sedentary groups do not hire women who have completed their child rearing as regular members of the corporate sedentary groups (permanent residents), but only hire them as part-timers, which leads to a widening of the wage gap between men and women. This is due to the logic of the sedentary group society, which does not allow women to join the sedentary group because it considers that a gap in the period of belonging to the corporate sedentary group reduces the social credibility of the individual.
One of the ways to solve the social problem is for the non-settlers, who are in fact travelers who have been kicked out of the sedentary group, to form a new cooperative sedentary group in the form of a cooperative in solidarity with each other, and then to become permanent residents of the cooperative sedentary group and secure their social voice. It means that the method is similar to that of the traditional consumer cooperatives. This is necessary because human rights are not guaranteed in the acquired sedentary group society A unless one is a settled resident. It is necessary to set up a place to have dinner to promote solidarity among non-regular workers, similar to a children's cafeteria for poor children, or to set up a place to connect on the Internet. However, there are many non-regular workers who do not like the custom of selflessness of the regular members of the corporate sedentary groups and who quit the regular members of the corporate sedentary groups in order to

have mental freedom. There are a significant number of part-time workers who have quit their jobs. We should aim for a looser solidarity than that of the traditional sedentary groups.
In addition, the demand for selflessness and long hours of overtime for both men and women in corporate sedentary groups, school sedentary groups, etc., forces one of the sexes (mainly women) to stop working and become a support person for the other, or both sexes are too busy to get married or raise children. As the goal of the members of the acquired sedentary group society A is to be 100% selfless with lifetime employment in the corporate sedentary group for both men and women, the family and children have become unnecessary and a hindrance to the members of the acquired sedentary group society A. The declining birthrate and the collapse of the family are the result of the logic of the acquired sedentary group society A, such as the corporate sedentary group and the school sedentary group.
The settled population of the acquired settled society A includes the settled population of families with assets who can live happily without working because they receive high incomes such as stock dividends and rents from rental properties. On the other hand, there are those who are practically slaves, in the position of employers who are forced to devote their entire lives to them. There are also settlers who seem to have a very high social status, like high-ranking bureaucrats, but are actually slaves to the families who own the state. In addition, those who cannot become settled residents and who are forced out of the sedentary group (non-regular workers = non-resettled residents) are treated as outsiders and forced to live a difficult life without any guarantee of humanity.
Since the acquired sedentary group society A is static, if it is left as it is, the status will be fixed and the society will easily stagnate. The permanent residents of the acquired sedentary group A are female dominant and prioritize their own self-preservation, so they are not willing to take the risk of changing the existing social system. The worship of the imperial family and the rush to take the civil service employment examinations are typical examples of this. And the stress that builds up in them is drowned out by beating up on the socially weak. Even if they don't work, they beat up welfare recipients, but they don't beat up the hereditary family sedentary group. Such an attitude of female dominance that panders to the socially powerful among the permanent residents of the acquired

sedentary group society A leads to the maintenance and reproduction of the vested interest group of the acquired sedentary group society A. It is a characteristic of the Acquired sedentary group A that they are unable to change themselves. This is why, in order for the acquired sedentary group society A to change, it is necessary to cooperate and ally with male-dominated pastoralist societies such as the advanced mobile lifestyle-centered society group F and the advanced mobile lifestyle-centered society G, where individuals can move around more spontaneously and have a higher degree of autonomy to change society.
Another problem is that the emphasis on the sense of unity within the sedentary group is so great that the members of the sedentary group who stand out from the others are treated as aliens by the group, and are constantly subjected to human rights oppression, such as bullying, expulsion, and suicide. It is necessary to take into account that bullying in a class sedentary group inside a school sedentary group or children in an acquired sedentary group society A are also just a group of insidious settled people.
For the members of the acquired sedentary group A, it is urgent that they should not hide their existence as they have done in the past, but bring it out into the open and put it on the chopping block of public discussion, so that the sedentary group society and the rules of the sedentary group itself can be improved. In addition, there is an urgent need to improve the rules of sedentary group societies and sedentary groups themselves. In addition, the origin of the various problems faced by the acquired sedentary group society A lies in the state of women's society, and the women of the acquired sedentary group society A should bring to the surface the internal facts of women's society that they are hiding, and reform them.

The end! This is to say thank you for reading this far.

The Urban Residential Area of Acquired sedentary group Society A and Its Old Constitution

Description. Urban residential area of acquired sedentary group society A.

(1) General Introduction
The urban residential area is seen as a place of accumulation and trade of various goods and human relations, where human relations are temporary, fluid, and anonymous, and there is not much trouble in human relations as in the local sedentary group.
The urban residential area of the acquired sedentary group society A, at first glance, looks like a modern individualistic and liberal mobile life-centered society with disparate and unrelated people moving around, but its people are a hodgepodge of various different corporate sedentary groups, owners of corporate sedentary groups and members of corporate sedentary groups, or school students, teachers, etc. Or some of them are students, teachers, etc. Alternatively, many of the people come from local sedentary groups. The social psychology of such people, even if they live in urban residential areas, has become an old and troublesome feminine existence, bound by the social norms of traditional corporate sedentary groups, local sedentary groups, and schools. It is a mishmash and temporary kinship between different acquired sedentary group members.
Alternatively, the human relations of the settled landowners who have been living in urban residential areas for a long time are based on geographical relations and are similar to those of the local sedentary groups, making the settled residential life an old-fashioned annoyance for women. It is a typical acquired sedentary group life.

(2) Commercial area
In addition to the owners of commercial enterprise sedentary groups and members of enterprise sedentary groups, there are many part-time workers and exiles who are irregular members (exiles) of enterprise sedentary groups.
There is a dominant-subordinate relationship between the landlord of the settled landlord's real estate property and the temporary lessor's tenant. The relationships of the settled landlords are based on geographical ties, similar to the local sedentary groups.
There are two types of shopkeepers: shopkeepers of the corporate sedentary group who rent commercial facilities, regular members of the corporate sedentary group who rent housing (sedentary), and non-regular members of the corporate sedentary group (exiles).
There is a mixture of owners of commercial facilities, members of the corporate sedentary group, customers who temporarily come from all over the world to shop, and logistics companies who deliver goods to commercial facilities.

(3) Industrial area
There are owners of land and production facilities of factories who are either permanent residents or absent from the land, and regular members of the corporate sedentary group who commute from other lands to work there (permanent residents) and irregular members of the corporate sedentary group (exiles).

(4) Residential areas
Residents of residential areas in urban areas live in the same place but belong to different corporate sedentary groups and work in different places, so at first glance they are not unified and move freely as individuals. However, in reality, each resident has acquired and often affirms the traditional, archaic, and cumbersome social norms of the corporate or regional sedentary group of the acquired sedentary group society A to which they belong, commute, or come from. Alternatively, there are many old settled landowners. Therefore, the social constitution of the residential areas in the urban residential areas of the acquired sedentary group society A tends to be old-fashioned, unlike the new and diverse appearance.

(4.1) Detached houses
As for the owners of land and buildings in detached houses and

those who have become landlords, there are old residents who are old-timers and new residents who are newcomers who have moved in, and the old residents who are old-timers become dominant and superior.
Not only in the old residential areas, but also in the new residential areas, reflecting the social norms of the traditional rice-farming civil society that the people have, the orientation of the people of the land-owning residents toward a sedentary lifestyle is reasonably strong. Mutual assistance in daily life, such as taking out the trash and serving on the board of the neighborhood association, is also somewhat strong, and if the residents continue to live in the area for a long period of time, they become similar to the local sedentary group, but since the residents belong to different corporate sedentary groups, they do not have the same sense of mutual unity as the local sedentary group.
In residential areas near the city center, there are many landlords who own apartments for real estate investment purposes, which leads to a high degree of residential mobility, and a high degree of transience due to the fact that the apartment owners themselves are non-residents and their residents are renters.

(4.2) Condominiums and apartment complexes
In the case of condominiums and apartment complexes for sale, similar to detached houses, the people who own the rooms have a reasonably strong orientation toward a sedentary lifestyle, and there are old residents who are old-timers and new residents who are newcomers. On the other hand, there are also many room owners who own rooms for the purpose of real estate investment, and there is a high degree of fluidity of residence, room owners themselves are non-residents, and residents become renters. In the case of condominiums and apartment complexes, residency is temporary and fluid, and the anonymity of the residents is high.

(5) Remote work
The remote work of the residents of residential areas in the city can be seen as a traditional human relationship of the corporate sedentary group, in which the members of the same corporate sedentary group living in different disparate residences are connected to each other through the Internet. It is easy to ensure the privacy of members of the corporate sedentary group during

work hours. No need for the members of the corporate sedentary group to commute to the corporate sedentary group's office. Members of the corporate sedentary group do not feel physically bound to the corporate sedentary group.

Corporate sedentary groups and Lifetime Slave Labor in Acquired sedentary group Society A

Main text

This is an essay, and you are free to start and stop reading at any point.

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The members of the acquired sedentary group society A are slaves of the corporate sedentary group or the corporate sedentary group faith institution of the regional sedentary group or the "corporate sedentary group" to which they belong. The system requires 100% selflessness and sympathy to the corporate sedentary group. If you do not comply, you will be kicked out of the corporate sedentary group.
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The local sedentary group is a community of life, while the corporate sedentary group is a goal-oriented organization with a goal to achieve, to earn a living. A corporate sedentary group is a corporation. The interpersonal relationship of the local sedentary group is one of mutual help and familiarity without profit and loss,

while the interpersonal relationship of the corporate sedentary group is dependent on profit and sales, and is based on profit and loss. The interpersonal relationship of the corporate sedentary group is more likely to create social disparity than the interpersonal relationship of the local sedentary group, where everything is equal in terms of results. In this respect, the human relations of the corporate sedentary group contain a ruthless and dry nature compared to the wet and emotional human relations of the local sedentary group.

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For members of the acquired sedentary group society A, being kicked out of the corporate sedentary group or losing the corporate sedentary group means being cut off from the means of earning a living, which should be avoided as much as possible.

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There is the owner of the corporate sedentary group (the owner of the corporate sedentary group) and the servants of the corporate sedentary group (the members of the corporate sedentary group), and in most cases, the members of the corporate sedentary group are slaves in absolute obedience to the owner of the corporate sedentary group who can make them work unilaterally as the owner of the corporate sedentary group says. The businessman-manager of the corporate sedentary group is also a kind of member of the corporate sedentary group. This is where the class society of acquired sedentary group society A exists. The members of the corporate sedentary group are slaves of the owners of the corporate sedentary group.

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In addition, there is discrimination between regular members of the corporate sedentary group (sedentary people) and irregular members of the corporate sedentary group (exiles), and in this respect, there are four classes as follows
Owners of the corporate sedentary group
Representatives of the corporate sedentary group (salaried

managers)
Regular members of the corporate sedentary group (settled people)
Non-regular members (exiles) of the enterprise sedentary group (drifters)

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In the acquired sedentary group society A, there is a common corporate sedentary group in both villages and urban areas, and the members of the acquired sedentary group society A usually live in one of these corporate sedentary groups with selfless devotion. This is a unique evidence of the continuity and commonality between rural and urban areas of the acquired sedentary group society A.

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The labor relationship between landowners and peasants in the rural areas of the acquired sedentary group society A is the same as that of the corporate sedentary group. The landowners are the owners of the corporate sedentary group, and the peasants are the members of the corporate sedentary group, so it is reasonable to regard them as the corporate sedentary group rather than the regional sedentary group. The prototype of the enterprise sedentary group in the acquired sedentary group society A is in the acquired sedentary group society A rural village with landlords and peasants. The reason why the rural areas of Acquired sedentary group Society A have been emphasized the aspect of living community as a sedentary group society is because the existence of large-scale corporate sedentary groups has been diminished by the post-war agrarian reform, in which large-scale landlords were crushed out of existence and small farmers became small-scale self-employed farmers. If large-scale farming and land accumulation by landlords and corporations continue, the aspect of corporate sedentary groups will be revived in rural areas of the acquired sedentary group society A.

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In the Acquired sedentary group Society A, the gemeinschaft or

community is the local sedentary group. In Acquired sedentary group A, the gesellschaft, association, organization, and company are the corporate sedentary groups.

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In an enterprise sedentary group, it is possible to distinguish between the owners of the enterprise sedentary group, who are the owners of the shares, equipment, and real estate of the enterprise sedentary group, and the representatives of the enterprise sedentary group, who are the external managers (members of the external representatives of the enterprise sedentary group).

In family-owned enterprise sedentary groups, which are often found in small and medium-sized enterprises, the owner of the enterprise sedentary group and the representative of the enterprise sedentary group are often the same person or the same blood family in common.

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The hierarchical relationship within the enterprise sedentary group of the acquired sedentary group society A, from top to bottom, is.
Owners of the corporate sedentary group (shareholders, owners)
< The insurmountable class difference.
Regular members of the external representatives of the corporate sedentary group (settled people) (representatives of the corporate sedentary group)
Regular members of the enterprise sedentary group with titles (resettled people) (managers, experts)
Regular members of the enterprise sedentary group without titles (sedentary people) (ordinary members of the enterprise sedentary group)
< Insurmountable class difference
Non-regular or temporary members of the enterprise sedentary group (exiles)

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The country of the acquired sedentary group society A can also be

regarded as a large corporate sedentary group.
The owner of the enterprise sedentary group = the owner family of the state.
Regular members of the foreign representatives of the corporate sedentary group (settled people) = Prime Minister's Office
Regular members of the corporate sedentary group with titles (settled people) = high-ranking clerks, high-ranking technicians
Regular members of the corporate sedentary group without titles (resettled people) = non-career civil servants
Non-career civil servants

This means that the highest level of the corporate sedentary group = the corporate sedentary group of the higher level. Underneath this, there is a forest of lowly corporate sedentary groups (private sector corporate sedentary groups) that serve as errand boys for the higher-ranking corporate sedentary groups. There are also two types of corporate sedentary groups: higher-ranking corporate sedentary groups and lower-ranking corporate sedentary groups.

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In the case of a businessman, the representative of the corporate sedentary group is a kind of member of the corporate sedentary group, but cannot be the owner of the corporate sedentary group.

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In the acquired sedentary group society A, the term "domesticated person of the corporate sedentary group" is also widely used, which means that a member of the corporate sedentary group who is treated like a domesticated animal subject to labor exploitation who is kept in a mental collar by the owner of the corporate sedentary group to prevent him from escaping out of the group = human animal.

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The members of the corporate sedentary group are categorized into players and managers who take care of their lives.
In the acquired sedentary group society A, the division of labor is

often based on gender roles, with husbands and sons being the players and wives and mothers being the managers. In the corporate sedentary group, the wife and mother of the player's manager are also treated as members of the corporate sedentary group.

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The society of acquired sedentary group A can be well organized by dividing it into family sedentary group (blood relation perspective), community sedentary group (geographical relation perspective), and corporate sedentary group (work perspective).

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The family sedentary group (blood relationship perspective), the regional sedentary group (geographical relationship perspective), and the corporate sedentary group (work perspective) are all acquired sedentary groups. Blood relations are not essential for membership. The newcomer is allowed to join by showing the old superiors that he or she is a blank slate and has never joined any group organization. In the case of corporate sedentary groups, being a new graduate is considered an important condition for membership. Once a person joins and becomes a permanent resident, he or she is required to constantly act in unison with other permanent resident group members, and to continue to make discoveries for the higher-ups. In the case of a corporate sedentary group, the members of the corporate sedentary group are expected to act in unison with their surroundings, work overtime without leaving until the others go home, and defy and obey their superiors and old members. In addition, the sedentary members of the corporate sedentary group are expected to demonstrate competence in order to contribute to the revenue recognition of the corporate sedentary group. If they deviate from this, they will be bullied by group members, isolated within the group, and eventually expelled from the group. In the case of a corporate sedentary group, this means that you will be given the cold shoulder in terms of human resources through a left turn, and you will be ostracized by your superiors, the owners of the corporate sedentary group, through dismissal.

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In the Acquired sedentary group Society A, there are also corporate sedentary groups in rural settlements, and in this sense, rural areas are not purely Gemeinschaft communities, but have aspects of Gesellschaft goal-achieving organizations. The emergence of corporate sedentary groups is inevitable since they make their living from agriculture and need to make a surplus in their accounts. The inhabitants of the agricultural village are not only the permanent residents of the community, but also the members of the corporate sedentary group with the goal of making a profit from agriculture.

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Since the term "local sedentary group" (geographical perspective) is associated with a backward rural land-based society, it may be easier to capture the traditional acquired sedentary group society A that survives in modern industrial society if we actively use the term "corporate sedentary group" such as corporate sedentary groups in large cities or government offices.

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If you are a member of a group of people who have been living in the same house for a long time, you should be able to find a place where you can live together with them.

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In the event that you have any questions concerning where and how to use the internet, please do not hesitate to contact us.

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The corporate sedentary group of the country = Miya
The owner of the corporate sedentary group of the country = Miyaji, Miya-sama (owner of the state)
The owner of the corporate sedentary group of the country = Miya.

I think the reason why the family of the owner of the state calls themselves the XX Palace has something to do with this.

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I'm also curious about the comparison of acquired sedentary group society A with other sedentary living center society group ABC and sedentary living center society group D countries in this area.

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Sociologists of the Acquired sedentary group Society A should analyze and expose the vested interests of the people in the position of owners of the corporate sedentary group. This is because it can clarify the true nature of class society (distinction and discrimination between upper and lower class citizens) in acquired sedentary group A, which cannot be understood by surveying and researching those who are members of the lower corporate sedentary group.

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In the acquired sedentary group society A, the following is true
The owner of the corporate sedentary group = the senior citizen (the owner of the corporate sedentary group)
Members of the corporate sedentary group = lower class citizens (servants of the corporate sedentary group)

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The relationship between the owner of the enterprise sedentary group and the members of the enterprise sedentary group is similar to the relationship between the landlord (owner of the family sedentary group) and the tenant family members.
The mechanism is the same between the forced pinching of salary by the owner of the corporate sedentary group in the corporate sedentary group and the forced payment of rent by the landlord in the family sedentary group.

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Or it can be said that it is a community of geographical ties (local sedentary group) and a community of business ties (corporate sedentary group), both of which have aspects of gemeinschaft.

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It's hard to tell the difference between a "corporate sedentary group" and an "organization. They are the same in that they both describe an organization for the achievement of a specific purpose. I'm not sure if it's a good idea to use the word "organization" to describe a group of people, but I'm not sure if it's a good idea to use the word "organization" to describe a group of people, but I'm not sure if it's a good idea to use the word "organization" to describe a group of people, but I'm not sure if it's a good idea to use the word "organization" to describe a group of people.

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For the members of the acquired sedentary group society A, the "corporate sedentary group" = a mental and physical construct or construct that symbolizes their mental integration towards the realization and maintenance of their common goals.

When this structure or construct is inhabited by the god they believe in, it becomes a corporate sedentary group faith facility.

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I looked up the meaning of "corporate sedentary group" in the language of the Modern Inherited sedentary group Society B, and found it to be roughly similar to this. In the language of ancient Ancestral sedentary group Society B, it means a place where gods take refuge, which is similar to the language of Acquired sedentary group Society A. It is natural that the language of the Ancestral sedentary group A is similar to the language of the Ancestral sedentary group B, since the Ancestral sedentary group A adopted the culture of the Ancestral sedentary group B.

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In acquired sedentary group A, "enterprise sedentary group" is a very important Chinese character keyword. I'm not sure if this is a good idea, but I think it's a good idea. I'm not sure if this is a good idea or not. I think it's important to note that the term "society" is also used to refer to "corporate sedentary groups", and that "joining a corporate sedentary group and getting a job" is more important than getting a job.

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The more I think about it, the more confused I get, because the word "society," which is just a rearrangement of the letters of "enterprise sedentary group" (for-profit company), is used with a very different meaning (a gathering of humans and living things with mental interaction). There doesn't seem to be an alternative expression, and that's troubling.

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The criteria for using the terms "organization" and "corporate sedentary group" are as follows

A corporate sedentary group = an interaction or network of people accompanied by a structure, symbol, or dependency, such as a building occupied by the corporate sedentary group itself or the erection of a corporate sedentary group faith facility. A religious entity with a deity.

Organization = the interaction and network of people who change from time to time without a specific symbol, structure, or dependency. A non-religious entity without a deity.

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The differences between corporate sedentary groups and organizations and local sedentary groups are as follows.

A corporate sedentary group or organization is a group of people

artificially generated and constructed for some purpose.
Regional sedentary groups are naturally occurring groups of people with the same attributes in common, without any specific purpose.

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In the case of haiku societies in the Acquired sedentary group Society A, the magazine published by the society acts as a symbol of God.

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In this respect, for the members of the acquired sedentary group society A, the corporate sedentary group is a godlike religious existence. The god of the corporate sedentary group is a woman, a priestess, as represented by Amaterasu. Since the interpersonal relationships of the members of the acquired sedentary group society A revolving around the corporate sedentary group are feminine, the source of the spirit of the corporate sedentary group can be considered to be women and maidens.

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The transformation of the corporate sedentary group into a community is evident in the government and corporations of the acquired sedentary group society A. The aimlessness of the objective group is frequent. Or, when the survival of the corporate sedentary group becomes an end in itself, the corporate sedentary group is transformed into a community.

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In the case of an acquired sedentary group society A, the corporate sedentary group (corporate sedentary group, government office, ...) is built by the settled residents, so it is inevitably prone to change into a community.

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If you want to get a job, you should stop using the term

"employment" and start using the term "joining a corporate sedentary group" instead.

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In the acquired sedentary group society A, the sense that government offices and large corporations, such as the Ministry of Education, Culture, Sports, Science and Technology and Toyota Motor Corporation, seem to have the substance of a box-like structure is the "corporate sedentary group = box sense.

In reality, government offices and large corporations are merely a collection of people of the moment and do not have the substance of a box, but this is the reality of the brainwashing of the "corporate sedentary group = box sense education" of the acquired sedentary group society A. The brainwashing is done by repeatedly showing buildings occupied by the corporate sedentary group itself on TV and other media.

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It is the sense of membership to the corporate sedentary group of the members of the acquired sedentary group society A that they join the corporate sedentary group in the box called XX corporate sedentary group. This sense of "corporate sedentary group = box" characterizes the acquired sedentary group society A.

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The government agencies and corporations of the acquired sedentary group society A are all "corporate sedentary groups.

The idea that only profit-seeking companies are "corporate sedentary groups" is wrong.

The term "corporate sedentary group" is a poor choice. This is because "corporate sedentary groups" are not limited to the private sector, but can also be found widely in the world of "government and public offices.

Even in rural areas, there are "corporate sedentary groups" in each village. It is not only in cities, but also in villages.

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It would be better to refer to government offices as "government type business sedentary groups" to show the characteristics of "business sedentary groups" in the world of bureaucrats and officials.

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The term "public corporation" already exists, e.g. XX Prefectural Housing Supply Corporation.

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I think it's better to use a term like "government type corporate sedentary group" rather than "public corporation" because it sounds more like a "corporate sedentary group.

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Farmers in the Acquired sedentary group Society A are also considered members of the Corporate sedentary group if they are responsible for the Corporate sedentary group Belief Facilities that have been erected in the village where they live.

The members of the Corporate sedentary group in the Acquired sedentary group Society A are not limited to the Corporate sedentary group, but are universally found in government offices, local self-employed people, etc.

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And since the corporate sedentary group has a religious connotation as a dependency of God, all those who are said to be members of the corporate sedentary group in the acquired sedentary group society A can be treated as followers of the religion of the faith

institution of the corporate sedentary group in some way.

This is the real power of the inherent religion of the Acquired sedentary group Society A Acquired sedentary group Society, and the basis for members of the Acquired sedentary group Society A to call the Acquired sedentary group Society A the Kingdom of God. The indigenous religion of the acquired sedentary group society A universally dominates the members of the acquired sedentary group society A nation through the corporate sedentary group.

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All of the corporate sedentary groups that the members of Acquired sedentary group Society A want to create are deeply connected to the unique religion of Acquired sedentary group Society A Acquired sedentary group Society A. At the apex of these groups is the shrine, which is ruled by the owner family of the state.

Miya = corporate sedentary group run by the family of the owner of the state who is the supreme authority of the acquired sedentary group society A.

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Members of Acquired sedentary group Society A act as religious people by creating corporate sedentary groups, becoming owners of corporate sedentary groups, and becoming members of corporate sedentary groups.

The members of the acquired sedentary group society A are not irreligious, but they are religious people who believe in the corporate sedentary group. The members of Acquired sedentary group A are not religious, they are religious believers in corporate sedentary groups.

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The reason why the unemployed, shut-ins, and irregular members (exiles) of the corporate sedentary group are hated in the acquired

sedentary group society A is because they do not officially belong to any corporate sedentary group, they are non-religious, and they are outsiders from the corporate sedentary group faith.

Formal membership in some venerable corporate sedentary group is the fundamental deciding factor for members of the acquired sedentary group society A to trust others.

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In the acquired sedentary group society A, people who do not belong to the corporate sedentary group are not treated as human beings.

Being a member of the corporate sedentary group is fundamentally important for living in the acquired sedentary group society A.

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Belonging to the corporate sedentary group in the acquired sedentary group society A is synonymous with being a religious person who believes in the indigenous religion of the acquired sedentary group society, and the indigenous religion of the acquired sedentary group society reigns as the universal religion within the state of the acquired sedentary group society A, like the Christian state or the Islamic state, through the existence of the corporate sedentary group. In this way, it is possible to create a new society.

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The work of the corporate sedentary group is the work of the corporate sedentary group faith institution, and is a religious task. The fact that corporate sedentary group faith centers are often located in buildings occupied by the corporate sedentary group itself indicates that the corporate sedentary group is a divine being. For the members of the acquired sedentary group society A, going to work at the corporate sedentary group is a sacred act, just like visiting the corporate sedentary group faith facility.

However, it is understandable if you consider that going to work on

time is one of the religious doctrines and religious obligations of the "Corporate sedentary group Faith.

At the root of the regular workday is a call for all the members of the corporate sedentary group of the community to come together to work in the rice paddies of the rice farmers.

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In this respect, the work of the corporate sedentary group in the acquired sedentary group society A can be seen as a potentially all religious act.

The fact that members of the Acquired sedentary group A tend to work long overtime hours is a declaration of faith as a member of the Corporate sedentary group. Working for the corporate sedentary group for as long as possible and devoting oneself to the corporate sedentary group in any way possible, without giving up one's personal life, is considered to be more faithful to the corporate sedentary group and is praised, thus satisfying the religious belief of the members of the acquired sedentary group society A in the corporate sedentary group.

The portable shrine carried by the members of the enterprise sedentary group, the owner of the enterprise sedentary group and the representative of the enterprise sedentary group, is the main body of work of the enterprise sedentary group.

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The longer you work overtime, the more faithful you are to the corporate sedentary group, so the more the members of the corporate sedentary group will work overtime.

On the other hand, members of the corporate sedentary group who return to work after a short period of time are regarded as having little faith in the corporate sedentary group to which they belong, and are condemned.

If you are a member of a business sedentary group that burdens

your business sedentary group with childcare leave or employment for the disabled, you will be disliked as a hindrance to the operation of the business sedentary group.

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In the acquired sedentary group society A, it is common for members of a certain enterprise sedentary group to go through a strict eligibility check.

In addition, newcomers who have never formally belonged to any enterprise sedentary group tend to be given priority in becoming a member of an enterprise sedentary group.

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In the acquired sedentary group society A, work that is not done through the enterprise sedentary group is not considered official work and is ignored.

This is one of the reasons why self-published books that do not go through the editing process of a publishing company's sedentary group tend to be ignored by the literary world without receiving proper recognition.

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Students are not members of a corporate sedentary group.

A corporate sedentary group is a place where people make some kind of living, and the prerequisite for being a member of a corporate sedentary group is to be able to earn some kind of income, such as money-making or tax revenue.

Students are not treated as official members of a corporate sedentary group because they have not yet earned a living.

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A full-time housewife is treated as a member of the corporate

sedentary group via the corporate sedentary group where her husband works.

The reason why full-time housewives are able to put on a big face in society, despite the fact that they are seemingly no different from unemployed people, is because they are members of the corporate sedentary group to which their husbands belong, as the managers of the lives of the members of the corporate sedentary group.

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The acquired sedentary group society A is a religious society of corporate sedentary group beliefs with the unique religion of the acquired sedentary group society at the top. The members of the acquired sedentary group society A are not irreligious, but are all believers in the corporate sedentary group faith.

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The owner of the large corporate sedentary group called the state of the acquired sedentary group society A, that is the owner family of the state.

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Buddhist institutions in Acquired sedentary group Society A are called religious corporate sedentary groups, and are considered a type of corporate sedentary group unique to Acquired sedentary group Society A.

In the case of Buddhism, it is the religious corporate sedentary group that is based on the corporate sedentary group unique to the acquired sedentary group society A, and on which the beliefs of foreign religions, including Buddhism, are based.

In this case, it is not only Buddhism but also Christian and Muslim churches and mosques that are referred to as religious corporate sedentary groups by the members of the acquired sedentary group society A.

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The new religions of the Acquired sedentary group A may look flashy and different from conventional religions at first glance, but they may have many aspects in common with conventional corporate sedentary groups in terms of what they do.

When foreign religions infiltrate the members of the acquired sedentary group society A, they all become corporate sedentary groups.

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The members of a corporate sedentary group are required to have unrestricted faith and devotion to the corporate sedentary group to which they belong.

This is exploited by the Black Corporate sedentary group, which uses the faith of the members of the Corporate sedentary group against them, and the owners of the Corporate sedentary group and the management members of the Corporate sedentary group of the Corporate sedentary group exploit the ordinary members of the Corporate sedentary group as labor force.

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I believe that there is a significant connection between the "Nihonkyo" pointed out by Shichihei Yamamoto and our point of view on the corporate sedentary group beliefs and "corporate sedentary group beliefs" in the acquired sedentary group society A, in that we both regard the acquired sedentary group society A as a religious society.

The differences are as follows.

We believe that the "Japanese religion" as described by Shichihei Yamamoto does not accept monotheistic religions such as Christianity and Islam.
In the "Corporate sedentary group Beliefs" that we advocate, we think that foreign religions such as Buddhism, Christianity, and

Islam are socially accepted in the acquired sedentary group society A in the form of a temporary residence on top of the corporate sedentary group.

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The reason why Christianity has not gained many followers in the acquired sedentary group A society is that the history of great suppression by the authorities has spread the perception of Christianity as a scary religion where believing in it would bring terrible consequences to the members of the acquired sedentary group A. If it had not been suppressed in the past, it would have been accepted normally as the superstructure of the "corporate sedentary group faith. If it had not been suppressed in the past, it would have been accepted as a normal part of the superstructure of "corporate sedentary group beliefs. This is the same reason why the number of Communist Party members does not increase in the Acquired sedentary group Society A.

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In the Acquired sedentary group Society A, the members of the corporate sedentary group are the religious followers of the corporate sedentary group.

The corporate sedentary group in the Acquired sedentary group Society A is a religious entity that is more than just a commercial enterprise.

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If you want to be a social researcher in the Acquired sedentary group Society A, you must not join any association.

This is because once a researcher joins a corporate sedentary group, he or she becomes a religious person and loses the objective and scientific viewpoint.

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FGH pastoralist foreign-owned enterprises in the advanced mobile life-centered society group behave very differently from the corporate sedentary group unique to the acquired sedentary group society A. They are not officially corporate sedentary groups.

In Acquired sedentary group A, Youtubers, Google Adsense bloggers, and sole proprietors are not treated as members of the corporate sedentary group and do not have much social trust. This is because they are not part of a formal corporate sedentary group.

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The local sedentary group is the gemeinschaft, the community that forms the basis of life, and the corporate sedentary group is the organization that carries out a specific purpose on top of it.

The regional sedentary group is the base structure, the substructure, while the corporate sedentary group is the superstructure.

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The reason for the poor treatment of informal members (exiles) of the corporate sedentary group in the acquired sedentary group society A is that they are not formal members of the corporate sedentary group and have little social credit.

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In the acquired sedentary group society A, being the owner of a large corporate sedentary group or a member of a corporate sedentary group is a prerequisite for social credit, promotion and survival in the society.

In the acquired sedentary group society A, the larger and more stable the sedentary group, the more social credit the owner of the sedentary group or the member of the sedentary group has. The reason why public servants are so popular in the acquired sedentary group society A is that the public sector is the largest and most stable corporate sedentary group in the acquired sedentary group society A.

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The owner family of the state has always been the owner of the corporate sedentary group of the acquired sedentary group society A.

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It's also important to note that there are two types of corporate sedentary groups: those that wield dominant power (dominant corporate sedentary group) and those that are subordinate to the dominant corporate sedentary group (subordinate corporate sedentary group).

Members of the acquired sedentary group Society A want to become civil servants because they can be members of the dominant corporate sedentary group and be dignified.

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The government office of the Acquired sedentary group Society A is originally a bureaucracy between the owner of the state of the owner of the Corporate sedentary group of the Acquired sedentary group Society A and the bureaucrats of the regular members (settled people) of the senior Corporate sedentary group of the Acquired sedentary group Society A (an association whose work is aimed at the maintenance and development of the country of the Acquired sedentary group Society A). It means that the bureaucracy is like a temporary irregular middleman who intervenes and is replaceable, not for life.
However, in recent years, it can be said that the bureaucratic personnel power of the members of the officialdom has greatly improved their social status, as they now hold the position of owner of the main acquired settler group society A corporate settler group = owner of the sub acquired settler group society A corporate settler group after the owner of the state.

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In the acquired sedentary group society A, it is necessary to clarify the relationship between the corporate sedentary group and the state.

The state is the collective name for the governing body and its region, and the artificial organizational associations formed to carry out the purpose of governance can be called "corporate sedentary groups" = "government offices and agencies" at the national level.

The members of the owners of the corporate sedentary group of the acquired sedentary group society A are the "palace. The "government and public offices" are members of the corporate sedentary group subordinate to the owners of the corporate sedentary group in the acquired sedentary group society A.

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Why don't we call people who have no corporate sedentary group to which they belong "people with no corporate sedentary group" instead of the traditional unemployed people?

However, in the acquired sedentary group society A, the term is often used in the sense of a vagabond or a waif who does not belong to any corporate sedentary group, which deviates from the original meaning.

However, "people without a corporate sedentary group" would include those who earn money through freelancing. The difference is that those who are unemployed are not earning.

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A person who works in a company in an acquired sedentary group society A is as follows.
(1) People who have the ability to be socially independent.
(2) A person who belongs to an enterprise sedentary group in order to earn a living (being the owner of the enterprise sedentary group or a member of the enterprise sedentary group).
The term is often used as a crossover between the two.

Freelancers who do not belong to a corporate sedentary group satisfy only (1).
A freelancer who does not belong to the corporate sedentary group satisfies only (1), while a member of the incompetent corporate sedentary group who clings to the corporate sedentary group satisfies only (2).

People who are neither (1) nor (2) above are "unemployed" people.

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The level of social credit in the acquired sedentary group society A is as follows

Owners of the corporate sedentary group > members of the corporate sedentary group (and their housewives or husbands) > freelancers with a good track record > freelancers with a poor track record > unemployed. People who can't make a living.

This depends on the size, stability and whiteness of the corporate sedentary group, but if they are producing the same level of output, members of the corporate sedentary group are more trusted than freelancers.

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If we consider the university of the acquired sedentary group society A as a corporate sedentary group, then
Owner of the corporate sedentary group = Chancellor
Representative of the corporate sedentary group = President
Full-time professors, associate professors, and assistant professors are paid members of the corporate sedentary group.
Non-regular members (exiles) of the corporate sedentary group (paid) = part-time lecturers
Apprentices with members of the corporate sedentary group (unpaid) = students, graduate students

There is a large status gap between full-time (regular members of the enterprise sedentary group (sedentary)) and part-time (non-regular members of the enterprise sedentary group (exiles)).

There is a large status gap between paid members of the enterprise sedentary group and unpaid apprentices with members of the enterprise sedentary group.

In the university of the Acquired sedentary group Society A, non-regular members of the full-time corporate sedentary group (settled people) are kicked out when their term comes to an end. Non-regular members of the corporate sedentary group (exiles) are hired out, while apprentices with members of the corporate sedentary group graduate or leave school.

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In the corporate sedentary group of the acquired sedentary group society A, in the government office, attendance = work, but leaving or withdrawing from the corporate sedentary group is sometimes difficult to determine whether it is leaving or resignation. For retirement from the corporate sedentary group, it would be better to use the term "graduation from the corporate sedentary group" as well as graduation of students.
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People in the acquired sedentary group society A try to become good members of the corporate sedentary group, but this means that they will remain servants for the rest of their lives and will be used by the owners of the corporate sedentary group.

It is better for people in the acquired sedentary group society A to become owners of the corporate sedentary group.

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The members of Acquired sedentary group A are always bragging about the size, stability, prestige, and the amount of income they get from the corporate sedentary group they are a part of. It also means that they place importance on their own contribution to the corporate sedentary group, and try to devote themselves to the development of the corporate sedentary group itself. They are self-sacrificing for the sake of the corporate sedentary group. They

cannot think of anything else but the corporate sedentary group itself, and their minds are blank. The members of the corporate sedentary group come to feel that working for the corporate sedentary group to which they belong is their reason for living, and that they cannot live without getting some kind of work from the owners of the corporate sedentary group or the senior members of the corporate sedentary group. They come to regard the lack of work within the corporate sedentary group and the lack of work for the corporate sedentary group as evil. This is the reason why the members of the corporate sedentary group become addicted to the work of the corporate sedentary group. The addictive nature of the corporate sedentary group = the poisonous work of the corporate sedentary group.

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If you replace the corporate sedentary group itself with your own country, you get the same idea of the right wing of the acquired sedentary group society A, the acquired sedentary group society A army before the war, and the bureaucracy after the war. And if you think of the corporate sedentary group itself as your own corporate sedentary group, you end up thinking like a corporate sedentary group person who takes for granted the long hours of overtime and coming to work during typhoons, and devotes everything to the corporate sedentary group for which he works.

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It is typical for the members of the acquired sedentary group society A to think that the corporate sedentary group itself is everything to them, and to devote themselves to the development of the corporate sedentary group itself without regard for themselves.

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The idea that the corporate sedentary group itself is all that matters can also be said of acquired sedentary group A ideological associations such as feminism and liberalism, where a way of life that is entirely devoted to one's association = the corporate sedentary group itself is praised.

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If you are a member of an acquired sedentary group society A, you are not allowed to take time off from work to work for the sedentary group itself, or to take a second job to devote resources to something other than the sedentary group you work for. The members of the Acquired sedentary group Society A force the owners of the corporate sedentary group, the representatives of the corporate sedentary group, and the members of the corporate sedentary group to devote their entire lives to the corporate sedentary group itself, and those who break this rule are expelled from the corporate sedentary group.

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The fact that students are forced to practice hard for the honor of their school in the school clubs of the acquired sedentary group society A is quite natural if we consider the school as a kind of corporate sedentary group or a preparatory institution for joining the corporate sedentary group and getting a job. Members of the acquired sedentary group society A admire the self-sacrifice of corporate sedentary group members and apprentice corporate sedentary group members for the honor of the corporate sedentary group itself. This is the same reason why suicide missions were praised during the war.

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The problem is that the upper echelons of the corporate sedentary group (the owners of the corporate sedentary group, the representatives of the corporate sedentary group, and the members of the management of the corporate sedentary group) unilaterally make the members of the lower echelons of the corporate sedentary group work like slaves for the private honor and benefit of the upper echelons of the corporate sedentary group, the owners of the corporate sedentary group, and the members of the management of the corporate sedentary group. This is the point that not only the owners of the upper corporate sedentary group, the members of the lower corporate sedentary group, and the irregular members

(exiles) of the corporate sedentary group take it for granted that the members of the lower corporate sedentary group are forced to work like slaves. This is because they dream that in the future they will be promoted from the bottom to the top in seniority order, or become regular members of the corporate sedentary group (sedentary people).

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In the Acquired sedentary group Society A, not only the right-wing but also the left-wing is expected to put the interests of the corporate sedentary group itself = their own association above their own private interests. It is essential to live in an acquired sedentary group society A to regard the interests of the corporate sedentary group itself as one's own personal interests. Even if it is a one-sided exploitation of the lower strata by the upper strata of the corporate sedentary group, it is taken for granted and allowed.

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In the corporate sedentary group of the acquired sedentary group society A, paid vacations and other vacations are needed exclusively as opportunities for the members of the corporate sedentary group to refresh and rest in order to nourish their spirit to serve the corporate sedentary group. It is not welcome for members of the corporate sedentary group to use the group's vacation time for private life work that does not contribute to the development and maintenance of the corporate sedentary group itself. They are required by the corporate sedentary group to do so in the remainder of their lives after retiring from the corporate sedentary group.

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The corporate sedentary group in the Acquired sedentary group Society A often requires a building in some form as a substitute. The building of Izumo Taisha Shrine is a typical example, and this is also the reason why the corporate sedentary groups of the acquired sedentary group society A prefer to construct buildings that house the corporate sedentary groups themselves. This is also the reason why the corporate sedentary groups of the Acquired sedentary

group A prefer to build buildings occupied by the corporate sedentary groups themselves. The presence of religious facilities for the corporate sedentary groups in the buildings occupied by the corporate sedentary groups themselves also indicates the religious nature of the buildings occupied by the corporate sedentary groups themselves.

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Corporate sedentary group-centrism has become the ideology that covers the members of the acquired sedentary group society A. It is convenient for those who have a corporate sedentary group to participate in, i.e., owners of corporate sedentary groups and members of corporate sedentary groups, but it is one-sided for those who are not owners of corporate sedentary groups and members of corporate sedentary groups, i.e., those who do not have a corporate sedentary group to participate in (freelancers) and those who are incapable of having a corporate sedentary group to participate in (people with disabilities, etc.). It is a one-sided approach and system that disadvantages those who are not members of a corporate sedentary group, i.e., those who do not have a corporate sedentary group to participate in (freelancers), and those who do not have the ability to have a corporate sedentary group to participate in (people with disabilities).

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The idea of assigning one corporate sedentary group to one person, i.e., to be able to have one's own corporate sedentary group, and not to have to be subservient to other people's corporate sedentary groups as a member of a corporate sedentary group, may be necessary to make the acquired sedentary group society A easier to live in.

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In the corporate sedentary group of the acquired sedentary group society A, the contribution of each corporate sedentary group

member to the development of the corporate sedentary group itself is assessed on a relative basis, creating both competent corporate sedentary group members who have advanced the corporate sedentary group and incompetent corporate sedentary group members who have dragged it down. The members of the corporate sedentary group who are considered competent within the corporate sedentary group mount on the members of the corporate sedentary group who are considered incompetent. Internal bullying of incompetent members of the corporate sedentary group occurs frequently. On the other hand, if you are too competent, you will be jealous and will be beaten as a stake.

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The atmosphere of interpersonal relations within the corporate sedentary group is called the climate of the corporate sedentary group, and the climate of the corporate sedentary group that can easily realize the development and maintenance of the corporate sedentary group will be calm and relaxed. On the other hand, if the owner of the one-man business sedentary group or the representative of the business sedentary group sets the goals and quotas of the business sedentary group higher than necessary for the honor of the business sedentary group itself, the climate of the business sedentary group is often harsh to the members of the business sedentary group.

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In order to maintain the internal unity of the corporate sedentary group, the members of the corporate sedentary group are expected to behave in some way according to the corporate sedentary group's own standards and patterns, which are unilaterally set by the upper management of the corporate sedentary group, which are the rules of the corporate sedentary group. In the case of a school, it is the school rules. In the case of a school, it would be the school rules. The terminology used within the sedentary group differs from one sedentary group to another, and the terminology used can indicate whether a person is a legitimate member of the sedentary group.

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There is a strong tendency for each business sedentary group to have its own standards that are not compatible with those of other business sedentary groups in order to differentiate itself from other business sedentary groups. In order to differentiate themselves from other corporate sedentary groups, they tend to have their own standards that are not compatible with other corporate sedentary groups. A typical example of this is the cell phones manufactured by the A-manufacturer in the former acquired sedentary group society.

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If a member of the corporate sedentary group is not up to the standards of the corporate sedentary group, he or she will be treated as substandard and expelled from the corporate sedentary group.

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The fact that the social structure of the Acquired sedentary group Society A is based on the premise that people are members of some corporate sedentary group, along with the rapid increase in the number of people who are forced out of the corporate sedentary group due to restructuring and people who cannot officially join any corporate sedentary group (irregular members (exiles) of the corporate sedentary group), has created social difficulties. It means that the rapid increase in the number of people who are forced out of corporate sedentary groups due to restructuring and people who cannot formally join any corporate sedentary group (informal members of corporate sedentary groups (exiles)) is creating difficulties in living in society.

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The system of corporate sedentary groups in the acquired sedentary group society A is designed on the premise that if people join one corporate sedentary group as new graduates, they will stay in the group until they retire. This makes it difficult for people to transfer to other sedentary groups or to join a sedentary group in the

middle, reduces the internal ventilation of the sedentary group, and leads to many people wasting their lives by staying in the sedentary group they mistakenly joined in the first place.

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The corporate sedentary group of the acquired sedentary group society A has a built-in mechanism like a one-way monorail or conveyor belt, where you can never go back and redo your life again, and this leads to the difficulty of living in the acquired sedentary group society A. If you stray from the rails provided by the corporate sedentary group, you are considered to be waiting for a life of downfall, and this creates a "nakashin-ism" that fears challenges and failure.

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The fact that people in the acquired sedentary society A like trains may reflect the deep psychology of the members of the acquired sedentary society A who want the corporate sedentary society A to provide them with rails to run on in life.

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The members of the acquired sedentary group A desire to make selfless contributions to the corporate sedentary group and to receive high status and high income within the corporate sedentary group in return, and they expect the same from others. However, the members of the acquired sedentary group society A have come to expect the former selfless contribution to the corporate sedentary group from the part-time work of the non-regular members (exiles) of the corporate sedentary group who cannot expect internal promotion in the corporate sedentary group. This is wrong, because it is forcing them to work for free without any reward.

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It is necessary for the members of the acquired sedentary group society A to have mental freedom and liberation from the corporate sedentary group in order to make the acquired sedentary group

society A livable. It is necessary for society to create an atmosphere in which people can enjoy their own private lives and life works, while moderating their selfless contributions to the corporate sedentary group. It is socially necessary to create an atmosphere where people can enjoy their private lives and life works, and not devote their whole heart to the corporate sedentary group.

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The recent progress of shortened working hours and childcare leave in the corporate sedentary group is linked to freedom from the corporate sedentary group, which is desirable from the perspective of the acquired sedentary group society A, because it allows the members of the acquired sedentary group society A to escape the constraints of the corporate sedentary group and have more mental space and ease.

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On the other hand, the female members of the acquired sedentary group society A have a strong desire for self-preservation and are anxious about standing on their own, and have a strong psychological need to depend on and belong to some corporate sedentary group. This results in an acquired desire to belong to the corporate sedentary group. This results in the subjugation of the members of the acquired sedentary group society A to the corporate sedentary group and the lack of mental freedom from the corporate sedentary group.

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In the modern acquired sedentary group society A, the bondage of the corporate sedentary group is too tight. If there is no guarantee that you will get any reward from the corporate sedentary group, then it is like being forced to join an insurance policy that does not pay out.

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However, there are too many members of the acquired sedentary

group society A who take it for granted, not only for themselves, but also for others around them, that members of the corporate sedentary group should devote everything to the corporate sedentary group. They may think that because they were forced to do so by their seniors in the corporate sedentary group, they should demand the same of their juniors, or that because all the other members of the corporate sedentary group around them are doing so, they should do the same or they will be kicked out.

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If a couple works together and they are both members of the corporate sedentary group, they will both be sucked into the corporate sedentary group and will not have the mental capacity to run a family or raise children. If they quit the group and concentrate on raising their children, it will be difficult for them to join the next group if there is a blank in their history of belonging to and contributing to the group, and the family will face a financial crisis. The reason for the declining birthrate in the acquired sedentary group society A is the deep structure of such corporate sedentary groups.

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In order to bring mental marginality to the acquired sedentary group society A, the members of the acquired sedentary group society A should limit their association with the corporate sedentary group they are in, and not require others to immerse themselves in the corporate sedentary group.

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The corporate sedentary group of the acquired sedentary group society A is a temporary organizational gesellschaft for achieving goals, and unlike the sedentary group of the living community gemeinschaft, it should be limited in its social relations. However, there is a strong tendency among the members of the acquired sedentary group society A to try to bring into such a corporate sedentary group an unrestricted, holistic relationship like that of the local sedentary group. This is a typical example of joining the

corporate sedentary group after a graduation from the school sedentary group or insisting on lifelong membership in a corporate sedentary group.

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In the Acquired sedentary group Society A, school is a place for training to become a member of the Corporate sedentary group, an apprentice candidate for the Corporate sedentary group, and a potential new member of the Corporate sedentary group. The school's club activities are the place to learn how to become a member of the corporate sedentary group. School students who devote all their time, including weekends and holidays, to club activities are unknowingly becoming members of the corporate sedentary group. School teachers are leading the way.
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This is the first time I've ever seen such a thing. The owners of the corporate sedentary group of the acquired sedentary group society A, the members of the corporate sedentary group are religiously committed to the Schools are required to maintain a state of sacred blankness and innocence in the conduct of their students, which is why school teachers in the acquired sedentary group society A are considered sacred.
This is why schoolteachers in the Acquired sedentary group A are regarded as ministers. The belief in the holy innocence of those who are graduating from the New Enterprise sedentary group is similar to the belief in the innocent virgin who has never known any other man. The corporate sedentary group of the acquired sedentary group society A implicitly demands the virginity of its members to graduation from the school sedentary group. For members of the acquired sedentary group society A, it is desirable to join the corporate sedentary group only once when they are new, and transferring to another corporate sedentary group is not preferred because they will lose their virginity and become second-hand experienced in other corporate sedentary groups.
Alternatively, at the time of graduation from the school sedentary group, the innocence, blankness, and purity of the new member's unexperienced and untainted child is lost through the experience of the corporate sedentary group, and the new member is colored with

the unique color of the corporate sedentary group, and cannot be transferred to another corporate sedentary group. The various corporate sedentary groups in the acquired sedentary group society A simultaneously hold the belief that they will be forced to spend the rest of their lives in the corporate sedentary group that they have joining corporate sedentary group after a graduation from school sedentary group, and by instilling this belief in the members of the corporate sedentary group, they justify the lifelong enslavement of the members of the corporate sedentary group to one corporate sedentary group. is justified.
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For the members of the acquired sedentary group society A, the ideal is to spend their whole life in the first corporate sedentary group they join, to spend their whole life in one corporate sedentary group, and to live a life of growth. Members of the corporate sedentary group in the acquired sedentary group society A are actively expected to live their entire lives in slavery under the control of the owner of one corporate sedentary group, and to devote their entire lives to the owner of the corporate sedentary group. The members of the corporate sedentary group are the private toys of the owner of the corporate sedentary group. In this respect, the corporate sedentary group in the acquired sedentary group society A is the source of masochism that covers the entire society. For the members of a corporate sedentary group, the ideal behavior is to swear lifelong loyalty to the owner of a corporate sedentary group, and to make disciplined efforts to disobey the owner of the corporate sedentary group and the senior members of the corporate sedentary group. If a member of the corporate sedentary group displeases the owner of the corporate sedentary group by disobeying him, he will be kicked out of the corporate sedentary group, and it is natural that he will have nowhere to go and will not be able to survive. Rebellion against the owners of the corporate sedentary group is strictly forbidden, and there is no freedom of speech.

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The Corporate sedentary group in the Acquired sedentary group Society A is positioned as a place of training for the members of the Corporate sedentary group. Once a member of the corporate

sedentary group joins the corporate sedentary group and goes to work, he or she must not rest or slack off, but must constantly work hard for the corporate sedentary group. In this way, the members of the corporate sedentary group will work hard on their own, and the owner of the corporate sedentary group can live in peace and quiet without doing anything or working.
A typical example of this is the relationship between the members of the state of the acquired sedentary group society A (members of the corporate sedentary group of the state of the acquired sedentary group society A) and the owner family of the state (owners of the corporate sedentary group of the state of the acquired sedentary group society A). In the acquired sedentary group society A, only the members of the corporate sedentary group who are subservient to the corporate sedentary group are obligated to work, while the owners of the corporate sedentary group do not have to work. They are respected simply because they are owners of the corporate sedentary group, and members of the corporate sedentary group voluntarily do work for the owners of the corporate sedentary group.

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In the acquired sedentary group society A, the owner of the enterprise sedentary group is a god to the members of the enterprise sedentary group. The owner of the state, who is the owner of the corporate sedentary group at the national level, was treated as a god before the war, and the trend continues long after the war. The owners of the corporate sedentary groups in the private sector reign as petit gods and are not allowed to rebel. As the members of the corporate sedentary group voluntarily offer slave labor as an offering to the owner of the corporate sedentary group, the owner of the corporate sedentary group can't stop laughing inwardly.

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In the acquired sedentary group society A, if a member of the corporate sedentary group does not work, he is treated as unemployed and is subject to criticism and scorn. They are respected simply for existing, simply because they are part of the ownership of a corporate sedentary group. A typical example is the

family of a state owner or the son of a conglomerate. The status of the owner of a privileged corporate sedentary group is passed down from generation to generation. This is contrary to the idea of human equality and human rights, but none of the members of the acquired sedentary group society A, who have been brainwashed with the "corporate sedentary group belief," have a problem with it.

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Banning the blanket hiring of new graduates at government offices and companies in the Acquired sedentary group Society A and requiring them to be hired through a licensing system based on vocational education is a powerful way to break the domination of the "corporate sedentary group" by the old through seniority and the impossibility of transferring to another corporate sedentary group through lifetime employment in the Acquired sedentary group Society A. It means that the licensing system for doctors and nurses should be extended to all professions. It means that we should first set an example with career positions in the public sector.

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The unintelligible job rotation system of the central ministries of the acquired sedentary group society A is the root of all evil that causes lifelong servitude of members of the corporate sedentary group to one corporate sedentary group. Because it fundamentally denies the development of professional skills, it makes it impossible to develop occupational skills beyond one corporate sedentary group or to transfer to another corporate sedentary group. This should be stopped and a licensing system that allows people to acquire versatile job skills like doctors and nurses should take root in the central ministries of the acquired sedentary group society A. If this system takes root in the central government, the private sector, which has a strong belief in superiority, will follow suit and introduce the license system.
The introduction of the license system to a wide range of workplaces in the acquired sedentary group society A will eliminate the gap between regular and irregular employment. The degree to

which qualified people are assigned to appropriate workplaces will increase, and the productivity of the workplaces of the Acquired sedentary group Society A will improve.
In addition, with the introduction of the license system, the sense of belonging to one corporate sedentary group will no longer be necessary, and members of the corporate sedentary group will be able to move from one corporate sedentary group to another for the rest of their lives. In short, people will be liberated from the status of being livestock of a corporate sedentary group dedicated to one corporate sedentary group.
With the introduction of the license system, the distinction and discrimination between regular and irregular employment should disappear in the first place.

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The traditional way of being a member of a corporate sedentary group in an acquired sedentary group society A is that you are required to voluntarily devote all your time to the corporate sedentary group to which you are enslaved, and the sacrifice of yourself for the corporate sedentary group is passed down as a beautiful story, and teachers are a typical example. If a member of the corporate sedentary group refuses to sacrifice himself, he will be punished gruesomely by the owner of the corporate sedentary group and other corporate sedentary group members to get rid of the corporate sedentary group member.
Eliminating human subjugation to the corporate sedentary group is essential to the quality of the acquired sedentary group society A. That is to say, to eliminate the system of membership in the corporate sedentary group.
If we eliminate the members of the corporate sedentary group from the acquired sedentary group society A, and make all of them trade union members, the subjugation of the members of the corporate sedentary group to the owners of the corporate sedentary group will be eliminated, and the acquired sedentary group society A will become more livable.
The system of corporate sedentary group membership in the Acquired sedentary group Society A is the worst environment because it both institutionalizes, justifies and beautifies slavery to

the corporate sedentary group throughout the lifetime of the corporate sedentary group members from the perspective of people who value individual freedom.

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Acquired sedentary group Society A Unit of Analysis

Family members (members of the blood community)
Family members (members of the blood community) - Settlers (members of the land community)
Corporate members (members of the occupational community)

State members (members of the state community)

Travelers (people who move from place to place outside their home community temporarily)
Exiles (people who want to belong to some community but are not accepted and drift around)
A person who wants to belong to some community but is not allowed to join.

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On the Internet forums, it seems that there are regular members of the corporate sedentary group (settled people) who are shocked to find that the recommendation to telework in order to prevent the spread of the new coronavirus is regarded as a recommendation to restructure.
The feeling is that telework is an inferior form of work for lazy people, and that coming to work on time with a crowded train at the workplace is considered the best.
The limitation of the acquired sedentary group society A is that hard and demanding is the best, and not doing so is lazy and spoiled and subject to denial.
Although telework seems to offer more flexibility and better benefits, the members of the acquired sedentary group A deny it and choose to go to work and brag about it. The author cannot keep up with such members of the acquired sedentary group society A.
Is it best for members of the acquired sedentary group A to show

their loyalty to the corporate sedentary group even at the risk of infection by the new coronavirus?
In addition, it seems that members of the corporate sedentary group in departments where telework is not possible due to business reasons complain about members of the corporate sedentary group in departments where telework is possible, saying, "They are taking an unfair amount of time off, so we want them to get a pay cut. They could have insisted on an increase in salary for their own department, but they are afraid of appealing to the owner of the corporate sedentary group or the senior members of the corporate sedentary group, so instead they try to drag down and reduce the treatment of other members of the corporate sedentary group. This shows the insidiousness of the members of the corporate sedentary group of the Acquired sedentary group Society A.

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It means that the members of the corporate sedentary group of the acquired sedentary group society A are creepy.
They are just slaves of the owner of the corporate sedentary group, but they think hard about the management of the corporate sedentary group as if they were the owner of the corporate sedentary group.
Why do you think so much about the corporate sedentary group and try to serve the owners of the corporate sedentary group?
I mean, I don't know.

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A society in which the management of the corporate sedentary group is separated from the community = Advanced Mobile Life-centered Society Group F in North America, Ancestral sedentary group Society B, and Ancestral sedentary group Society C1.
A society in which management and community are not separated, such as a corporate sedentary group, = acquired sedentary group society A.
Is that right?
I think it would be easier to reform management and develop if it is separated.

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It's a good idea to have a good idea of what you're doing and how you're doing it.

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I'm not sure if this is a good idea or not, but it's a good idea.
In the acquired sedentary group society A, I think the former is dominant. The latter will leave you behind in the state of the acquired sedentary group society A.

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The reason why the corporate sedentary group in the acquired sedentary group society A prohibits second jobs is because the norm of "exclusive membership to one corporate sedentary group" exists in the acquired sedentary group society A. The reason why the corporate sedentary group in the acquired sedentary group society A prohibits second jobs is because the norm of "exclusive membership to one corporate sedentary group" exists in the acquired sedentary group society A. The reason is that the norm of "exclusive membership in one enterprise sedentary group" exists in the acquired sedentary group society A. If a member of an enterprise sedentary group has a second job, he or she violates the norm of "exclusive membership in one enterprise sedentary group" by holding multiple jobs in different enterprise sedentary groups. To be an exclusive slave to one corporate sedentary group is required for members of the corporate sedentary group in the acquired sedentary group society A.

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Women in the acquired sedentary group society A look just like insectivorous plants. It means that they make an offer, drop the men of acquired sedentary group A who come to them, make them mentally immobile, and then economically digest the life of the men of acquired sedentary group A. When a woman from the acquired sedentary group A gets married, she takes away the purse strings from the man from the acquired sedentary group A and

imposes an allowance system to make the man from the acquired sedentary group A financially immobile.
The corporate sedentary groups (government agencies and corporations) of the acquired sedentary group society A are similar to insectivorous plants. They invite students to join them, drop the students who come to join them, make them mentally immobile as a member of the corporate sedentary group under the bond of servitude for life, and then economically digest the life of the student = member of the corporate sedentary group.
In this respect, women in acquired sedentary group society A and corporate sedentary group in acquired sedentary group society A are similarly related.

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In this regard, women in Acquired sedentary group A and those in Corporate sedentary group A have a similar relationship. For example, the government in Acquired sedentary group A tends to give generously to the activities of Corporate sedentary group A, but is reluctant to give money to the activities of individuals away from the Corporate sedentary group. The society of the acquired sedentary group society A revolves around the corporate sedentary group, and only the owners of the corporate sedentary group and members of the corporate sedentary group are treated well, while those who work on an individual basis are treated poorly. This is social discrimination and should be eliminated.
The government's support for the Acquired sedentary group Society A is more generous to the large corporate sedentary groups and less generous to the small corporate sedentary groups. Public servants and large corporations are the representatives of the large corporate sedentary group. The government of the acquired sedentary group society A is itself an oversized corporate sedentary group.
The members of the acquired sedentary group society A are so concerned with the internal affairs of the corporate sedentary group to which they belong that they either do not notice the terrible situation outside the corporate sedentary group, or if they do, they act coldly as if it is someone else's problem. The closed and

exclusive nature of the corporate sedentary group causes discrimination against outsiders in the corporate sedentary group.

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In the corporate sedentary group of the acquired sedentary group society A, the members of the corporate sedentary group are the direct members of the corporate sedentary group who belong directly to the corporate sedentary group and the indirect members of the corporate sedentary group as managers who manage the lives of the direct members of the corporate sedentary group. The direct members of the corporate sedentary group belong directly to the corporate sedentary group.
The direct members of the corporate sedentary group can be selflessly devoted to the corporate sedentary group as direct members of the corporate sedentary group because of the existence of the indirect members of the corporate sedentary group. If there is no one in the family who can play the role of an indirect member of the corporate sedentary group, such as a husband and wife working together, the family of the acquired sedentary group society A will collapse, and no children will be born. In this way, the corporate sedentary group of the acquired sedentary group society A is destined to collapse as well.

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In the acquired sedentary group society A, if a freelance non-corporate sedentary group member or a non-regular member (exile) of the corporate sedentary group gets into trouble or is involved in trouble and needs help, no one will help him because it is the self-responsibility of the person who caused the trouble on his own. He has no choice but to wait for help from a third party with good intentions.
On the other hand, in the acquired sedentary group society A, when a member of the corporate sedentary group gets into trouble or is involved in a trouble and needs help, even if it is not only for the business of the corporate sedentary group but also for personal use, the news reports in the mass media will say, "Mr. XX, a member of the XX corporate sedentary group, is involved in the XX incident. It is not treated as a case of self-responsibility, as it is the

responsibility of the sedentary group, and the sedentary group offers a helping hand.
Members of the sedentary group are treated as members of the sedentary group even during their private time, which means that members of the sedentary group need to behave as members of the sedentary group 24 hours a day without fault or shame.
However, if a member of an enterprise sedentary group causes trouble or is involved in trouble and causes trouble for the enterprise sedentary group, the owner of the enterprise sedentary group, a senior member of the enterprise sedentary group, or a colleague of the enterprise sedentary group may later speak ill of him or her for causing extra burden and trouble for the enterprise sedentary group. They are often subjected to internal disciplinary actions and censure by the enterprise sedentary group for mismanagement. In many cases, they are recorded in the books of the personnel department of the enterprise sedentary group, and are permanently recorded as people who have caused trouble in the past.
If the member of the enterprise sedentary group who caused the misbehavior is a favorite of the owner of the enterprise sedentary group or the senior members of the enterprise sedentary group, the misbehavior will be covered up for the time being, pretending that it never happened. On the other hand, if you are not the favorite of the members of the enterprise sedentary group, you will be disciplined as a person who has caused trouble for everyone in the enterprise sedentary group, or as a person who has dishonored the honor of the enterprise sedentary group, and you will be barred from internal promotion in the enterprise sedentary group, and often forced to resign.
In the enterprise sedentary group of the Acquired sedentary group Society A, if the owner of the enterprise sedentary group or a senior member of the enterprise sedentary group causes trouble within the enterprise sedentary group, he or she will not be held responsible for the trouble within the enterprise sedentary group. The owners of the enterprise sedentary group and the senior members of the enterprise sedentary group are treated as infallible and always righteous, and the responsibility for their misbehavior lies with the members of the enterprise sedentary group at the end. The suicides of the end members of the corporate sedentary group are due to self-sacrifice to cover up the mismanagement of the owners of the

corporate sedentary group and the senior members of the corporate sedentary group. If the bereaved families of the members of the corporate sedentary group file criminal charges against them, they will be treated as rebels against the higher-ups of the corporate sedentary group, not only by the original corporate sedentary group, but also by the public of the acquired sedentary group society A.

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In the corporate sedentary group of the Acquired sedentary group Society A, the members of the corporate sedentary group are driven by jealousy, and they are openly allowed to "pull down" the treatment of other members of the corporate sedentary group who are unfairly better off or more comfortable than they are, until they are treated the same as they are. Therefore, in order to prevent other members of the corporate sedentary group from thinking that they are taking it easy, the members of the corporate sedentary group will either try their best to act as if they are struggling, or they will have to really perform the hard work in a self-sacrificing manner. In the corporate sedentary group of the acquired sedentary group society A, the members of the corporate sedentary group are praised for their hard work and self-sacrifice for the corporate sedentary group as their best work. This system of jealousy within the corporate sedentary group is the main reason why the treatment of members of the corporate sedentary group in the acquired sedentary group society A has not improved at all over time.

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Anti-social groups, or anti-"corporate sedentary group" groups, in Acquired sedentary group A are groups that threaten the existence of "normal" corporate sedentary groups, which are often associations in their own right. It means that they can be right-wing or left-wing depending on their principles. It is often socially counter-functional like a yakuza and constantly engages in acts of violence.
For members of the acquired sedentary group society A, the corporate sedentary group to which they belong, i.e., the corporate sedentary group itself, is normal, and any entity that interferes with

the corporate sedentary group itself is treated as an anti-corporate sedentary group. However, in the case of gangsters who are aware of their own pathological side, their members actively treat them as anti-corporate sedentary groups and brag about it as a saga. Such an anti-corporate sedentary group that is aware of its anti-corporate sedentary group existence is called an "organization," not a corporate sedentary group. The members of such anti-corporate sedentary groups are called organization members, not members of the corporate sedentary group. The members of such anti-corporate sedentary groups are called organization members, not members of the corporate sedentary group, because they have lost the sanctity and religiosity that the corporate sedentary group should have, and are therefore not qualified to be called a corporate sedentary group. However, there are many social groups that are not anti-corporate sedentary groups that call themselves 'organizations' in the acquired sedentary group society A, such as the construction enterprise sedentary group. There are also social groups, such as black companies, that call themselves "corporate sedentary groups" even though what they are doing is anti-social itself, but they are not aware of it. If the target of the anti-corporate settler group is the state of the acquired settler group society A, the anti-corporate settler group is called the rebel group against the state settler group.

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The hiring of members of the corporate sedentary group, i.e., joining the corporate sedentary group in the acquired sedentary group society A, is characterized by the fact that only new graduates, who are untouched, are hired by all companies at once, in batches. Students have to be hired by one of the corporate sedentary groups while they are still in school. If a student loses his or her school registration due to graduation or some other reason, he or she is treated as a graduate and cannot be hired by any company's sedentary group.

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In the corporate sedentary group of the acquired sedentary group society A, by joining the corporate sedentary group after a graduation from the school sedentary group, the student can have "continuous affiliation" and "full-time employment" with no blank period in the corporate sedentary group, work in the flowery department in charge of the main work of the corporate sedentary group, have no failures or point deductions in job performance, and have high communication and discovery skills. It is considered a model for the members of the corporate sedentary group that they have high communication and discernment skills, are well-liked by the owners of the corporate sedentary group and the senior members of the corporate sedentary group, and have been promoted internally in the corporate sedentary group in order of seniority according to their age, and have obtained a title of high internal position in the corporate sedentary group.

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In the enterprise sedentary group of the acquired sedentary group society A, the transfer to another enterprise sedentary group is more likely to occur if the person has been a regular member of the enterprise sedentary group (resident) for an uninterrupted period of time since graduation, the younger and closer to the new graduate, and the fewer the number of transfers to other enterprise sedentary groups up to now. The fewer the number of transfers to other corporate sedentary groups, the better the conditions for transfer to other corporate sedentary groups.
In the corporate sedentary group of the acquired sedentary group society A, the more recent the graduation, the more interrupted the period of enrollment as a regular member (settler) of the corporate sedentary group to the corporate sedentary group, the older the person is, the more frequent the number of previous transfers to other corporate sedentary groups, the better the conditions for transfer to other corporate sedentary groups. The older you are and the more times you have been transferred to another corporate sedentary group, the worse the conditions for transfer to another group.

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The more times you have been transferred to another enterprise sedentary group, the worse the conditions for transfer to another enterprise sedentary group. This is particularly characteristic of central government ministries and agencies. This is because of the seniority-based treatment within the corporate sedentary group. It is not welcomed to hire older people as new members of the corporate sedentary group because it will cause confusion in the treatment of other members of the corporate sedentary group who have been promoted by escalation within the corporate sedentary group, destroying the harmony of seniority within the corporate sedentary group and causing confusion within the entire corporate sedentary group. It is not welcome.

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In the enterprise sedentary group of the acquired sedentary group society A, the mid-career hiring of enterprise sedentary group members is not welcomed as it disturbs the harmonious seniority-based internal atmosphere of the enterprise sedentary group, unless the planned work of the mid-career hired member of the enterprise sedentary group will complement the current work of the enterprise sedentary group and lead to the expansion of the performance of the enterprise sedentary group. It is basically avoided because it disturbs the internal atmosphere of the enterprise sedentary group. Even if they are allowed to join the corporate sedentary group, they are often treated as humiliating new members of the corporate sedentary group.

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The corporate sedentary group of the Acquired sedentary group Society A greatly reduces or eliminates the number of new graduates hired when an economic downturn comes. As a result, the students of that year are not hired as regular members of the corporate sedentary group (sedentary people) by any of the corporate sedentary groups, but have to continue working as part-time workers or irregular members of the corporate sedentary group (exiles) with lower treatment than the regular members of the corporate sedentary group (sedentary people). And for the employers of the acquired sedentary group society A, it is extremely

difficult to shift from this irregular employment status to the regular employment status in the corporate sedentary group. The employment history as a non-regular member (exile) of the corporate sedentary group is not counted at all as the employment history of a regular member (resident) of the corporate sedentary group, and is regarded as a lack of enrollment history as a regular member (resident) of the corporate sedentary group. As a result, they will not be able to become regular members of the corporate sedentary group and will remain economically impoverished. This has been widely criticized as a social devaluation of the members of the acquired sedentary group society A of the ice age generation, but the corporate sedentary group of the acquired sedentary group society A does not try to fix it.

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The Corporate sedentary group of Acquired sedentary group Society A is born as a member of the Corporate sedentary group as a new member of the Corporate sedentary group when new graduates are hired en masse, and is then promoted within the Corporate sedentary group through repeated job rotation, gradually being adored by superiors. If the general members of the corporate sedentary group are not favored by their superiors, they will be patronized and their promotion will be blocked. In addition, if they fail along the way, the point deduction system often closes the door to advancement within the corporate sedentary group.

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In the corporate sedentary group of the acquired sedentary group society A, the members of the corporate sedentary group need to continue to belong to one corporate sedentary group as a member of the corporate sedentary group for a long time continuously. The reason for this is that it is not desirable for people who are also qualified to be members of an enterprise sedentary group to be transferred in and out of the enterprise sedentary group to other enterprise sedentary groups. The members of the corporate sedentary group will then move up within the corporate sedentary group by riding the promotion escalator through repeated job rotations prepared by the corporate sedentary group.

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The corporate sedentary group of the acquired sedentary group society A often keeps the members of the corporate sedentary group belonging to the corporate sedentary group itself for their whole lives, such as government agencies. The corporate sedentary group prepares the rails of life for the members of the corporate sedentary group, and as long as the members of the corporate sedentary group follow the rails, the corporate sedentary group continues to provide welfare to the members of the corporate sedentary group. On the other hand, at the time of retirement, a severance payment that can be used as both a service payment and a severance payment is paid, after which the corporate sedentary group is not involved in the lives of the members of the corporate sedentary group. However, some sedentary groups do not give up on the members of the old sedentary group after retirement, and often offer them paid jobs as commissioned workers. In addition, when the retired members of the sedentary group are executives or other senior members of the sedentary group, they often continue to openly dominate the current members of the sedentary group as alumni and alumnae.

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In the corporate sedentary group of the acquired sedentary group society A, the members of the corporate sedentary group who are no longer needed due to the discontinuation of their work in the execution of the business of the corporate sedentary group, or the members of the corporate sedentary group who are troublesome and disruptive to the corporate sedentary group, are forcibly transferred to departments with poor treatment in restructuring. In addition, members of the corporate sedentary group with poor attendance are demoted or given extra severance pay under the early retirement system, pushed into the restructuring room, and forced into voluntary retirement through repeated pressure interviews.

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In the corporate sedentary group of the acquired sedentary group

society A, when a member of the corporate sedentary group has a mental health problem, he or she is put on leave by the industrial physician as suffering from some mental health disease (such as depression), and then forced to resign at the end of the leave period. Even when they return to work, they are treated coldly by the other members of the corporate sedentary group, and in many cases, they suffer a mental breakdown, go on leave again, and resign.

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In the enterprise sedentary group of the acquired sedentary group society A, when there is a shortage of posts for synchronous members of the enterprise sedentary group who joined the enterprise sedentary group in the same year, the members of the enterprise sedentary group with inferior abilities are asked to leave the enterprise sedentary group by warmth so that they do not have to face the members of the enterprise sedentary group with superior abilities in the future. In the future, the less capable members of the sedentary group will be sent down to another sedentary group that is outside the sedentary group or a subcontractor. This is done not only in government offices, but also in large corporations, and is done everywhere in the corporate sedentary group of the acquired sedentary group society A.

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In the corporate sedentary group of the acquired sedentary group society A, the internal politics of the corporate sedentary group exists due to the factions fighting within the corporate sedentary group. In order to gain an advantageous position in the internal politics of the group, they engage in a fierce battle of discovery. As a souvenir, they use the achievements of the members of the corporate sedentary group. However, since there are only a limited number of positions available, there is a struggle over the appointment to the limited positions, and the winning members of the corporate sedentary group treat the losing members of the corporate sedentary group as rivals who threaten their own positions, and relocate them to the left. The internal politics of the corporate sedentary group in the acquired sedentary group society

A and the associated factional conflicts are completely feminine.

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In the corporate sedentary group of the acquired sedentary group society A, if a disabled person develops a disability due to illness after joining the corporate sedentary group after a graduation from the school sedentary group, he or she will be sent to a quiet job and kept as a useless person until retirement. In most cases, the disabled members of the aforementioned buy-and-kill corporate sedentary groups are used to fill the quota, but if the quota is not met, the disabled members are recruited openly into a special child group for the disabled members of the corporate sedentary group. If the number of people with disabilities is less than the quota, the disabled people can be recruited through open recruitment into a dedicated child group for disabled people in the corporate sedentary group, and they are often assigned simple tasks.

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The personnel evaluation of the members of the corporate sedentary group in the acquired sedentary group society A is basically based on the principle of point reduction, and once a failure occurs, it is difficult to recover. Once you fail, your reputation will follow you everywhere in the corporate sedentary group, and you will be the target of backbiting and ridicule, so as a member of the corporate sedentary group, you have to face your work with pathetic determination, as failure is not tolerated at all. The evaluation of the performance of the members of the corporate sedentary group within the corporate sedentary group is basically based on the deviation of the members of the corporate sedentary group who have been successful in getting the senior members of the corporate sedentary group to accept them, including success in their work and entertainment such as golf, etc. The degree of acceptance is evaluated by the senior members of the corporate sedentary group at their evaluation meeting. The evaluation is relative. Poor evaluations will result in demotion.

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The Corporate sedentary group of the Acquired sedentary group Society A is unusually picky about the attendance of the members of the Corporate sedentary group. This is because they treat the work of the corporate sedentary group as something divine and sacred. Especially when it comes to the time of coming to work, it is forbidden to be late, because everyone is supposed to start work at the same time and help each other. Even if you are one second late, it is not allowed and will be recorded in your attendance record. In order to avoid any damage to their attendance records, members of the corporate sedentary group who are considering promotion in the corporate sedentary group take paid leave on the days they are late and still work. In addition, the amount of long hours of overtime work acts as a barometer of loyalty to the corporate sedentary group, and unless a working hour limit is set by a higher level corporate sedentary group such as a government agency, can you fight for the corporate sedentary group for 24 hours? It is scary to be asked with a straight face, "Can you fight for the corporate sedentary group 24 hours a day?

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The acquired sedentary group society A is changing to form a blood family while the husband and wife belong to separate corporate sedentary groups due to the increase of career women in the society and the increase of married couples working together to compensate for the decrease in their individual sole income. Since there is no one in the family sedentary group to manage the lives of the members of the corporate sedentary group or to raise the children, they are making use of grandparents to get by.

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The corporate sedentary group of the acquired sedentary group society A traditionally consists of the mothers and wives of the acquired sedentary group society A, who are social misfits and socially harmful nuisances to the settlement society, because they are innately suited to a mobile society in a one-place settlement society of rice farming. In the process of raising their children, they are forcibly feminized, and then forcibly segregated from their families and workplaces. It has been a place of social segregation

and forced labor by women exclusively for female males, a kind of cattle shed for men, and an inhuman place that continues to deny the human dignity of men. This is the true nature of the gender division of labor in acquired sedentary group society A. The men who are the regular members of the corporate sedentary groups (settlers) of the acquired sedentary group society A, including the government officials, are the uncanny symbols of such lifelong slave labor.

However, with the recent introduction of the social trend to eliminate gender discrimination in the advanced mobile life-centered FGH society in the corporate sedentary group of the acquired sedentary group society A, such gender division of labor has been denied and women's entry into the workplace and career women's activities and postings in the corporate sedentary group have been enthusiastically promoted. As a result, women's practices are changing so that they can remain in the corporate sedentary group and engage in lifelong slave labor on par with men. The corporate sedentary group of the acquired sedentary group society A is suitable for women because it is made up of female-oriented human relationships. In the corporate sedentary group of the acquired sedentary group society A, in the future, the regular members of the corporate sedentary group of career women (the settled people) will become super "bureaus," as if the "bureaus" of the regular members of the conventional corporate sedentary group have been promoted to become managers and become more powerful. It is thought that the "bureaus," who are ordinary members of the acquired sedentary group society A, will become super "bureaus," as if they have been promoted to managerial positions and become more powerful, and that they will dominate the inside of the corporate sedentary group of the acquired sedentary group society A with the ferocity of a super typhoon. The men of the acquired sedentary group society A will become more and more marginalized in the corporate sedentary group.

On the other hand, the full-fledged entry of women into the corporate sedentary group means that the family will become less important for women, as they will be forced to work as slaves for the rest of their lives in the corporate sedentary group, and the transition of the male members of the acquired sedentary group A from the corporate sedentary group to the family will become desirable. This is the reason why men in the acquired sedentary

group society A are expected to shift their activities from the corporate sedentary group to the family. However, if this situation continues, both males and females will be working as slave labor for life in the corporate sedentary group, and they will not be able to stay at home. As a result, the number of children declines, and as there is no room to raise children in the home, their upbringing will be left completely to outside nurseries and schools. In other words, if the system of the regular members of the corporate sedentary group (settled people) in the acquired sedentary group society A continues in its current form for both men and women, the family function will be completely absorbed by the corporate sedentary group or school outside the family, and the family in the acquired sedentary group society A will essentially cease to function.

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In the future, with the decline of the acquired sedentary group society A, it is conceivable that the corporate sedentary group of the acquired sedentary group society A will no longer be able to afford to continue to employ regular members of the corporate sedentary group (sedentary people) of both sexes, and will rely solely on the low-wage labor of irregular members of the corporate sedentary group (exiles). In other words, most men and women will no longer be able to be regular members of the corporate sedentary group, and will instead become irregular members of the corporate sedentary group (exiles), who are treated even worse, and become social exiles. The corporate sedentary group of the acquired sedentary group society A is composed of a small number of regular members (permanent residents) of the corporate sedentary group, who are treated as upper class but are in fact slave labor for life, and a large number of lower class members who are not treated as members of the acquired sedentary group society A, and whose treatment is even more inhuman and completely disposable. In addition, they are treated inhumanly and are considered to be downstream members (exiles) of the social exile equivalent of the completely disposable corporate sedentary group. In the Acquired sedentary group Society A, the owners of the Corporate sedentary group, who are the owners and rulers of the Corporate sedentary group of the Acquired sedentary group Society A, will be socially alone and further privileged and super-rich.

Schools and the Traditional Master-Disciple Relationship in Acquired sedentary group Society A

Main text

The school of the acquired sedentary group society A is a social group that is treated as an educational and research institution for the transmission and acquisition of social precedents, customs, knowledge, and experience, and for majoring. In existence, it is similar to a corporate sedentary group, but it is distinguished from a corporate sedentary group whose main purpose is to become a member of the corporate sedentary group and work for the owner of the corporate sedentary group in order to earn income economically. Elementary school, middle school, high school, university, and graduate school. Vocational schools. It means that the school is a place for academic selection before joining the corporate sedentary group, study and memorization of learning contents that are supposed to be useful in the society, and acquisition of basic social norms for women. Since there is no place for learning the social norms of the relationship between superiors and subordinates in the corporate sedentary group in the university, if the master and the disciple remain in the university without any experience of joining the corporate sedentary group, they will be treated as people who cannot be utilized in the corporate sedentary group as it is, and will not be treated as so-called "workers in the company. The distinction between on-campus and off-campus is important.

There is a strict distinction between on-campus and off-campus. High schools, universities, and graduate schools require entrance exams.
People within the university are as follows.
(1) Students. (1) Disciples: People who have not yet entered society. (1) Disciple: A person (student or pupil) who studies under the guidance of a teacher. A person (student or pupil) who does not go out into the world, but stays within the university to make academic achievements within the academic group, or to get into the upper echelons of the academic group, aiming for promotion to an academic post within the university or at another university. (1) A person who wants to work under favorable conditions (graduate student).
(2) Master, teacher, professor, instructor. (2) Master, teacher, professor, teacher: A regular teacher who holds an academic or teaching post. A temporary non-regular teacher who is treated as a temporary helper.
(3) Administrative, engineering and other staff. In terms of employment, there are regular and temporary non-regular staff. Sometimes the work is assigned to teachers.
This means that they are classified into two groups.
Both the apprentice and the teacher are in a state of total time and space restraint within the university. Example. A pupil, a student, and a teacher in a junior high school or high school, where the school club activities consume every full day incessantly.
School is an acquired sedentary group. You don't have to be related to a school to join. Students join the school as freshmen, in a blank state, and join the school clique by making connections with teachers and seniors. Once a student joins a school, the relationship with the school clique lasts a lifetime, even after graduation, and it is difficult to leave.
The relationship between teacher (master, teacher) and student (student, student) is a feminine one, a one-sided domination and subjugation of the professor and the student, with no room for objections or arguments. The master, such as a university teacher, is treated respectfully as a socially authoritative figure with a title, and his or her words are trusted. The disciple is treated as free labor by the teacher for the purpose of study and research. The pupil is subjected to the traditional teacher-student relationship of psychological nepotism, cronyism, and enduring loyalty. The

teacher-student relationship is perpetuated long after the student has graduated from school. The disciple calls the master his teacher. The master-disciple relationship is basically similar to that of the women's school factions in terms of human relationships. The disciples always move in unison psychologically with the master of the higher rank, and when masters are rivals and do not get along with each other, their disciples do not get along with each other either. There is little cooperation among masters, and each laboratory or course tends to become closed, exclusive, and a melting pot. It is easy for the position of the master to become absolute within the university, and it is easy for self-righteous research and education to be carried out in order to satisfy the personal interests of the senior master, which is of little use to society, has no social needs, and is difficult to be checked. As a result, disciples educated by such masters have no place to go in society and are treated as highly educated working poor.

At universities and other research institutes, there is a specialization that occurs when faculty members pursue their major once they have entered the field of study. Faculty members are treated as experts. In this respect, they are similar to craftsmen. Although they are respected as academic experts because of their accumulated knowledge and experience, their actual social status is not as high as it seems. Expert faculty members are highly valued by the media and publications for their ability as general commentators, and their non-expert opinions are sought after.

Teachers in educational institutions are treated as generalists who can do anything. They are made to do things like coaching club activities, without being asked to specialize. There is a lot of chores to be done, and it is difficult to find time for educational guidance and preparation.

There is a strict, non-rebellious relationship between students and their seniors and juniors, in which the seniors dominate and the juniors obey, according to the degree of mastery of the precedents set at the school. Pupils, students, and students of the same grade, whether in class or in the seminar, are required to maintain mutual sympathetic behavior and psychological harmony, and those who are slow, deviant, or rebellious are subject to bullying and exclusion.

There is an unbridgeable and insurmountable status gap and unilateral hierarchical relationship between school owners, school

administrators, school teachers, school students, and students. The school owners ensure their infallibility, which always puts them in the right position.
There is a one-sided hierarchical relationship of domination and subjugation of women in the relationship between positive teachers. This means senior-senior relationship between teachers, superior-subordinate relationship (principal and general teachers) and senior-subordinate relationship (professor and associate professor, assistant professor).
There is a fundamental one-sided hierarchical relationship between the school and the national, prefectural, or municipal government, which approves the school's existence, provides the school with research and education budgets, and formulates the school's curriculum guidelines.
When it comes to the personnel and hiring of teachers, the school owners control the personnel authority within the school. In the case of public elementary, junior high, and high schools, the decision is made by the board of education of the national, prefectural, or municipal government that owns the school. At universities, the decision is made in a meeting between the school owner, the school management, and the regular senior faculty members in the school.
The learning experience at the school does not count as experience in the corporate sedentary group. When school students join the corporate sedentary group, they are treated as new members of the group, even if they are graduate students, have been studying for many years, and are old.
It is not uncommon for school teachers to join the corporate sedentary group and vice versa, and for experienced members of the corporate sedentary group to be recruited to teach at universities and other schools.

Power Structure and Speech Control in Acquired sedentary

group Society A

Acquired sedentary group Society A - "Advanced Mobile Life-centered Society Group FGH 'Dewamori'" and Speech Control - is a national effort to hide the sedentary group society.

In Acquired sedentary group A, both the government and the people are very proud that they have acquired the advanced mobile life-centered FGH style of liberal democracy and have become a member of the advanced mobile life-centered FGH nation. Therefore, the government and the people seem to be trying hard to hide the fact that the foundation of the society is still a wet, old-fashioned, traditional rice-farming, sedentary group society.
The dominant view in the acquired sedentary group society A is that the sedentary group society is an old and vanishing way of society, and that we have actively integrated with the culture of the dry advanced mobile life-centered society group FGH, and have taken the initiative in adopting it, and have achieved the advanced mobile life-centered society group FGH in society and life. This is the dominant view in acquired sedentary group A.
The members of the acquired sedentary group society A, who have developed the advanced mobile lifestyle, are not aware that they are settled people. It means that they think they are a member of the advanced mobile life-centered society group F.
The sociology of acquired sedentary group society A is based on the assumption that the sedentary group society of acquired sedentary group society A is a feudalistic relic, and that the modern acquired sedentary group society A has modernized to the level of advanced mobile life-centered society group FGH, and has acquired liberal democracy, or is becoming so. This is the assumption of textbooks and other media. There is almost no mention of locally sedentary group societies in social textbooks.
If we don't think of it that way, or rather, if we admit to the outside world that the basis of acquired sedentary group society A is the

old-fashioned sedentary group society, we will have to admit that acquired sedentary group society A is not a member of the advanced mobile life-centered society group FGH, and that it is a heterogeneous entity. There is a deep-rooted sense of fear and anxiety in the acquired sedentary group society A that it will no longer be a member of the advanced mobile living-centered society group FGH, that it will be expelled from the sedentary group by the advanced mobile living-centered society group FGH, and that it will be ostracized. I feel that this is a major factor in the government's attempt to hide the existence of the sedentary group society that is the foundation of the acquired sedentary group society A.
Since the advanced mobile life-centered society group FGH is a pastoralist society, in which each individual is separated and has a separate existence, it is quite doubtful that they have the idea of expulsion from the sedentary group society like the acquired sedentary group society A. Rather, racism between the white race and the yellow race is more likely to be the cause of removing the acquired sedentary group society A from the group.
Society A is a society with double standards. It is a society with a double standard, and it should move in the advanced mobile life-centered society group FGH style (democracy, freedom, etc.). However, when their actual behavior is not in line with the traditional sedentary group society, they are accused, bullied, and expelled from the sedentary group. Don't be fooled by appearances. Even though they are permanent residents of the acquired sedentary group society A scholars of the sedentary group society, social scientists of the acquired sedentary group society A cannot discuss anything without going through the advanced mobile life-centered society group F, North American theory.
The members of the acquired sedentary group society A are both the Imperial Constitutionalists and the National Constitutionalists of the acquired sedentary group society A. Both of them are advanced mobile life-centered society group FGH "Dewamori" and advanced mobile life-centered society group FGH bigots.
The acquired sedentary group society A is trying hard to become a "gender equal country without gender division of labor at work and at home" according to the standards of the advanced mobile life-centered society group F, North American countries, by listening to what the advanced mobile life-centered society group F, North American countries say. They ignore the fact that their own country

has always been a strong society for women and mothers, and are only concerned with becoming a "country where women have made inroads into society" according to the Advanced Mobile Life Center Group F, North American standards.
Or, the acquired sedentary group society A was defeated by the advanced mobile society G in the Pacific War, and is now under the effective control of the advanced mobile society G. The sedentary group society of the acquired sedentary group society A has become a "rebellion against the advanced mobile society" against the liberalism and democracy of the advanced mobile society G. It can be said that the settled population of the acquired settled population society A, which cannot resist or criticize the strong existence of the acquired settled population society G, is trying to survive by ostensibly concealing the existence of the acquired settled population society A for the time being.
The members of the acquired sedentary group A actively claim that they are allowed freedom of expression in the acquired sedentary group A, unlike the acquired sedentary group B. In fact, the members of the acquired sedentary group A believe in freedom because the advanced mobile life-centered society G, which is the sovereign nation above them, is not willing to allow them to live in the acquired sedentary group A. In fact, the reason why the members of the acquired sedentary group society A believe in freedom is because of the female-dominated authoritarianism that relies on the authority of the advanced mobile society G. It is considered to be a temporary phenomenon while the advanced mobile lifestyle-centered society G dominates the acquired sedentary group society A. The members of the acquired sedentary group society A do not truly understand freedom, but rather feel that liberalism is authoritative and powerful, so they might as well follow it.
The evidence of this is that the acquired sedentary group society A, such as the corporate sedentary group, seeks harmony and cooperation with the people around them, and they act in unison and as one, and each individual seeks to be dissolved in the corporate sedentary group organization. There is no privacy. In contrast to the FGH societies, which are advanced mobile life-centered societies similar to nomadic societies where individual freedom of action is easily guaranteed, the current acquired sedentary group society A is agrarian and fundamentally different,

and is in a position where it cannot publicly admit this to the world. The members of the acquired sedentary group society A, who have always been in absolute obedience to their superiors, are in absolute obedience to the super superiors, the advanced mobile living-centered society G and the advanced mobile living-centered society group F, which the acquired sedentary group society A is unlikely to win militarily and culturally. They are psychologically afraid and difficult to argue against the social system of the advanced mobile life central society group FGH.

Under the rule of the patriarchal society Advanced Mobile Life Center Society G, the members of the Acquired sedentary group Society A, who did not want to change their own society, launched a strategy to thoroughly hide the existence of the Acquired sedentary group Society A in the matriarchal society and keep a low profile, which is still going on today. This means that they made it a taboo to explicitly mention the matriarchal society, sedentary group society.

The existence of the acquired sedentary group society A is in itself against the liberal democracy of the advanced mobile life-centered society G style, and is a rebellion against the advanced mobile life-centered society. This is the reason why the permanent residents of the acquired sedentary group society A avoid talking about the sedentary group society. Similarly, the existence of women's society and mother-rights society in the acquired sedentary group society A is against the patriarchal system of the advanced mobile life-centered society G and is a rebellion against the advanced mobile life-centered society. This is the reason why the women of the acquired sedentary group society A avoid talking about the female society of the acquired sedentary group society A. The members of the acquired sedentary group A are afraid to talk about anything but the liberal democratic, patriarchal, and male society that meets the will of the superordinate advanced mobile life-centered society G. In other words, they are "superordinate phobics," "advanced mobile life-centered society G phobics," or "advanced mobile life-centered society group FGH phobics.

The reason why the permanent residents of the acquired sedentary group society A are afraid of the advanced mobile living-centered society group FGH is because they were forced to open their country to the advanced mobile living-centered society group F powers at the end of the Edo period with the background of

overwhelming military power and advanced mobile living-centered society group F modern culture, and they were forced to sign unequal treaties, or they were forced to sign unequal treaties with the advanced mobile living-centered society group G. In the Pacific War, even though we resisted like a suicide squad, we were completely defeated and defeated, our country was occupied, and the national constitution and other laws of the acquired sedentary group society A of a different culture were unilaterally enacted.
This is because the historical situation in which the national sedentary group of the acquired sedentary group society A has been forced to follow the lead of the advanced mobile society G has become a source of strong trauma and fear for the permanent residents of the acquired sedentary group society A.
Both the traditional acquired sedentary group society A and the women's society of the traditional acquired sedentary group society A have become objects of taboo, concealment, criticism and superficial destruction for the members of the acquired sedentary group society A, which is now effectively controlled by the advanced mobile life-oriented society G.
The inability to publicly acknowledge that the acquired sedentary group society A is a sedentary group society, and the attempt to hide it from the whole society and the whole nation, in other words, is to regulate the acquired sedentary group society A so that it will not be recognized in a way that ignores or deletes the discourse claiming that it is a sedentary group society. In this sense, the modern acquired sedentary group society A is a speech-controlled and regulated society in which freedom of speech does not exist.
In the acquired sedentary group society A, Europeanization has been practically continuing since the Meiji era up to the present. It is true that it was the right choice to introduce the cultural products of the advanced mobile life-centered society group FGH, improve them, and sell them all over the world to make a lot of money and become economically successful.
However, no matter how much the state and the members of the acquired sedentary group society A try to promote the transformation of their society into an advanced mobile lifestyle-centered society group FGH, both physically and mentally, the way they do so is a female-dominated, maternalistic one based on psychological and emotional integration with the advanced mobile

lifestyle-centered society group FGH. The members of the acquired sedentary group society A will never be able to learn from the bottom of their hearts the male-dominated, paternalistic spirit that allows individual self-responsibility, independence, and disunity, actively takes risks, and takes the initiative to explore the unknown. I wondered if the national character of the members of the Acquired sedentary group Society A had changed in the 70 years since the end of World War II under the effective control of the advanced mobile life-oriented society G, but it seems to have remained the same as before the war.

However, the reality is the exact opposite of the advanced mobile society G, which emphasizes individualism and liberalism. It is a rebellion against the advanced mobile life-centered society.

The members of the acquired sedentary group society A try to hide all the inconvenient events for the promotion of Europeanization. It is interesting to note that while they do their best to deny and conceal what is going on, they absolutely adhere to the old ways of doing things. The existence of the law and mother-in-law in the acquired sedentary group society A is a typical example.

The reason why the members of the acquired sedentary group society A try so hard to hide their own sedentary group society and women's society, and only play the role of "Dewamori" in the advanced mobile living-centered society group FGH, is that they are afraid of the advanced mobile living-centered society group FGH and do not want to go against it. If the members of the acquired sedentary group society A are so afraid of being seen as anti-Advanced Mobile Life Center Group FGH, they should immediately stop being a sedentary group society or a women's society, but for some reason they are trying to defend it with all their might, which is a contradiction.

The reason why sociologists of acquired sedentary group A spend all their time importing and enlightening advanced mobile life-centered society group FGH social theories is that by superficially pretending that acquired sedentary group A is becoming advanced mobile life-centered society group FGH It is a strategy to hide the potential perpetuation of acquired sedentary group A, women's society, and maternal rights society with anti-Advanced Mobile Life Center Group FGH characteristics from the Advanced Mobile Life Center Group FGH society by superficially pretending that they are becoming FGH. The feminism of acquired sedentary group A is a

typical example.
When the anti-Advanced Mobile Life Center FGH characteristics of the acquired sedentary group society A, women's society are pointed out, the members of the acquired sedentary group society A desperately deny and ignore it, and explain that the acquired sedentary group society A is democratizing. They do not want to be punished by the superordinate advanced mobile life-centered society group FGH, so they desperately try to hide the sedentary group society and women's society to keep things quiet.
In order not to be attacked by the superordinate Advanced Mobile Life Center FGH when their anti-Advanced Mobile Life Center FGH nature is exposed, the permanent residents of the Acquired sedentary group Society A are desperately trying to mend their appearance by superficially introducing Advanced Mobile Life Center FGH behavior. This is the truth behind the mass production of the advanced mobile lifestyle-centered social group FGH "Dewamori" in the acquired sedentary group society A. The study of acquired sedentary group A, which spends all its time introducing and adopting the theory of advanced mobile life-centered social group FGH, is one such type. The members of the acquired sedentary group society A of the advanced mobile life-centered social group FGH "Dewamori" are conspicuous, and recently, the members of the acquired sedentary group society A of its variant UN "Dewamori" are also conspicuous.
If the women of the Acquired sedentary group Society A admit that they are strong in the Acquired sedentary group Society A, they will become the Anti-Advanced Mobile Life Centered Society Group FGH, so they will say, "Women of the Acquired sedentary group Society A are weak! We're being discriminated against! They are desperately trying to make up for it by shouting, "Women in acquired sedentary group A are weak! Women's studies and feminism in the acquired sedentary group society A is a strategy of the women of the acquired sedentary group society A to win over the superordinate advanced mobile life center society group FGH.
There are two kinds of members of the acquired sedentary group society A who follow the advanced mobile life center society G.
There are two kinds of members of the acquired sedentary group A who follow the advanced mobile life center society G. Both of them are apparently advanced mobile life center society group FGH "Dewamori", so it is difficult to distinguish them.

The authoritarian traditional settlers who are afraid to follow the advanced mobile society G because it is so strong.
A hidden liberal who is fed up with the strong control, mutual surveillance, and lack of freedom of the traditional acquired sedentary group society A and women's society, and wants to have a moment of freedom.
The distinction between the two can be made by the results of the test to determine the degree of settled population in the acquired sedentary group society A.
The members of the acquired sedentary group society A are eager to learn and appreciate the culture of the advanced mobile life-centered society group FGH, while they are hostile to and make fun of the inherited sedentary group society B, the inherited sedentary group society C2, and the inherited sedentary group society C1.
That's why I think they ignore high school geography textbooks or university sociology textbooks on acquired sedentary group society A, or the fundamental differences between the ways of agrarian and nomadic societies. If they do, they will teach that the acquired sedentary group society A is a rice-farming society that is far removed from the nomadic societies such as the advanced mobile life-centered group FGH, and that it is far removed from the advanced mobile life-centered group FGH society that they are trying to integrate psychologically. This is because they are far away from the advanced mobile life-centered FGH societies that they are trying to integrate psychologically, and are placed in the same category as the inherently sedentary group B and C societies that they are trying to avoid.
The members of the modern acquired sedentary group society A are subordinate to the advanced mobile life group FGH and anti-inherited sedentary group society BC. The members of the modern acquired sedentary group society A are subordinate to the advanced mobile living group FGH and anti-inherited sedentary group society BC. The advanced mobile living group FGH is absolute and bigoted. On the other hand, they are hostile to and make fun of the inherently sedentary group society BC. They ignore the opinion that the national character of the acquired sedentary group A is closer to that of the inherited sedentary group BC than that of the advanced mobile lifestyle-centered group FGH.
The acquired sedentary group society A only sees the advanced mobile living center group FGH (and looks down on the inborn

sedentary group society BC). In contrast, BC looks at both FGH and A. This is the reason why Acquired sedentary group Society A cannot compete with Acquired sedentary group Society BC in the manufacturing industry. In the manufacturing industry, acquired sedentary group A cannot beat acquired sedentary group BC. The acquired sedentary group society A is not much different from the society of the inherited sedentary group society B, the inherited sedentary group society C1, and the society of the sedentary life center society group D. It only succeeded because the start time of following the advanced mobile living center group FGH happened to be earlier than the other settled living center group ABC countries.

The government of the acquired sedentary group A and its brains have been trying to promote feminism and the idea of a gender-equal society without properly teaching the psychological differences between men and women, the correlation between female dominance and the national character of the acquired sedentary group A, and the correlation between male dominance and the national character of the advanced mobile lifestyle-centered society G. It can be said that the reason why they rush towards feminism and the concept of a gender-equal society is because if they admit that the acquired sedentary group society A is female-dominated, it would be inconvenient for them to recognize an insurmountable gap with the advanced mobile life-centered society group FGH, which is a male-centered patriarchal society.

In addition, the existence of the female-dominated society and the mother-rights society of the acquired sedentary group society A is itself a "rebellion against the advanced mobile society" that is against the patriarchal society of the advanced mobile society G that effectively controls the acquired sedentary group society A. Therefore, it is necessary to hide the existence of the society. The same is true for the desperate claim that acquired sedentary group society A is a male society. The same is true for the fact that the low status of wives in acquired sedentary group A is discussed, but the high status of mothers and mother-in-laws is not discussed at all.

The reason why Hayao Kawai's theory of the acquired sedentary group society A = maternal society was exceptionally accepted was because he studied in the advanced mobile society group F and developed his life's work by presenting his own theory based on Jung's theory of psychoanalysis, a theory whose authority had been

established in the advanced mobile society group F. As a result, I was able to take advantage of the authoritarian psychological tendency of the members of the acquired sedentary group society A to adopt the culture of the advanced mobile living-centered society group FGH and to appreciate the culture of the advanced mobile living-centered society group FGH.

By using this mechanism, for example, a small number of members of the acquired sedentary group society A can study in the advanced mobile living group FGH, and once they are recognized as members of the advanced mobile living group FGH, they can analyze and comment on the social system of the acquired sedentary group society A. In addition, it is important to compare the social system of acquired settled society A with that of other agrarian societies, such as acquired settled society B and acquired settled society C, as well as with nomadic and pastoral societies, such as Arab, Jewish, Turkish, Mongolian, and FGH, which are weak in the culture of FGH. This will create the conditions for the members of Group A to admit to the world that they are a sedentary group society that is different from the Advanced Mobile Life Center Group FGH. If this happens, it will lead to a major transformation and reform of the acquired sedentary group society A.

At any rate, the "Advanced Mobile Life Center Group" (FGH), which is working hard to import and apply the theory of the Advanced Mobile Life Center Group (FGH) to the Acquired sedentary group Society A, is hiding the reality of the Acquired sedentary group Society A and women's society, because they are afraid of going against the Advanced Mobile Life Center Group (G), like the current Acquired sedentary group Society A study. The state of the "FGH 'Dewamori'" may allow us to know the truth about the advanced mobile life-centered society group FGH society, but it is inappropriate for us to know the truth about the acquired sedentary group society A. It must be said that this is the wrong way for social science to clarify the truth of society. The "advanced mobile life-centered society group FGH-phobia" of the members of acquired sedentary group society A and sociologists of acquired sedentary group society A is the cause of this mistake. This "FGH-phobia" of the members of the acquired sedentary group A and the sociologists of the acquired sedentary group A has a lot to do with the reason why the humanities in the universities of the acquired sedentary group A are said to be useless.

They are afraid to go against the strongest people of the time (currently the FGHs of the Advanced Mobile Life Center). It is the fear of going against the strongest person in the world at the time (currently, the advanced mobile FGH group) that makes people obedient and compliant to the strongest person for the sake of self-preservation, changing their own theories and mechanically imposing theories that are in line with the opinions of the strongest person (the advanced mobile FGH group) on people by unilaterally and directly importing them without prior verification of their usefulness within the nation of the acquired sedentary group society A. This is the root cause of the uselessness and uselessness of social science in acquired sedentary group A societies.
The attitude of trying to control and move the "superiors" (government offices, government agencies) inside the nation of the acquired sedentary group society A by using the advanced mobile living-centered society group FGH "Dewamori", the "super superiors" advanced mobile living-centered society group FGH, and the United Nations is itself a woman's superior attitude that is attracted to the strong and tries to lure, unite, and use them. In this sense, it is an acquired attitude.
In this respect, the existence of women in the acquired sedentary group A society has ruined the social science of the acquired sedentary group A society.
In order for the sociology of acquired sedentary group A to become a science, it is necessary to change the policy to properly clarify the acquired sedentary group A, female society. Sociologists of acquired sedentary group A should not shy away from research because their existence is a rebellion against the advanced mobile life-centered society, or because they will be pressured by the advanced mobile life-centered society G. Instead, they should have the courage to elucidate the reality of acquired sedentary group A and women's society. This is because sociologists of acquired sedentary group A are themselves sedentary residents of acquired sedentary group A. However, the sociologists of acquired sedentary group A would say that it is the law of acquired sedentary group A, women's society, to be attracted to, follow, flatter, and not rebel against the strong man of the moment, such as advanced mobile life-oriented society G. This is the law of the acquired fixed group society A, women's society.
The sociologists of the acquired sedentary group society A will

respond that the clarification of the acquired sedentary group society A, women's society is regarded as a whistle-blowing of the sedentary group, and they may be expelled from the sedentary group by the national sedentary group or the scholarly sedentary group, which is not acceptable from the viewpoint of the settled people of the acquired sedentary group society A. In this case, it is not possible. The reason why the residents and women of the acquired sedentary group society A do not want to talk about the acquired sedentary group society A and women's society is that if they do, it may become a leak of internal information of the sedentary group or a whistle-blower of the sedentary group, which may lead to their expulsion or ostracization from the sedentary group.

In this regard, the real enemies that hinder the clarification of the acquired sedentary group society A and women's society are as follows.

FGH-phobia, an advanced mobile life-centered social group, among members of the acquired sedentary group society A.

The acquired sedentary group society A and the women's society themselves have a law of "expulsion from the sedentary group" and "ostracism" against whistleblowers.

(2) The fact that it is an acquired sedentary group society.

The sociologists of acquired sedentary group A are required to have the courage to continue to pursue the truth inside acquired sedentary group A and women's society without succumbing to the threats of "expulsion from the sedentary group" and "ostracism" from acquired sedentary group A and women's society.

In addition, for the international positioning of acquired sedentary group society A and women's society, it is necessary to take into account the other rice-farming societies in the sedentary lifestyle-centered society group ABC (inherited sedentary group society B, inherited sedentary group society C1, inherited sedentary group society C2) and sedentary lifestyle-centered society group D (Vietnam, Philippines, Indonesia, Thailand, etc.). It is also necessary to take into account other rice-farming societies in Group D (Vietnam, Philippines, Indonesia, Thailand, etc.). This is because it is appropriate to consider the societies of A and B as a type of rice-farming societies, not as societies that are unique to A. (This is because the societies of A and B are not unique to A.) (This may invite a backlash from the pompous permanent residents of a wide

stratum of acquired sedentary group society A, who dislike the same kind of acquired sedentary group societies B and C1, which have surpassed them economically, and despise settled lifestyle-centered society group D, which they still regard as a developing country.

The female-dominated nature of the acquired sedentary group society A that is attracted to the strong and the "advanced mobile life-centered society group FGH 'Dewamori'".

In general, women have a tendency to be attracted to, follow, and obey the strong man of the moment. This is an expression of a woman's tendency to want to have children with a strong person so that her genes can easily adapt to the environment and survive in the future through integration with the genes of the strong person. Since the acquired sedentary group society A is a female society, it naturally inherits the above characteristics of women socially. In other words, it is the nature of the permanent residents of the acquired sedentary group society A to be attracted to the strongest force of the moment, to follow it, to integrate it, and to deify it. This is true for both domestic and international audiences.
The concept of "superiors" is a symbol of this female dominance. The term "superiors" is a term of endearment given by the permanent residents of the acquired sedentary group society A to the supreme authority that rules the society. The "superiors" are specifically the family of the owner of the state and his servants, the officials.
The "superiors" are specifically the state owner's family and his servants. and bowing down to them.
This tendency of the permanent residents of the acquired sedentary group society A to be attracted to the strongest person of the time is demonstrated to the rest of the world through Europeanization. The reason why the members of the acquired sedentary group A try so hard to introduce the social system and culture of the advanced

mobile living-centered society group FGH to their own country, strongly love the advanced mobile living-centered society group FGH culture, and want to become the advanced mobile living-centered society group FGH "Dewamori" is because the advanced mobile living-centered society group This is a manifestation of the female-dominated desire to be psychologically attracted to, flirt with, and integrate with the internationally powerful FGH superordinates. This is one of the proofs that the acquired sedentary group society A is a female society.
The reason why the articles of the national constitution of the acquired sedentary group society A, which was enacted under the leadership of the advanced mobile life-centered society G, have been deified and the constitutionalists have refused to change the wording for many years is because the sedentary people of the acquired sedentary group society A believe in the infallibility of the superiors and super superiors, i.e., they believe that what the superiors and super superiors do is infallible and can be safely followed. The reason for this is that the settlers of the acquired sedentary group society A have a strong belief in the "infallibility of the superiors and super superiors," i.e., that there is no error in what the superiors and super superiors do, and that if they follow them with confidence, the sedentary group society and themselves will be secure.

The acquired sedentary group society A and the "advanced mobile lifestyle-centered society group FGH 'Dewamori'" are afraid of being "expelled from the sedentary group" by the advanced mobile lifestyle-centered society group FGH.

The acquired sedentary group A, a type of rice-farming society, is a female society that prefers group activities and values mutual unity above all else. Therefore, if there is a person who is different from the others in the sedentary group, they will bully him or ignore him, ostracize him or expel him from the sedentary group. The

residents of the acquired sedentary group society A cannot survive if they are thrown out of the sedentary group, so they desperately try to read the atmosphere within the sedentary group and cooperate with other residents in order to avoid being ostracized and ostracized from the sedentary group.
The members of the acquired sedentary group society A bring this sense of the acquired sedentary group society A and women's society directly into international relations without thinking. In other words, they assume that the relationship among the advanced mobile life-centered FGH countries is the same as that of the acquired sedentary group society A, i.e., that the countries value mutual unity, similarity, and sympathy among themselves. The acquired sedentary group society A is located in the sedentary group society ABC, apart from the advanced mobile living group FGH, but it has achieved social modernization like the advanced mobile living group FGH through the high economic growth after the war, and has become an advanced country, and thinks that it has become a member of the advanced mobile living group FGH. Attending the G7 meeting is a typical example of this.
If the members of the acquired sedentary group A are regarded as different from the other advanced mobile living-centered FGH group countries, they will be ignored by the community of advanced mobile living-centered FGH group countries, ostracized from the sedentary group, and ostracized from the group. They believe that they will be ignored by the community of advanced mobile life-centered FGH countries, ostracized from the sedentary group, ostracized by their peers, and isolated internationally. (The acquired sedentary group society A is isolated because it does not get along with the inherited sedentary group society BC in the settled living center society group ABC. This is what I mean. Then, they desperately appeal to the advanced mobile living-centered FGH nations that the acquired sedentary group society A will be of the same quality as you, will become one with you, and will not be expelled from the sedentary group or ostracized.
This appeal is manifested in the social behavior of the acquired sedentary group society A, which desperately imports and blindly adopts the social systems and culture of the advanced mobile life-oriented society group FGH countries. This is the behavior of the advanced mobile living-centered society group FGH "Dewamori" in the acquired sedentary group society A. The permanent residents of

the acquired sedentary group society A of the advanced mobile living-centered society group FGH "Dewamori" are desperately trying to imitate and superficially identify and integrate with the advanced mobile living-centered society group FGH society, and have achieved a social and cultural appearance that is apparently the same as that of the advanced mobile living-centered society group FGH. In this way, they think that they can be included in the advanced mobile life group FGH. The behavior of the "Dewamori" of the Advanced Mobile Life Group FGH of the Acquired sedentary group Society A unconsciously reflects their fear of being ostracized by the Advanced Mobile Life Group FGH and expelled from the sedentary group.

However, since FGH is a pastoralist society and a male society, it is assumed to be mutually disparate and heterogeneous, and it is thought that it does not have the concept of "internal unity" and "fear of being ostracized or ostracized from the sedentary group," which are common in the acquired sedentary group society A and female society. We can assume that they do not have these concepts. Individualistic and liberal pastoralists are less likely to be constrained by group affiliations, and they are less likely to have fears of ostracism or exile from local groups. Also, unlike the yellow-skinned acquired sedentary group A, the advanced mobile living group FGH is mostly white and geographically located on the Atlantic side, which has nothing to do with the sedentary living group ABC where the acquired sedentary group A is located. Therefore, it is thought that they do not have enough interest in or affinity with the acquired sedentary group society A to desperately have a crush on it.

In the case of the "Dewamori," the residents of the advanced mobile living group FGH of the acquired sedentary group society A, their earnest and unrequited desire for the advanced mobile living group FGH, "to be included in the advanced mobile living group FGH" and "not to be expelled from the sedentary group," is, despite their desperation, not well conveyed to the advanced mobile living group FGH. In recent years, with the rise of inherited sedentary group society B, which is similar to the acquired sedentary group society A, the acquired sedentary group society A has become a fading and increasingly distant presence for the advanced mobile lifestyle-centered society group FGH.

In this regard, it is time for the acquired sedentary group society A

to reconsider its current situation in which it is only playing the role of "Dewamori" for the advanced mobile living-centered society group FGH in order to be included in the advanced mobile living-centered society group FGH. It is time for us to think about how we can repair our relationship with the inborn sedentary group society BC, with whom we do not get along, so that the acquired sedentary group society A will not be isolated internationally.

It is necessary to break away from the national policy of trying to leave the female-dominated retarded areas and join the male-dominated advanced areas, and to change to the national policy of trying to be close to both the neighboring female-dominated areas and the remote male-dominated areas.

The national policy of the acquired sedentary group society A since the Meiji Restoration has been to break away from the female-dominated retarded region and join the male-dominated advanced region. The idea is to escape from the social order of the sedentary lifestyle-centered society group ABC and join the advanced mobile lifestyle-centered society group F in North America. This idea has been strongly accepted by the members of the acquired sedentary group A to this day, and it has become the fundamental idea of the acquired sedentary group A.
In order to maintain the independence of the country, the acquired settled society A must abandon the traditional culture of the settled society group ABC, and become a member of the acquired settled society group BC, because the society of the acquired settled society group BC is weaker and lagging behind that of the advanced mobile society group F in North America, and would become a target of the colonial policy of the advanced mobile society group F in North America. In order to maintain its independence, the acquired sedentary group society A must abandon the traditional culture of

ABC and rapidly introduce the culture of the advanced mobile society group F in North America. It is also expected that by doing so, the acquired sedentary group society A will destroy the social order of the traditional sedentary group society ABC, which is centered on the inherited sedentary group society BC, and become the leader of the new sedentary group society ABC and reign as the center of the Greater East Asia Co-prosperity Sphere. In order to achieve this, society A of the acquired sedentary group has been desperately trying to break out of the female-dominated retarded region and join the male-dominated advanced region.
For example, the members of the acquired sedentary group A boast about the existence of the G7 International Conference, which clearly states that the acquired sedentary group A is a member of the North American countries of the Advanced Mobile Life Center Group. They are proud of the fact that North America is the world's strongest advanced mobile society group, and that acquired sedentary group A is one of them. It is a common view in Acquired sedentary group A that A = West.
This idea of leaving the female-dominated retarded region and joining the male-dominated advanced region has strongly dominated the members of the acquired sedentary group A to this day. In the field of sociology of the acquired sedentary group society A, the introduction of the social theory of the advanced mobile life-centered society group F in North America is still a top priority. In the field of sociology of acquired sedentary group A, the introduction of the social theory of advanced mobile life-centered society group F-North America is still a top priority. The existence of the acquired sedentary group society A, or the existence of mothers and mothers-in-law who dominate the acquired sedentary group society A, and the explicit statement that the acquired sedentary group society A is a female society, are contrary to the advanced mobile life-centered society group F-North Americanization of the acquired sedentary It has become a social taboo to explicitly point out its existence.
In the sociology of acquired sedentary group society A, which is ideologically oriented to leave the female-dominated retarded area and join the male-dominated advanced area, for example, the feminism of acquired sedentary group society A, it is a taboo to explicitly point out the existence of mother and mother-in-law as social rulers. Or, it is a taboo for feminism of acquired sedentary

group society A to claim that the rulers of acquired sedentary group society A are mother and mother-in-law. In North America, the patriarchal system is paternalistic and fathers are strong, and the acquired sedentary group A is desperate to conform to it. If mothers and mothers-in-law are strong in the acquired sedentary group A, it means that the acquired sedentary group A is not patriarchal and cannot join the patriarchal advanced mobile living-centered society group F North America. In order to homogenize with the advanced mobile lifestyle-centered society group F North America, the strongest person in the acquired sedentary group society A must be the father, and if the mother and mother-in-law are allowed to be strong in the acquired sedentary group society A, the society will become different from the patriarchal advanced mobile lifestyle-centered society group F North America. If the mother and mother-in-law are allowed to be strong in the acquired sedentary group society A, the society will be different from the advanced patriarchal mobile living-centered society Group F in North America, and the society will not be able to think about leaving the female-dominated retarded area and joining the male-dominated advanced area.

It is also taboo for feminists of the acquired sedentary group A to point out the strength of women in the sedentary groups ABC and D. If we admit that the women of the settled living-centered society group ABC and the settled living-centered society group D are strong, the feminism of the advanced mobile living-centered society group F North America will be universally applied to the world due to the universal weakness of women, and the acquired sedentary group society A will be settled as the advanced country that introduced the advanced mobile living-centered society group F North America feminism. It is taboo because it is against the national policy of the acquired sedentary group society A to have influence over the living-centered society group ABC and the settled living-centered society group D. Or, it may lead to the idea that the acquired sedentary group society A is a member of the rice-farming civil society of the settled living center society group ABC and the settled living center society group D, and that the acquired sedentary group society A is homogeneous with the settled living center society group ABC and the settled living center society group D, which the acquired sedentary group society A despises. It is a taboo because it is against the national policy of the acquired

sedentary group society A to promote the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area.
The fact that the acquired sedentary group society A is a sedentary group society that is different from the advanced mobile living group F in North America, and the fact that the regional sedentary group societies are widely distributed in the sedentary living group ABC and sedentary living group D, are also taboo because they are contrary to the national policy of the acquired sedentary group society A that promotes the idea of leaving the female dominated retarded area and joining the male dominated advanced area. This conclusion is contrary to the national policy of the acquired sedentary group society A, which promotes the idea of leaving the female-dominated retarded areas and joining the male-dominated advanced areas. It is a taboo. If you insist on the acquired sedentary group society A = sedentary group society, you will be a drag on the national policy of the acquired sedentary group society A, which promotes the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area, and you will be treated as a hindrance and a non-citizen.
In addition, the theory of acquired sedentary group society A = sedentary group society = rice-farmers society is taboo because it hurts the pride of the proud members of acquired sedentary group society A by drawing the conclusion that acquired sedentary group society A is equal to sedentary living-centered society group ABC and sedentary living-centered society group D, which they consider inferior.
In addition, asserting the gender gap in the acquired sedentary group A is against the mainstream neoliberalism in the advanced mobile lifestyle-centered society group FGH, i.e., "sexism is wrong," and it hinders the idea of leaving the female-dominated retarded area of the acquired sedentary group A and joining the male-dominated advanced area. Therefore, it is disliked and ignored.
In the pastoralist societies of North America, agrarian socialism, totalitarianism, collectivism, and syncretism are avoided as unacceptable. They are not free to accept it. Therefore, in the acquired sedentary group society A of rice farmers, which has these characteristics, these ideas are ostensibly rejected in order to break away from the female-dominated retarded area and join the male-dominated advanced area.

The family in the Acquired sedentary group Society A is often seen as a combination of a strict father and a loving mother, probably because it is most easily seen as a patriarchal system like the advanced mobile life-oriented social group FGH. This is because it is most easily seen as a patriarchal system in the advanced mobile living-centered society group FGH. In the acquired sedentary group society A, strict mothers are thought to be very common, but this is not mentioned.
The fact that women are incompatible with the North American style of democracy is evident from the poor treatment of women in the advanced mobile lifestyle-centered societies of North America. Husbands are in charge of the household budget and wives are forced to live on allowance from their husbands, while husbands are in charge of child rearing and wives are marginalized. The acquired sedentary group society A considers this to be the standard, and has been desperately trying to superficially deny and ignore the dominance of the mother and mother-in-law in the acquired sedentary group society A. In the Acquired sedentary group Society A, women hold the purse strings of the household, take the initiative in child rearing, and reign as the supreme authority to rule the society by turning men (sons) into puppets, but this fact has been explicitly ignored. This is because it is incompatible with the ideological concept of leaving the female-dominated retarded area and joining the male-dominated advanced area, which is inconvenient.
Women are the enemies of the advanced mobile life-centered social G-liberalism, democracy, and individualism = male-dominated pastoralist behavior. Women are the source of collectivism, controlism, and syncretism spreading in the BC Russo-Sedentary Group D, the inherent sedentary group society, and the source of the agrarian mode of behavior. Women are an impediment to the ideological concept of leaving the female-dominated retarded area and joining the male-dominated advanced area, and for this reason, the acquired sedentary group society A has been desperately denying the social strength of women in the acquired sedentary group society A.
In order for the acquired sedentary group A to truly break out of the female dominated retarded area and join the male dominated advanced area, it is necessary to break down and eliminate the sedentary group social idea that is the potential foundation of the

acquired sedentary group A.
The seniority system is widely distributed not only in the acquired sedentary group society A but also in the sedentary living-centered society group ABC and the rice-farming society of the sedentary living-centered society group D. It is also distributed outside the Confucian sphere. It is a female-dominated way of thinking, in which precedents and traditions are regarded as absolute, and women are discouraged from venturing into unexplored fields because of the high risk involved. In a seniority-based society, women hold the power. In order for the acquired sedentary society A to break out of the female-dominated retarded area and join the male-dominated advanced area, it is necessary to deny the seniority system.
It is essential for men in the acquired sedentary group society A to have enough power to resist the domination of their mothers and mothers-in-law in order to improve the status of men in the acquired sedentary group society A, to make it patriarchal, and eventually to break out of the female dominated retarded area and join the male dominated advanced area.
If the members of the acquired sedentary group society A want to leave the female-dominated retarded area and join the male-dominated advanced area, they need to increase the father's participation in child rearing. And fathers need to take the lead in child rearing. Fathers must also hold the purse strings of the family budget. Otherwise, the acquired sedentary group society A will never become as patriarchal as the advanced mobile life-centered society group F in North America.
However, these ideas are not wholeheartedly accepted by the acquired sedentary group society A. Instead, what is accepted in the acquired sedentary group society A is the term "Japanese spirit and Western culture. Members of the acquired sedentary group A who agree with the term "Japanese spirit" are proof that they are sedentary. The idea is to maintain the acquired sedentary group society A and remain a settled person, while introducing North American culture and culture into the advanced mobile lifestyle-centered society group.
Deep down, the members of the acquired sedentary group A want to be sedentary, and this is necessary for the members of the acquired sedentary group A to continue to live by rice farming.
In the past, and even now, the reason why the members of the

acquired sedentary group society A insist on the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area is because the acquired sedentary group society A wants to be the best in the sedentary living central society group ABC. In the existing order of the settlement-centered society group ABC, the highest position would be held by the most populous Chinese, and the acquired sedentary group society A would not be able to become the best as it is. Therefore, the acquired settled society A has been trying to become the leader of the settled society group ABC by using the power of the advanced mobile living center group F in North America with the idea of leaving the female-dominated slow region and joining the male-dominated advanced region.

Since the Meiji era (1868-1912), the acquired settled society A has never explicitly defeated the inherited settled society BC, and the members of the acquired settled society A believe that the acquired settled society A is superior to the inherited settled society BC. They feel as if a subordinate (inherited sedentary group society BC) is challenging a superior (acquired sedentary group society A), and they become furious with discrimination against the inherited sedentary group society BC.

Why are the members of the acquired sedentary group society A so desperate for the survival of the Japan-U.S. Security Treaty? I think it is because they are afraid that when the advanced mobile lifestyle-centered society G leaves the acquired settled society A, the acquired settled society A will be forced to bow down to the congenitally settled society BC, which has become stronger than them, and they will continue to suffer gruesome retaliation for the terrible things they have done in the past. They are all seeds that the members of the acquired sedentary group society A sowed by themselves. They need to take care of themselves.

In the current situation where the social development of the congenital sedentary group society BC has become remarkable in the settled lifestyle-centered society group ABC, and the global presence of the advanced mobile lifestyle-centered society group F in North America and the acquired sedentary group society A is declining, the idea of the acquired sedentary group society A to leave the traditional female-dominated retarded area and join the male-dominated advanced area is becoming outdated. In the current situation, the idea of leaving the traditional female-dominated

retarded area and joining the male-dominated advanced area is becoming outdated. Society B is becoming the leader of the world, and the ideology of acquired sedentary group society A to leave the female-dominated retarded area and join the male-dominated advanced area has not been able to adapt to the reality. It is time for the acquired sedentary group society A to reconsider the validity of the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area.
The idea of leaving the female-dominated retarded area and joining the male-dominated advanced area was effective from the Meiji era to the postwar period when the advanced mobile life-centered society group FGH was unilaterally strong and the settled life-centered society group ABC followed it and became strong only in the acquired sedentary group society A. However, in the recent past, when the congenital sedentary group society BC has made great strides and overtaken the acquired sedentary group society A in terms of power, it is no longer of much use.
Isn't it time for the acquired sedentary group society A to adopt a different way of thinking from the one that seeks to leave the female-dominated retarded region and join the male-dominated advanced region?
It is time to introduce a different way of thinking, one that pays attention to both ABC and F North America, rather than the conventional way of ignoring ABC and focusing only on F North America, the advanced mobile society group. In this way, there is a new need to pay attention to both ABC and North America.

The rise of FGH-style feminism and the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area in the acquired sedentary group society A

The Meiji government, which controls the current acquired sedentary group society A, has adopted a policy of denying and neutralizing all aspects of the acquired sedentary group society A of the Edo period. One example is the abolition of the feudal system, in which the names of local clans in the Edo period were thoroughly destroyed and replaced with new prefectural names. The modern social policy of the acquired sedentary group society A is still strongly based on the denial of the Edo period. The Meiji government of the Acquired sedentary group Society A = the current government of the Acquired sedentary group Society A denies the Edo period. This is because the Edo Shogunate was their political enemy.

The Meiji government denies the foreign policy of the Edo period. The diplomatic policy of the Edo period was to follow and respond to two sides: the Western scholars, who were oriented toward the West and the advanced mobile lifestyle-centered society group F, and the Chinese scholars and Confucian scholars, who were oriented toward the congenitally sedentary group society BC of the settled lifestyle-centered society group ABC.

The Meiji government decided to follow the West and the advanced mobile society group F in North America, and denied following the inborn sedentary group society BC. The reason for this was that there was a possibility of colonial domination of the acquired sedentary group society A by the advanced mobile lifestyle-centered society group F powers. What motivated the Meiji government was the strong impact of the opening of the country and the strong fear of the advanced mobile society group F North America had on the secluded acquired settled society A.

The policy of the Meiji government to follow the advanced mobile lifestyle-centered society group F North America, and to deny or ignore other groups, led to the denial, dislike, and disdain of the congenital sedentary group society BC, which had lost in strength to the advanced mobile lifestyle-centered society group F North America.

In accordance with the policy of the Meiji government, the acquired sedentary group society A rejected and ignored diplomatic patterns other than the idea of leaving the female-dominated retarded region and joining the male-dominated advanced region, and became

solely focused on the advanced mobile lifestyle-centered society group FGH.
The members of the acquired sedentary group society A welcomed the entry and approach of the acquired sedentary group society A into the ranks of the strong advanced mobile lifestyle-centered society group FGH, while they disliked the approach of the inherited sedentary group society BC and the identification of the acquired sedentary group society A with the inherited sedentary group society BC. The acquired sedentary group society A began to regard the native sedentary group society BC as weak, inferior, and inferior to the advanced mobile life-centered society group FGH. The acquired sedentary group society A began to aspire for their society to become patriarchal, following the example of the advanced mobile living-centered society group FGH. The acquired sedentary group A disliked the idea of their society being considered a matriarchal society as part of the identification between the acquired sedentary group A and the inherited sedentary group BC. And the acquired sedentary group society A began to hope that their society would break away from the matriarchal society.
The Meiji government's allies in the acquired sedentary group society A were all the advanced mobile life-centered society group FGH, like Britain before the war, Germany and Italy during the war, and the advanced mobile life-centered society G after the war.
The acquired sedentary group society A introduced the feminism of the advanced mobile lifestyle-centered society group FGH, and preferred to regard the acquired sedentary group society A as a patriarchal society. The rise of FGH feminism in the acquired sedentary group society A is based on the following assumptions: (1) the acquired sedentary group society A wanted to leave the female-dominated retarded area and join the male-dominated advanced area, and (2) the acquired sedentary group society A became a patriarchal society by imitating the advanced mobile living group FGH. This assumption is based on the fact that the acquired sedentary group society A became a patriarchal society by imitating the advanced mobile life-oriented society group FGH. This assumption is socially refused to be questioned in today's acquired sedentary group A society.
On the other hand, the acquired sedentary group A has come to deny and ignore any idea that they are the same as the inherited

sedentary group BC, and has come to actively bash the inherited sedentary group BC. The members of the acquired sedentary group society A deny and ignore the theory of the acquired sedentary group society A = maternal society, which assumes the homogeneity of the acquired sedentary group society A and the acquired sedentary group society BC, and the theory of maternal feminism, which takes the strength of motherhood in the acquired sedentary group society A and the acquired sedentary group society BC as a model for feminism in the world. They deny and ignore everything.

Members of the Acquired sedentary group Society A deny the theory of the Acquired sedentary group Society A, which regards the Acquired sedentary group Society A as unchanged from the Edo period, on the grounds that the Edo shogunate was the political enemy of the Meiji government and the ideas of the Edo shogunate were completely rejected by the Meiji government. The members of the Acquired sedentary group Society A deny and ignore the theory of the Acquired sedentary group Society A, which claims that the society of the Edo period and the modern Acquired sedentary group Society A are fundamentally the same and continuous. This is because the point that modern acquired settled society A is the same as before and during the war is incompatible with the claim that acquired settled society A was fundamentally overturned and democratized by the defeat of acquired settled society A to advanced mobile society G in the Pacific War and the occupation of acquired settled society A by advanced mobile society G. This is the same root as the criticism of the claim that it was fundamentally overturned and democratized by the defeat of G and the occupation of A by the advanced mobile life-centered society.

The members of the acquired sedentary group A accept only the idea that the acquired sedentary group A has become an advanced mobile life-centered society group FGH, and that the idea of leaving the female-dominated retarded area to join the male-dominated advanced area has advanced. This is the theory of the democratization of the acquired sedentary group society. Alternatively, members of the acquired sedentary group A will accept only those ideas that promote the advanced mobile life-centered social group FGH style of liberalism and democracy in the acquired sedentary group A.

For the members of the female-dominated Acquired sedentary

group A, the Meiji government is the superior, the object of absolute obedience, the object of which they are not allowed to criticize. Therefore, for the members of the acquired sedentary group A, the first and foremost priority is to think in accordance with the national policy of the Meiji government, and the scientific correctness of their thinking is put on the back burner and not taken into consideration.

The members of the acquired sedentary group society A ignore all speeches, including scientific ones, that oppose the national policy of their superiors. Science does not apply to members of Acquired Sedentary Group A. Any speech that is contrary to the national policy of the government of the Acquired Sedentary Group A to leave the female-dominated retarded area and join the male-dominated advanced area will be denied or ignored, even if it has a scientific basis.

In spite of the fact that the members of the acquired sedentary group society A strongly desired the patriarchalization of society, the female-dominated matriarchal acquired sedentary group society A strongly remains and survives in the acquired sedentary group society A. In other words, the members of the acquired sedentary group society A continue to fail in their attempt to leave the female-dominated retarded area and join the male-dominated advanced area.

The reason for this is that the natural climate of the acquired sedentary group A is monsoon-like and suitable for hydroponics for rice farming, and the members of the acquired sedentary group A are not suitable for pastoralism based on pastureland grazing, which is the premise of the advanced mobile life-oriented social group FGH patriarchy. As long as the members of acquired sedentary group A continue to live where they are, they will not be able to subsist on pastoralism, and the only way to subsist is through rice farming. Rice farming leads to the dominance of women and maternal rights in society, which eventually leads to the homogenization of society between the acquired sedentary group society A and the inherited sedentary group society BC.

It is impossible for the acquired sedentary group society A to break out of the full-fledged female-dominated retarded area and join the male-dominated advanced area because of the climatic conditions in which the acquired sedentary group society A is located, and the patriarchalization of the society is impossible. The members of the

acquired sedentary group society A have no choice but to remain rice farmers. The members of the Acquired sedentary group A have no choice but to continue to be the same kind of people as the Inherited sedentary group BC, with female dominance.
Ideological feminism is a tool to appeal for the patriarchalization of the acquired sedentary group society A. It is an attempt to escape from the female-dominated retarded area of the acquired sedentary group society A and join the male-dominated advanced area. However, the patriarchalization of the acquired sedentary group society A is not going well. For this reason, feminists of the acquired sedentary group A are constantly attacking the female-dominated aspects of the acquired sedentary group A society. The feminists of the acquired sedentary group A ignore the existence of the "mother" who is the symbol of the female-dominated society of the acquired sedentary group A. They attack the mother-in-law as an honorary man. They also attack the female-dominated representation of anime, comics, and games for otaku men, in which only women appear.
The acquired sedentary group society A is still bound by the policies of the Meiji government of long ago, and continues to be heavily influenced by the national policies of the Meiji government. This is because the Meiji government's political system has not been dismantled but has been preserved even after the Pacific War. Although it looks as if the advanced mobile life-centered society G of the super-supremacist Meiji government has made a great change, the advanced mobile life-centered society G has merely taken over the old Meiji government as the super-supremacist, and the Meiji government of the super-supremacist is still alive under it.
The acquired sedentary group society A is still strongly affected by the psychological impact of the arrival of the advanced mobile lifestyle-centered society group FGH, as represented by the arrival of the Black Ships, and this is the reason why the acquired sedentary group society A has a strong desire to leave the female-dominated retarded area and join the male-dominated advanced area.
The Meiji government strongly promoted the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area, and the members of the acquired sedentary group society A have faithfully followed the government policy. This is the background to the flourishing acceptance of FGH feminism in the

advanced mobile life-centered society group in the acquired sedentary group society A.

It is necessary to break away from the ideology of trying to leave the female-dominated retarded area and join the male-dominated advanced area.

The national policy since the Meiji era, which is based on the idea of escaping the female dominated retarded area of the acquired sedentary group society A and joining the male dominated advanced area, is an outdated and harmful national policy as the inherited sedentary group society BC has become stronger and has overtaken the acquired sedentary group society A. As in the Edo period, we should take a two-pronged strategy, dividing the team that pursues the advanced mobile lifestyle-centered society group FGH and the team that pursues the inborn sedentary group society BC (~settled lifestyle-centered society group D).
As the inborn sedentary group society BC has become stronger, it has become difficult for the acquired sedentary group society A to break away from the traditional female-dominated retarded area and join the male-dominated advanced area. This has led to the ignoring and attacking of the inherited sedentary group society BC by the acquired sedentary group society A, and the further strengthening of the leaning toward the advanced mobile life-oriented society group FGH. This is because the acquired sedentary group society A has not found another way forward.
In order for the acquired sedentary group A to be able to respond to the two sides of the advanced mobile lifestyle-centered society group FGH and the settled lifestyle-centered society group ABC, the only way is to defeat the Meiji government, which continues to pursue its policy of focusing on the advanced mobile lifestyle-centered society group FGH. Unless the Meiji government is defeated, the acquired sedentary group society A will continue to

lose to the inherited sedentary group society BC.
At the same time, the conventional advanced mobile lifestyle-centered society group FGH "Dewamori" feminism will also lose its significance. Instead, the "Dewamori" feminism, which emphasizes female-dominated homogeneity with the congenital sedentary group society BC and sedentary group society D, will gain strength. However, as the female-dominated inherited sedentary group society BC has grown in strength, the need for the acquired sedentary group society A to become patriarchal has been greatly reduced. However, as the female-dominated inherited sedentary group society BC has become stronger, the need to aim for patriarchalization of the acquired sedentary group society In the future, there will be an increasing number of opinions that acquired sedentary group society A should remain female dominated.

Why do members of acquired sedentary group A ignore the theory of sedentary group society and the theory of female society?

Why do members of acquired sedentary group A ignore acquired sedentary group A = theory of sedentary group society, theory of women's society? The reason is that the argument of the theory of the acquired sedentary group society A and the theory of women's society is emotionally unacceptable because it specifically points out that the acquired sedentary group society A is failing in its ideology to leave the female-dominated retarded area and join the male-dominated advanced area.
The argument that "modern acquired sedentary group society A remains a regional sedentary group society" points out and affirms the existence of a sedentary group society in acquired sedentary group society A. This is because it points out that acquired sedentary group society A has failed in its ideology to break away from the female-dominated retarded region and join the male-

dominated advanced region. In other words, this is a criticism of the Meiji government (i.e., the superior), which is inconvenient. For the members of the female-dominated acquired sedentary group society A, which is in absolute obedience to the superiors, the outward suggestion of the survival of the sedentary group society in the acquired sedentary group society A is incompatible.
On the other hand, if someone criticizes or denies the existence of the acquired sedentary group society A, it is emotionally unacceptable and inconvenient for the members of the acquired sedentary group society A because they are fundamentally denied their long-standing identity as rice farmers and agriculturists.
In other words, the "acquired sedentary group society A = sedentary group society" argument itself is inconvenient for the members of acquired sedentary group society A, whether it is affirmative or negative, and the members of acquired sedentary group society A will simply ignore both points.
This is also the case with the theory of "acquired sedentary group A = female society. If we point out that the Acquired sedentary group Society A is still a female society, it means that we admit that the Acquired sedentary group Society A has failed in its national policy of patriarchalization, i.e., the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area, which is unacceptable to the members of the Acquired sedentary group Society A. This is unacceptable. On the other hand, denying the fact that the acquired settled society A is a female society leads to the denial of the great "mother" on whom they depend mentally, which the members of the acquired settled society A cannot bear in their hearts. Therefore, when it is pointed out to them that the society is a female society, the members of the acquired sedentary group A do not react and continue to ignore it.

The sociology of acquired sedentary group A is bogus! The disease of ideology, which is an attempt to leave the female-

dominated retarded area and join the male-dominated advanced area.

The sociology of acquired sedentary group A is a deliberate distortion of the perception of acquired sedentary group A by the ideology of trying to break away from the female dominated retarded area, which has been the national policy since the Meiji government, and join the male dominated advanced area. It is the worship of the advanced mobile lifestyle-centered society group FGH, the disregard and disdain for the sedentary lifestyle-centered society group ABC to sedentary lifestyle-centered society group D, and the artificial concealment of the acquired sedentary group society A and women's society. The sociology of the acquired sedentary group society A is bogus in that it is intentionally distorted by the national policy of the ideology of leaving the female-dominated retarded area and joining the male-dominated advanced area.

The sociology of acquired sedentary group A has not been able to escape from the position of a patronage study by patronage scholars who are responsible for the national policy of the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area.

They are always lifting up and worshipping the advanced mobile living-centered society group F modernity, which is the powerhouse of the world society, assimilating with the advanced mobile living-centered society group F modernity, and identifying the acquired sedentary group society A with the advanced mobile living-centered society group F society, while continuing to despise and ignore the inherited sedentary group society BC and the settled living-centered society group D. The same is true for the advanced mobile society group F.

In addition, they continue to desperately hide the existence of the acquired sedentary group society A, which has an agrarian character that does not fit the pastoralist style of life of the advanced mobile lifestyle group F, and the women's society that forms the basis of this society. This is because they are ostensibly a hindrance to the national policy of the ideology to break away from the female-dominated retarded area of the acquired sedentary group society A and join the male-dominated advanced area.

Textbooks and academic books on the sociology of acquired sedentary group A are full of the modern and contemporary social theories of advanced mobile life-centered society group F and their application to acquired sedentary group A. The style is to adopt the advanced mobile life-centered society group F theory from above in a doctrinaire and enlightened manner.
The people who write sociology textbooks and academic books on acquired sedentary group society A are the sedentary people of university sedentary groups and scholarly sedentary groups, and they are recognized as sedentary people by writing ideological contents that attempt to leave the female-dominated retarded area and join the male-dominated advanced area.
In order to make the sociology of acquired sedentary group society A less bogus, sociologists of acquired sedentary group society A must quickly stop worshipping the advanced mobile life-centered society group F modern to contemporary as an utopia, and start looking at acquired sedentary group society A and inherited sedentary group society BC, sedentary life-centered society group ABC and sedentary life-centered society group D. It is also necessary to explicitly address the main body and essence of acquired sedentary group society A and its foundation, women's society.
The sociology of acquired sedentary group society A has not been able to produce a social theory that can respond to the development of sedentary living-centered society group ABC and sedentary living-centered society group D and the fact that sedentary living-centered society group ABC and sedentary living-centered society group D countries have overtaken or are overtaking acquired sedentary group society A.
As long as we continue to follow the ideological national policy of leaving the female-dominated retarded area and joining the male-dominated advanced area, the sociology of the acquired sedentary group society A will remain bogus, unable to see through the truth of the acquired sedentary group society A.
The sociologists of acquired sedentary group A try to analyze everything from the perspective of their ideal advanced mobile life-centered society group F, modern and contemporary people. In other words, they try to analyze society from a universal, global perspective. It is biased and distorted by the perspective of advanced mobile life-centered society group F sociologists. They are desperately trying to imitate the latest, coolest, most advanced, and

most mobile societies in North America.
They try hard to imitate the latest, coolest, and most advanced mobile lifestyle-centered social group in North America. They analyze society from the perspective of the male and female studies of the acquired sedentary group society A, or from the perspective of the socially vulnerable career women in the advanced mobile lifestyle-centered social group FGH, who have the ideal of "ladies first.
Sociologists of the acquired sedentary group A never analyze society from the perspective of the sedentary group society in which they usually live. This is because they are not able to understand the meaning of the term "acquired sedentary group society A". They never take the perspective of the general agrarian society to which the acquired sedentary group society A supposedly belongs, the inherited sedentary group society BC or the settled life-centered society group D. Such a perspective is treated as darkness. These perspectives are treated as darkness, blanks, and blind spots in the subject of social analysis.
Sociologists of the acquired sedentary group society A should take this agrarian perspective more in the future. In other words, they should shift their thinking from trying to break out of the female-dominated retarded area and join the male-dominated advanced area to trying to get close to both the neighboring female-dominated area and the remote male-dominated area.
There was a time when the social psychology of acquired sedentary group A discussed sedentary lifestyle-centered social group ABC and sedentary lifestyle-centered social group D collectivism, but that was because the theory of H. Triandis, a social psychologist of advanced mobile lifestyle-centered social group F North America, became famous. If it had not become famous, scholars of acquired sedentary group A would not have dealt with it.
The conventional view of the world of acquired sedentary group A is that the island nation of acquired sedentary group A is at the center, surrounded by the advanced mobile living group F countries of North America, the inborn sedentary group BC to sedentary living group D countries, and other sedentary living group E and Jewish countries in no particular order. This is the first time I have ever seen such a thing. This is the position of the acquired sedentary group society A vs. other countries overseas, developed countries to less developed countries, and it means that we have an

inferior grasp of the world society.
This view of the world is based on a distinction between mobile countries and sedentary countries, nomadic countries (Jews, Arabs, Turks, Mongols, etc.), pastoral countries (advanced mobile society G, England, France, Germany, etc.), and agricultural countries (inherited sedentary group society B, inherited sedentary group society C1, acquired sedentary group society A, Vietnam, etc.). This is the ideal world view and the position of each country.
However, the sociology of acquired sedentary group A needs a new social theory from a global perspective that can explain the sedentary group ABC and sedentary group D societies that are rapidly overtaking acquired sedentary group A. A fundamental change in the national policy of acquired sedentary group A is necessary.
The members of the acquired sedentary group society A are in the midst of totalitarian control to brainwash them into thinking that they should leave the female-dominated retarded area and join the male-dominated advanced area. The brainwashing begins in childhood. It is the members of the acquired sedentary group society A who are trying to realize the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area in a totalitarian, collectivist and syncretistic way.
In the acquired sedentary group society A, the higher the degree of the ideology to leave the female-dominated retarded area and join the male-dominated advanced area, the higher the social status tends to be, and the higher the degree of the ideology to leave the female-dominated retarded area and join the male-dominated advanced area, the easier it is to mount the surroundings. For example, in feminism
For example, in feminism, the following is true. In North America, the social status of women is low, and career women who can make their own money and advocate for the improvement of women's status are more dominant. This means that within the nation of the acquired sedentary group society A, if you maintain the prototype of the principle in the advanced mobile life center society group FGH, you can become a social superior if you insist on it as it is. The more one acquires the culture of the advanced mobile living-centered society group FGH in the acquired sedentary group society A, the more one can become a social superior by improving one's ideology to leave the female-dominated retarded area and join the

male-dominated advanced area.
Or, in the broadcast media, the more you show the members of the FGH in your videos and photos, the higher your social status will be.
As long as there is no proof of the assertions and acceptance of these assertions in the advanced mobile lifestyle-centered society group FGH, there will be no response if the same assertions are made in the acquired sedentary group society A. In order for a principle to be accepted in the acquired sedentary group society A, it is necessary to have evidence that the principle is asserted in the advanced mobile lifestyle-centered society group F North American society.
In order for a principle to be accepted in the acquired sedentary group society A, the content of the principle itself is not important (because it can go out of fashion). It is important to show evidence that the principle is a major or leading one in the advanced mobile life-centered society group FGH. In the case of the acquired sedentary group A, it is important to be the first to introduce the trend of the principle in the advanced mobile living center FGH at the time.
The idea of leaving the female-dominated retarded area and joining the male-dominated advanced area is an expression of flattery and indulgence toward the advanced mobile living central society group FGH, and also an expression of simple trust toward the advanced mobile living central society group FGH. The immediate, reflexive and mechanical introduction and copying of the advanced mobile life center FGH theory is the result. Other than the Advanced Mobile Life Center FGH theory, the acquired sedentary group society A's own theory, the settled life center society group ABC, and the settled life center society group D theory are ignored. Or, in the acquired sedentary group A, the hypotheses and theories that do not match or oppose the national policy of the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area will be ignored and erased.
If the social theory of the advanced mobile life-centered society group F is introduced as it is a global trend, it means that we are confronted with the contradiction between pastoralist and agrarian thinking. Pastoralist individualism and liberalism and agrarian collectivism and anti-liberalism are incompatible with each other. There are social problems that are common to all humanity, social

problems that are unique to farmers, and social problems that are unique to nomads and pastoralists.
One of the major reasons for the failure of acquired sedentary group A is that it has turned a blind eye to the fact that it is fundamentally homogeneous with sedentary living-centered society group ABC and sedentary living-centered society group D in terms of its abilities. This is one of the major reasons for the defeat of the acquired sedentary group society A. The settled living-centered society group ABC and the settled living-centered society group D have been doing the same thing as the acquired sedentary group society A, and the acquired sedentary group society A has been overtaken and overtaken.
Rice farming and agrarian societies are basically similar to each other in terms of their social structure and individual capabilities. In other words, the emphasis on harmony and synchronization, the ability to fine-tune the production of products, and the high degree of perfection and international competitiveness of the final product are all aspects of female dominance.
Once they catch up, they can pull away if they have originality, but they cannot pull away if there is no originality in a society of copy culture, and they will be overtaken. This is the fundamental reason why the acquired sedentary group society A has lost or is losing to the inherited sedentary group society BC and the sedentary lifestyle-centered society group D. The only way to deal with this is to imitate and overtake them again.
The agrarians of the female society force the nomads and pastoralists of the male society to unilaterally take on high-risk challenges, and then immediately copy and steal their achievements, improve them, and make them into a finished product to make a profit. This is the dissatisfaction of the advanced mobile lifestyle-centered societies of North America (F), which are pastoralist societies, with the acquired sedentary group societies A and BC, which are agrarian societies.
Male-dominated nomadic and pastoralist societies are strong in the macro and weak in the micro.
It is the female-dominated agrarian society that is strong in the micro and weak in the macro.
Copying the culture of the advanced mobile lifestyle-centered society group FGH is not the exclusive domain of the acquired sedentary group society A. The sedentary lifestyle-centered society

group ABC to sedentary lifestyle-centered society group D all do it. This is typical of the advanced mobile life-centered society group F and the popularity of Jewish communist theory. This is because there is no essential difference between the two societies, except that only the acquired sedentary group A was a little early in copying.

The following tendencies can be seen in modern acquired sedentary group A

Nostalgia for the past (i.e., trying to immerse oneself in the image of the acquired sedentary group society A of the Showa era, etc., when things were going well)

The idea of leaving the female-dominated retarded area and joining the male-dominated advanced area, and ignoring the settlement-centered society group ABC and settlement-centered society group D.

Exclusion and the beating of inherently sedentary group society C1 and inherently sedentary group society B

Ignorance of settlement-centered societies ABC and D

Indifference to the rest of the world

Inherited sedentary group society A is raised, and inherited sedentary group society BC is lowered to settled life center society group D.

Inward-looking, regressing to the previous era

In other words, we cannot accept the fact that the settlement-centered society group ABC and the settlement-centered society group D countries have made great strides, and we can see that they are trying to turn away from it.

The current acquired sedentary group society A is not aware that it has lost or is losing socially to the inherited sedentary group society BC and the settled living-centered society group D. Or, even if it is aware of it, it is not aware of the fact that the acquired sedentary group society A is losing or is losing socially to the inherited sedentary group society BC and the settled living-centered society group D. This is the first time that the Japanese government has made such a claim. The economic defeat and fall of the acquired sedentary group society A against the sedentary living central society group ABC to sedentary living central society group D countries is already in sight. When this becomes clear, there will be a collapse of the yen currency. At the same time, the economy of the acquired settled society A will regain its international

competitiveness.
A new sociology is needed for the Acquired sedentary group Society A that does not get caught up in the idea of leaving the female-dominated retarded region and joining the male-dominated advanced region. The national policy of the acquired sedentary group society A, which is based on the idea of leaving the traditional female-dominated retarded area and joining the male-dominated advanced area, has reached a turning point with the rise of the settled living-centered society group ABC and the settled living-centered society group D countries. In the future, the acquired sedentary group society A needs to have an ideology to be close to both neighboring female-dominated areas and remote male-dominated areas, such as the other settled living group ABC and settled living group D countries.

Superficial and practical norms in the acquired sedentary group society A and the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area

The members of the acquired sedentary group society A make good use of the social norm of female dominance. In fact, if you don't work in a female-dominated society, you will be ostracized by the sedentary group and kicked out of the society.
The members of the acquired sedentary group A unconsciously use both the patriarchal norm as the superficial norm and the female-dominated, maternal norm as the practical norm. The superficial assertions of the members of the acquired sedentary group society A are patriarchal, but their actual behavior is female dominated.
The constitution of the Empire of Japan and the national

constitution of the Acquired sedentary group A are essentially the same in that they both serve as superficial norms for the idea of leaving the female-dominated retarded area in the Acquired sedentary group A and joining the male-dominated advanced area. Both of them are a reworking of the practical norms of the advanced mobile life-centered society group F pastoralist society for the acquired sedentary group society A. The members of the acquired sedentary group A superficially revere these constitutions, but in reality they ignore them and do something different. This is female-dominated sedentary behavior.

The members of the acquired sedentary group society A are living a social claim - a social claim with the use of double norms and double standards. Feminism is a superficial norm in the advanced mobile life-centered society group F. The idea is to leave the female-dominated retarded area and join the male-dominated advanced area.

This way of life is related to the Japanese spirit and Western culture. It is a way of life that harmonizes the two, introducing and utilizing Western knowledge and technology while maintaining the ancient spirit and way of thinking of the acquired sedentary group society.

For some reason, they do not suffer from the mental split and madness caused by the self-contradiction of possessing the opposite norms and behavioral styles of the male (apparent norms) and female (actual norms) styles at the same time. The mechanism is the same as changing clothes, for example, changing jackets with very different colors and patterns. The human mind consists of three layers, in order from the surface: the surface layer, the indirect layer (an air-like layer that prevents the surface layer and the deep layer from coming into direct contact or sticking together), and the deep layer (the base layer). There are three layers in the human psyche, from the front to the back: the surface layer, the indirecting layer (an airy layer that prevents direct contact or attachment between the surface and deep layers), and the deep layer (the base layer).

Members of the acquired sedentary group society A are superficially in favor of Western norms, but deep down they are opposed to them. The idea of leaving the female-dominated retarded area and joining the male-dominated advanced area is only in the surface psychology, while the spirit of the female-dominated acquired

sedentary group society A is retained in the deep and base psychology.

Human clothing is designed so that when you change your jacket, your underwear does not get stuck to it. The same is true of human psychology. In the human mind, the surface layer is separated from the deeper layer from the normal state, and when the surface layer is replaced, the deeper layer is not affected and retains its original content. This is made possible by the function of the indirect layer. There must be a physiological mechanism in the human brain that corresponds to the indirect layer.
In the acquired sedentary group society A, before the attack of the advanced mobile life-centered society group F, it was the Japanese spirit and the Chinese talent that imitated the inborn sedentary group society B as a model. The "Japanese spirit" has changed to a "Western spirit. The part of the Japanese soul that has not changed is the deep, base psychology, or in the case of clothing, the underwear. The part that has been replaced by Western culture is the surface psychology, which is the jacket in clothing. This is what I mean. In the case of clothing, it is the back of the jacket and the surface of the underwear that are made of detachable materials.
In the case of clothing, the use of detachable material on the back of the jacket and the surface of the underwear. Women are good at this kind of changing of the surface layer of thought that accompanies fashion, and men are not so good at it. In other words, women are psychologically more developed in the indirect layer, while men are inferior to them.
In other words, women have a well-developed interfacial layer and men have an inferior one. In this case, it is the indirect layer that provides the surface of the deep layer and the base layer with the function of dissolving the surface layer with water and washing away the deep layer and the base layer without damage or alteration.
Alternatively, the substance of the indirecting layer can be represented by a lotion. The function of a liquid lotion that facilitates the interplay between the surface layer, the deep layer, and the base layer, each of which has vulnerable surfaces that are superimposed on each other, so that they do not damage each other, is the function of the indirecting layer.
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Feminism in Acquired Sedentary Group Society A is bogus!

The feminism of acquired sedentary group society A is, in summary, as follows
Feminism in acquired sedentary group A is a national policy study for the North Americanization of advanced mobile life-centered societies. It is a theory for artificial social manipulation, not a natural theory.
(It is a theory of artificial social manipulation, not a natural theory.)
- It is a tool of discovery for the superordinate advanced mobile life-centered societies of North America.
Women in the acquired sedentary group society A, who are the main bearers of the theory, have a strong sense of victimization and consider themselves to be socially weak and do not give an inch, and consider attack to be the best defense.
This means that they put the highest priority on the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area, and hide the inconvenient truth (the strength of mothers in the acquired sedentary group society A).
They are prioritizing the movement to create a women's dictatorship where women of the acquired sedentary group A can say whatever they want, over the science of accumulating evidence.

Feminism in the acquired sedentary group society A is, moreover, as follows.
Feminism is part of a national policy tool to brainwash the members of the acquired sedentary group A nations into thinking that they should leave the female-dominated retarded areas and join the male-dominated advanced areas.
It is a movement to change, albeit superficially, to align oneself with the stronger countries (Advanced Mobile Life Center Group F, North America).
It is an instrumental theory for aligning the female-dominated acquired sedentary group society A with the patriarchal society and state of the advanced mobile life-centered society group F.

The theory is a tool to cover up the weakness of women in the socially strong acquired sedentary group society A.

Feminists of the acquired sedentary group society A do the following
The feminists of the acquired sedentary group society A do the following: They try to make the acquired sedentary group society A look like a patriarchy.
The feminists of the acquired sedentary group society A try to make the male of the acquired sedentary group society A look strong and the female of the acquired sedentary group society A look weak.
In other words, they try to make the society of the acquired sedentary group A into a society of "beautiful men in men's clothing. In addition to making the acquired society A appear male-dominated, it hides the fact that the acquired society A is female-dominated.
This is to emphasize male dominance and female dominance.
In order to achieve this, it is necessary to make the society appear to be male-dominated and to hide the fact that it is female-dominated. Emphasizing the fact that women in the acquired sedentary group A society are weak and discriminated against and need to be liberated.
The strong aspects of the women of the acquired sedentary group A society are as follows
> Mother or mother-in-law aspect (after giving birth to children)
> That the national character and social climate of the acquired sedentary group society A is female dominated. (Emotional, irrational, wielding of guts and mentality, enforcing mutual unity and sympathetic behavior)
> Permission to manage the family's property and disbursement of funds, and ownership of the allowance system for the husband and children.
> Ownership of one's children, privatization and lifelong control, monopoly of parental rights, and grasping control of the children's education
This is what it is all about. The idea is to ignore these things incessantly.
On the other hand, the seemingly weaker aspects of women in the acquired sedentary group society A are the following
> Daughter or daughter-in-law aspect (before giving birth to a

child)
> That they had no property ownership. (Entrusted to her sons who are under her control)
> That she had no right to vote. (Entrusted to a son under her control)
> The lack of women in managerial positions in companies (as housewives, they indirectly control society by becoming managers of men in managerial positions).
This is what I mean. This is the reason why we have to emphasize these things so much.
In the case of the traditional acquired sedentary group society A, men work outside the home, while women in the acquired sedentary group society A work inside the home, and brainwash them into believing that outside the home is more valuable, citing the advanced mobile lifestyle-centered society group F women. In other words, they brainwash women in the acquired sedentary group A society to think that social advancement = working outside the home is ideal and staying in the home is not. (Women in the advanced mobile lifestyle-centered society group F actually have no choice but to work outside the home because they have no place to stay due to men taking control of the home.

Feminism in acquired sedentary group society A does the following.
The feminism of the acquired sedentary group society A does the following: - Ignores or hides the fact that the acquired sedentary group society A is a female dominated rice-farming civil society. (When pointed out, they do not respond or react.)
It is a part of the policy to look down on and despise the sedentary group ABC and sedentary group D (rice farmers), and to look up to and worship the advanced mobile group F (pastoralists). It is a female-dominated attitude and way of thinking that looks down on and beats up the lower-ranking people and flatters the higher-ranking people.
It is a superficial assimilation of pastoralists, trying to make the acquired sedentary group society A look like pastoralists like the advanced mobile life-centered society group F in North America. It is a superficial assimilation of pastoralists.
They try to hide the acquired sedentary group society A, but they do not try to eliminate it. Because their entity is sedentary.

Feminism in acquired sedentary group A does the following
Feminism in the acquired sedentary group society A will do the following: Promote ideological feminism (feminism that takes the advanced mobile life-centered society group F women as the standard and ideal) as a national policy, in order to leave the female-dominated retarded area and join the male-dominated advanced area.
Feminism of the subaltern type (feminism that is suitable for women and maternal-strong acquired sedentary group society A = settled life-centered society group ABC) is inconvenient for the ideology that wants to leave the female-dominated retarded area and join the male-dominated advanced area, so it is ignored and eliminated even if it is pointed out.
The idea of leaving the female-dominated retarded area and joining the male-dominated advanced area is a national policy of the higher-ups, so the members of the standard acquired sedentary group society A cannot oppose it.
The members of the acquired sedentary group society A have been repeatedly brainwashed with the advanced mobile life-centered society group F patriarchal system through public education that men are strong and women are weak, and they believe that this is the correct answer. The members of the acquired sedentary group A really believe that the acquired sedentary group A is a patriarchal society, and when questioned, they become angry or unresponsive.
Marxism and the establishment of the communist regime through social revolution based on Marxism is also a kind of European entry policy. The settlement-centered society group ABC and the settlement-centered society group D also have the same European entry policy as the acquired sedentary group society A to some extent. This means that they are part of the measures to get out of the colonization of the advanced mobile society group F.
The feminism and gender theory of the acquired sedentary group society A is intentionally and artificially distorted in the direction of the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area, and the contents are arbitrary and not scientific. In that respect, it is bogus.
The members of the standard acquired sedentary group society A that wields the unscientific gut theory are predominantly female.
The gymnastic thinking of the acquired sedentary group society A is female dominated. It is a mass of irrationality and emotionality.

This unscientificness and emotional dominance is firmly inherited by the feminism of the acquired sedentary group society A. Women's narcissism, self-preservation, blame-shifting, and victimhood are genetically sex-differentiated compared to men, and this is powerfully reflected in feminism, leading to the false formula of "women = weak victims.
(First published Sept. 2019)

The strength of women in the acquired sedentary group society A feminism ignores the strength of women in the acquired sedentary group society A.

The monopoly of women in the Acquired sedentary group A on the power to manage their own finances (husband's allowance), the monopoly of the right to educate their children, and the monopoly of the right to manage and maintain family members is the source of the ultimate power in the Acquired sedentary group A, represented by the Acquired sedentary group A mother, and privileges women and motherhood throughout the Acquired sedentary group A society. But why do the feminists of the acquired sedentary society A ignore this and only talk about career women? If you want to talk about it, you should correct the attitude of the acquired sedentary group society A companies that demand 24-hour selflessness from the regular members of the sedentary group (settled people) of the companies they employ. If both men and women work around the clock, marriage and family life will not be possible. If both men and women are selfless 24 hours a day, marriage and family life will not be possible. One of them will have to work long hours as a slave, while the other will have to manage the maintenance. I think this is the source of the gender division of labor in the acquired sedentary group society A.
Also, the wage gap between men and women in Acquired sedentary group A is caused by the fact that women leave the workforce due to childbirth or childcare and have blanks in their career history, which is caused by the discrimination of blanks in the career history of applicants to become regular members of the corporate sedentary

group (settled people) of Acquired sedentary group A companies. This discrimination is not limited to women in any way; it also occurs in large numbers among men during the glacial age of employment, and the roots are the same, with gender discrimination being a by-product.

In addition, feminists in the acquired sedentary group society A claim that women who become mothers and wives are in the minority, but is this true? What happens to the many young acquired sedentary group A women who yearn to be housewives? The only way for human beings to have future offspring is to marry and have children together, but do we realize the consequences of a society in which neither men nor women marry and produce their own offspring?

In the first place, the feminists of the acquired sedentary group society A do not understand that the working environment of the acquired sedentary group society A is one of selfless devotion to the owners and managers of the corporate sedentary group, which is forced upon the couples who are regular members of the corporate sedentary group (sedentary people) at the same time, leading to the breakdown of their marriage as both couples have no time for housework and childcare. The feminists of the acquired sedentary group society A did not read properly and created a system of housework and childcare based on the premise that both spouses are psychologically subjugated 24 hours a day to the corporate sedentary group of the company they work for. In this respect, feminists of the acquired sedentary group society A are typical sedentary people.

It is a de facto privilege for women in the acquired sedentary group A society to be able to hold a firm position as a housewife even if they do not have a high level of education or work career. Women in the acquired sedentary group A society can easily become economic powerhouses who can hold the family purse strings and control the household budget, and social and educational powerhouses who can monopolize the educational and parental rights of their own children, without any particular effort in terms of education or labor career. The problem is that it is difficult for males in acquired sedentary group A to become such powerful people, and the apparent efforts of males in acquired sedentary group A to attain high positions in society are merely a tool for the self-realization of their mothers. It is the mother in general who is

the strongest in the acquired sedentary group society A. Feminism in the acquired sedentary group society A that ignores this fact is a flawed social theory.
The lifelong persistence of the mother-child attachment and the mother's permanent control over the child are the grounds for the mother of acquired sedentary group A to be the supreme authority in acquired sedentary group A.
The father of the acquired sedentary group A is not strong enough to intervene in the powerful union of the mother and child, and only desperately promotes his own economic worthiness.
Criticizing and beating the mother of the Acquired sedentary group Society A has become a taboo in the Acquired sedentary group Society A.
(First published Sept. 2019)

Society, Family and Feminism in Acquired Sedentary Group Society A

Feminists in the acquired sedentary group society A seriously believe that society and family are separate.
However, I believe that denying the influence of the family in society is the same as denying the influence of blood-based parenting in society, and is wrong.
In other words, it's like thinking that fighter planes can fly without aircraft carriers, which is just ridiculous.
Feminists of the acquired sedentary group A bring up the standard counter-argument that "not all women get married and have children, so why do we keep talking about women who become mothers and wives?" This is problematic because it justifies and covers up the failure of the social policy of the acquired sedentary group A to reduce the birthrate based on the difficulty of marriage between men and women. This is problematic.
The feminist discourse of the acquired sedentary group A is also problematic because it denies the true nature of men and women as human beings who marry and leave offspring for future generations. This is also problematic because it is as if they are claiming that it is evil to have genetic offspring. This is contrary to the nature of the human organism.

It is also a way to cover up the stench of a social phenomenon that makes it difficult to think about leaving the female-dominated retarded area of the acquired sedentary group society A and joining the male-dominated advanced area. This is also a problem.
Or, to focus only on the social minority of women who do not want to get married, and to ignore the majority of women in the acquired sedentary group society A, who dominate their own children born of marriage for the rest of their lives, is evidence that they have lost sight of the bigger picture of the acquired sedentary group society A, flattered by the rhetoric of respect for the minority. It is a sign that they are flattered by the rhetoric of respect for minority groups and have lost sight of the bigger picture of the acquired sedentary group society A.
The feminists of the acquired sedentary group society A are always praising and praising the career women of the advanced mobile life central group FGH style, but in the first place, such advanced mobile life central group FGH career women do not take into account the severe social position of advanced mobile life central group FGH women who are alienated from their families and children. The glorification of career women is an acquired taste. The glorification of career women is merely a tool of ideological policy to escape from the female-dominated retarded area of the acquired sedentary group society A and join the male-dominated advanced area.
The traditional strategy of social domination of women in the acquired sedentary group A society is to dominate the acquired sedentary group A society through domination over their children. If this is affirmed, the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area of the acquired sedentary society A will become difficult, so the feminists of the acquired sedentary society A, who recognize themselves as the leaders of the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area, desperately try to pretend that this is not the case. They are desperately trying to pretend that they are not.
The traditional sexual division of labor in the Acquired sedentary group A society is as follows
The traditional sexual division of labor in the acquired-sedentary group society A is as follows: Carrier = home = place of return, maintenance and management of fighter planes = women.

The traditional sexual division of labor in the acquired society A is as follows
Men and children sailing from home to society and school.
I don't understand why, when I point out the social dominance of the existence of aircraft carriers, feminists of the acquired sedentary group society A ignore it or get angry that it is misogyny.
Isn't the socially large size of the domestic aircraft carrier in the acquired sedentary group society A associated with the expansion of women's rights, which is a good thing from a feminist perspective?
The masculism of the acquired sedentary group society A is also a problem, as it seems to be linked to the male discrimination of the dwarfing of fighters, not the discrimination against women, but not pointing it out.
The masculism of the acquired sedentary group society A is also ideologically oriented to leave the female-dominated retarded area and join the male-dominated advanced area, so it blatantly ignores the "woman = ruler of a huge family aircraft carrier" scheme of the settled life-centered society group ABC and the settled life-centered society group D, and adopts the socially dwarfed advanced mobile life-centered society group FGH. They try to focus only on the socially dwarfed advanced mobile life-centered society group FGH-like career woman-like women.
In both feminism and masculism, the understanding of the acquired sedentary group society A is greatly distorted by the ideological trend to leave the female-dominated retarded area and join the male-dominated advanced area. This is the main reason why the sociology of acquired sedentary group A has not become a science.
The feminists of acquired sedentary society A, who can only copy and paste North American feminism, should leave the universities of acquired sedentary society A as soon as possible.
Or rather, the feminists of the acquired sedentary group A should stop ignoring the strength of the women of the sedentary group ABC and sedentary group D, and continue to bow down to the advanced mobile group FGH feminism theory.
The current feminists of the acquired sedentary group A and the media of the acquired sedentary group A are very similar in that they continue to cater to the advanced mobile lifestyle group FGH and ignore the sedentary lifestyle group ABC and sedentary lifestyle group D.
As long as traditional rice farming continues in the acquired

sedentary group A, women will continue to play the role of rulers in the acquired sedentary group A.
As long as the members of the family who own the state perform the annual rituals of planting and harvesting rice, the acquired sedentary society A will continue to be a female-dominated rice-farming society.
The role of a huge family aircraft carrier that can move around quickly like a fighter plane to earn money on behalf of incompetent men, and that can fold up compactly when not in use, has been demanded and realized by the women of Settled Life Group ABC and Settled Life Group D. This has been and will continue to be the case.
Women in the acquired sedentary group society A should also learn from this. It is not enough to just imitate the weak advanced mobile life-oriented social group FGH career women.
(First published Sept. 2019)

Corruption and Women in Acquired Sedentary Group Society A

Acquired sedentary group society A is dominated by corrupt acquired sedentary group society A women.
The Abe administration is also a product of the corrupt mothers of the acquired sedentary group A.
A female-dominated agrarian society like the Acquired sedentary group Society A, if left unchecked, will corrupt and decline due to the collusion of connections. In order to develop, it is necessary to periodically destroy the current society and clear the land.
The methods of destruction include man-made revolutions, wars, and earthquakes caused by natural forces.
A major earthquake is effective for the periodic destruction and regeneration of the acquired sedentary group society A.
The acquired sedentary group society A of female society tends to follow the precedent and continue without any change in the status quo. In addition, the mother-in-law-like and bureaucratic leaders and authorities do not let go of their power and continue to do as they please while shifting the blame to themselves, making it difficult for them to turn things around on their own.

In this respect, the dictatorial reign of Prime Minister Abe of the Acquired sedentary group Society A is similar to that of Empress Xi of the Inherited sedentary group Society B. It is necessary to ask external forces to plow back the fields and rice paddies, and it is thought that this was the occupation of Acquired sedentary group Society A by Advanced Mobile Life Center Society G due to the recent Pacific War in Acquired sedentary group Society A.
(First published September 2019)

Feminism in Acquired sedentary group Society A and Women in Acquired sedentary group Society A who became Monsters

If social theories for the expansion of women's rights in societies where women are weak, such as mobile nomadic and pastoralist societies (advanced mobile life-centered society group F, Jews, etc.), are introduced into societies where women are strong, such as sedentary agrarian societies (acquired sedentary group society A), the women of acquired sedentary group society A will become monsters, and they will want to use violent speech. They are so powerful and out of control that no one can do anything about them.
(First published October 2019)

Global feminism is a sham!

Women are victimized and vulnerable, and will never admit their perpetratorhood and power. It means that they refuse to acknowledge the existence of strong women in the sedentary life center social group ABC, including the acquired sedentary group society A, and the sedentary life center social group D.
They are unscientific and irrational beings who do not recognize genetic sex differences.
They are desperate to defuse the situation by ignoring or deciding

not to respond to the arguments against them.
(First published Oct. 2019)

Feminism and the Study Group on Acquired Sedentary Group Society A

Feminism in acquired sedentary group A is an imitation of advanced mobile life-centered society group F, North American patriarchy, a study group. It does a good job of superficially copying and pasting, but since it is an imitation, it cannot change the essential parts of the acquired sedentary group society A. This is the first time I've seen a group of people with the same name.
(First published Oct. 2019)

Feminism in the Acquired sedentary group Society A as an Academic Discipline

The feminist of the acquired sedentary group society A is a staged family sedentary group that makes the female dominant acquired sedentary group society A look like a family sedentary group patriarchal society.
The government of Acquired sedentary group A is taking a state-wide strategy to make Acquired sedentary group A, which is dominated by motherhood, ostensibly look like a patriarchal society in order to win over the advanced mobile lifestyle-centered social group FGH toward the idea of leaving their female-dominated retarded area and joining the male-dominated advanced area.
The feminists of the acquired sedentary group society A are the executioners of this strategy. After denying and erasing all maternal and women's rights elements in the traditional acquired sedentary group A, they desperately appeal to the public that the acquired sedentary group A is a patriarchal society and how the women of the acquired sedentary group A are suffering within the framework of the staged patriarchy in the form of a theatrical performance.
The fact that in the ABC social order, the inherited sedentary group society BC is dominant and the acquired sedentary group society A

is inferior and isolated, drives the acquired sedentary group society A to leave the female-dominated retarded area and join the male-dominated advanced area. As a condition for the realization of the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area, it is necessary that the female-dominated acquired sedentary group society A becomes a patriarchal society, even if only apparently. This is the reason why the "advanced mobile life-centered social group FGH 'Dewamori'" feminists of the acquired sedentary group society A are socially dominant.

The women of the acquired sedentary group A want to dominate the acquired sedentary group A as they have always done, but they do not want to take responsibility for it. Their strategy is to say, "Women are weak, they are victims! to the tune of advanced mobile life-centered FGH feminism. Men in the weak acquired sedentary group society A are helpless.

This strategy is extremely effective in covering up the true nature of the matriarchal and women's rights society that is fundamental to the rice-growing, agrarian acquired group society A by making it look like a patriarchal society for the sake of the ideology of leaving the female-dominated retarded area of the acquired group society A and joining the male-dominated advanced area. This is a very effective way to hide the true nature of the maternal and feminine rights society that is fundamental to the acquired sedentary group society A of rice farmers.

The feminists of the acquired sedentary group A may appear to be leftist on the surface, but what they are actually doing is to faithfully trace the ideological national policy of the dominant class of the acquired sedentary group A to leave the female-dominated retarded area and join the male-dominated advanced area, and to create a situation where the acquired sedentary group A appears to be a patriarchal society. In this way, they are trying to create a situation in which the acquired sedentary group society A appears to be a patriarchal society.

The feminism of the acquired sedentary group society A is certainly a regime's discipline at least. For women, it is about self-preservation and existing superiority. In order to protect themselves, women have an inherent tendency to live in conformity with the system of their existing superiors (the state of the acquired sedentary group society A) or super superiors (the advanced mobile

life-centered society group FGH). Today's feminism of the acquired sedentary group society A is simultaneously adapting to both the government of the acquired sedentary group society A, which promotes the ideological national policy of leaving the female-dominated retarded area and joining the male-dominated advanced area, and the feminism of the super-superior advanced mobile life-centered society group FGH, which preaches that women are weak. As a result, the traditional acquired sedentary society A has been adapted to feminism. The result is that they deliberately ignore the strength of women and motherhood in the traditional acquired sedentary group society A, or sedentary life-centered society group ABC to sedentary life-centered society group D society. This is a deliberate distortion of social facts, which is clearly negative from a scientific point of view.

The fact that members of the acquired sedentary group society A are hysterically abusive towards the congenital sedentary group society BC means that they have a strong psychological complex towards the congenital sedentary group society BC. The members of the acquired sedentary group society A should be more aware of the existence of this complex at the deep psychological level. The feminism of the acquired sedentary group A is also driven by this complex, as it aims at the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area.

If the acquired sedentary group society A had the same equal status as the inherited sedentary group society BC in the social order of the settled life-centered social group ABC, the members of the acquired sedentary group society A would not have repeatedly made hate speeches against the inherited sedentary group society BC. If this were the case, the members of the acquired sedentary group society A would not have unleashed and repeated their hate speech against the inborn sedentary group society BC. The members of the Acquired sedentary group Society A are strongly rooted in the fact that the Acquired sedentary group Society BC called them "Little Acquired sedentary group Society A" and "Acquired sedentary group Society A Demon Child," which is the driving force behind their ideology to leave the female-dominated retarded area and join the male-dominated advanced area.

The author imagines that the flow of funds for feminism in the acquired sedentary group society A is from the tax collection of the national and local government offices, from the gender equality

departments of the national and local government offices to the feminist university teachers and others, and from there to the terminal feminists of the active family sedentary group. The tweeting of the terminal Twitter feminists is also a part of this, and has the same root as the tweeting by the Internet right-wing in defense of the Abe administration, which must be a national policy. The feminists of the Acquired sedentary group Society A are fed by the taxpayers.

While the feminists of the acquired sedentary group A outwardly claim that they are socially weak and criticize the traditional acquired sedentary group A and advocate for social system reform, in reality, they are the regime that cooperates with the acquired sedentary group A government's ideological national policy to leave the female-dominated retarded area and join the male-dominated advanced area. The fact that it has become an academic study for the socially powerful of the "A" society is a major contradiction in its attitude and must be thoroughly criticized.

Women in the acquired sedentary group society A are weak and victims when they are wives and daughters, but when they become mothers and mothers-in-law, they quickly turn to the side of the socially strong and perpetrators. However, when they become mothers and mothers-in-law, they quickly become the social powerhouses and perpetrators. This is because they have been brainwashed to believe that the acquired sedentary group society A must become a patriarchal society by the ideological ideology and public education to leave the female-dominated retarded area and join the male-dominated advanced area, and they can only see the weak side of women in the acquired sedentary group society A. The women of acquired sedentary group A have a strong sense of weakness and victimization that is far removed from the reality of the situation, and they are authoritarian and flattering to the powerful countries (advanced mobile life-centered society group FGH). The only way for men to win is to deny them. In order for men to win, they need to come up with scientific evidence of gender differences that negate these biases.

The feminist women of the Acquired sedentary group Society A have an amazing ability to lynch and destroy anyone they don't like. It is as if they are the rulers of the acquired sedentary group society A. The feminists of the acquired sedentary group society A and the right-wingers of the acquired sedentary group society A

share the same principle of collective violence.
The feminism of the acquired sedentary group A is an academic discipline backed by the higher-ups to realize the idea of leaving the female-dominated retarded area of the acquired sedentary group A at the national level and joining the male-dominated advanced area, and to make the acquired sedentary group A look like a pseudo-patriarchal society as a part of it. It is a product of authoritarianism.
The feminists of the acquired sedentary group society A actively attack the female moe expression (including video and audio) of the acquired sedentary group society A. The reason why feminists of the acquired sedentary group A actively attack the female-pop culture is because the female-pop culture is a symbol of the female-dominated acquired sedentary group society A, and it is a major obstacle in making the acquired sedentary group society A look like a patriarchal society. This is part of the attack by feminists of the Acquired sedentary group A on the female AI installed in JR East's Takanawa Gateway Station, a recently opened passenger rail station of the Acquired sedentary group A.
The feminists of the Acquired sedentary group Society A and the members of the Acquired sedentary group Society A abusing the Ancestral sedentary group Society BC both have a common root in the realization of the idea of leaving the female-dominated retarded area of the Acquired sedentary group Society A and joining the male-dominated advanced area. In this way, they have a common root.
The national-level plan of the acquired sedentary group society A to break away from the main sedentary group society BC, the ABC world, and become a member of the advanced mobile group society FGH, so that it can become a patriarchal society even if only in appearance, has led to the rise of feminism in the acquired sedentary group society A. This is a very important point.
However, this vision has fallen apart as the seemingly inferior inherently sedentary group society BC has risen globally, threatening both the acquired sedentary group society A and the advanced mobile life-centered society G of the sovereign country of the acquired sedentary group society A.
Incidentally, the female moe expression of the acquired sedentary group society A is widely accepted in the inherited sedentary group society BC. (That's not surprising since it is a female-dominated

society. This means that it has surpassed the original acquired sedentary group society A in terms of momentum.
The reason why feminism in the acquired sedentary group society A has a strong patriarchal orientation despite its pretense of women's emancipation is because it is an ideology that seeks to break out of the female-dominated retarded region of the acquired sedentary group society A and join the male-dominated advanced region, that is, it is an ideology that seeks to break out of the traditional sedentary lifestyle-centered society group ABC, which is female-dominated, and join the advanced mobile lifestyle-centered society group FGH, which is male-dominated. In other words, the idea of joining the advanced male-dominated society is a natural one, since it is a means to realize, even if only apparently, the transformation from the traditional sedentary society group ABC, which is female-dominated, to the advanced mobile society group FGH, which is patriarchal.
Feminism in the acquired sedentary group A is a social tool to make the acquired sedentary group A look like a patriarchal society. Therefore, feminists of the acquired sedentary group A, or members of the acquired sedentary group A who are ideologically oriented to leave the female-dominated retarded area and join the male-dominated advanced area, just ignore the discourse that emphasizes the strength of motherhood and female-dominated aspect of the acquired sedentary group A when it appears. Whenever there is a discourse that emphasizes the strength of motherhood and female dominance in Acquired sedentary group A, they just ignore it. Whenever a discourse appears that emphasizes the maternal or female-dominated aspects of society, they just ignore it and attack it by saying, "Society A is a patriarchal society!
However, the feminism of the acquired sedentary group society A is crazy because it attacks the feminism of the acquired sedentary group society A. The strong motherhood in the society and the female dominance in the society are supposed to be the ideal points of the feminism of women's rights expansion. The reason why the feminism of the acquired sedentary group society A is crazy is because the feminism of the acquired sedentary group society A has as its ultimate goal not the expansion of women's rights but the idea of leaving the female-dominated retarded area of the acquired sedentary group society A and joining the male-dominated advanced area.

As long as they insist that "women in acquired sedentary group A are strong and women in acquired sedentary group A are socially mainstream," they will never be able to break out of the female dominated retarded area of acquired sedentary group A and join the male dominated advanced area. This is because then the acquired sedentary group society A will never be able to join the patriarchal advanced mobile life-centered society group FGH. Therefore, the state of the acquired sedentary group A is using ideological feminism to mobilize all members of the acquired sedentary group A to actively voice that women in the acquired sedentary group A are weak and discriminated against, in order to leave the female-dominated retarded area and join the male-dominated advanced area.

This is part of the reason why the feminists of the A-listed group actively emphasize that the women of the A-listed group are sexist by using the gender gap index. Secretly, their goal is not to eliminate gender discrimination, but to realize the idea of leaving the apparent patriarchalization of the acquired sedentary society A and the female-dominated retarded area to join the male-dominated advanced area. In fact, the feminists of the acquired sedentary group A do not want to eliminate the gender role division of labor in the acquired sedentary group A society. This is because they recognize that the gender role division of labor is based on the traditional selfless practices of the acquired sedentary group A society and cannot be easily changed, or that they themselves will lose their jobs if the gender role division of labor is eliminated. Ideological feminism, which seeks to leave the female-dominated retarded area of the acquired sedentary group society A and join the male-dominated advanced area, is fundamentally compatible with the male-dominated feminine orientation of the acquired sedentary group society A. This is because both of them are suitable for making the acquired sedentary group society A appear to be a patriarchal society, and they are suitable discourses for realizing the idea of leaving the female-dominated retarded area of the acquired sedentary group society A and joining the male-dominated advanced area. On the surface, they are enemies, but in reality, they are friends.

The reason why feminism of the acquired sedentary group A actively sympathizes with the attack on the expression of comics, anime, and games of the acquired sedentary group A by the

advanced mobile life central group FGH as part of its political correctness is because of the aspect of the inherent female dominance expression in the acquired sedentary group A, or the fact that the acquired sedentary group A has a tendency to be more interested in the expression of female dominance. The fact that they are actively sympathetic to the attacks on comics, anime, and video games is an expression of their strong desire to realize the idea of leaving the female-dominated retarded area of the acquired sedentary group society A and joining the male-dominated advanced area by destroying the aspects of female-dominated expression inherent in the acquired sedentary group society A and the uncomfortable aspects of the culture of the advanced mobile life-centered society group FGH.
The denial of the traditional female-dominated acquired sedentary group society A and the affirmation of the advanced mobile life-centered society group FGH-like patriarchal society have become the keynote of the ideological feminism that seeks to break out of the female-dominated retarded area of the acquired sedentary group society A and join the male-dominated advanced area. From this point of view, it is easy to understand the phenomenon of feminism in acquired sedentary group A denying the expression of female dominated moe picture in acquired sedentary group A, or ignoring the theory of female dominated society in acquired sedentary group A and the theory of maternal society in acquired sedentary group A. The ideological feminism that tries to escape from the female-dominated retarded area of the acquired sedentary group society A and join the male-dominated advanced area affirms the advanced mobile life-centered society group FGH-like patriarchal society in its heart, and is against the expansion of women's rights.

(First published March 2020)

The idea of leaving the female-dominated retarded area of the acquired sedentary

group society A and joining the male-dominated advanced area, and the male of the acquired sedentary group society A and the female of the acquired sedentary group society A.

I looked at the new Spring 2020 anime TV listings for Acquired sedentary group Society A, and as usual, many of the shows are set in the advanced mobile life-centered society group FGH-like world. It's either that or school club activities in a purely acquired sedentary group society A.
The characters are either members of the acquired sedentary group society A or members of the advanced mobile life-centered society group FGH.
There are almost no animations made by the Acquired sedentary group Society A that have many members of the Inherited sedentary group Society B or the Inherited sedentary group Society C.
Is it okay for the content to be so biased? The author reminds us of the strong social influence of the Meiji government's ideological national policy to break out of the female-dominated retarded region and join the male-dominated advanced region.

In the acquired sedentary group society A, the "idea of leaving the area of retarded female dominance and joining the advanced area of male dominance" has been the national policy since the Meiji era until now, and the speech against it is practically controlled. If someone raises a topic that goes against the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area, they are either ignored or shouted down.

The reason why the feminists of the acquired sedentary group A can be so proud is because the feminism of the acquired sedentary group A is a government-sponsored study to promote the national policy of the idea of leaving the female-dominated retarded area of

the acquired sedentary group A and joining the male-dominated advanced area. The feminists of the acquired sedentary group society A are the senior citizens and social powerhouses of the system.

If you look up the usage of the word "master", you will find that there is no evidence that it was used before the Meiji era in the acquired sedentary group A society.
The concept of "master" in the Acquired sedentary group Society A is merely a made-up concept to make the Female Dominant Acquired sedentary group Society A look like a patriarchal system, in line with the ideological policy of the Meiji government to break away from the female dominated retarded area and join the male dominated advanced area.
Now that the ideological policy of leaving the female-dominated retarded area and joining the male-dominated advanced area has become obsolete, we should stop the patriarchal theatrics and stop using the term "master" for husbands.

The concept of "husband" seems to have existed since the Edo period, but this concept is based on the idea that a man from an acquired sedentary group society A, who was raised under the leadership of his mother and has been her accessory, her property, and her toy all his life, should be told by his mother, "You've grown up big and fine enough to get married and represent the family. You are great.
You're doing great.
I think the concept has become a tool for mothers to be praised and flattered, and to feel proud and proud.
The traditional way of being a man in the acquired sedentary group A society is to remain under the mental control of one's mother for the rest of one's life, and to be supported by her mental backing, ostensibly representing the family and putting on a big face.
This is an extension of the system that allows males in the acquired sedentary group A society to reign supreme as the representative of the acquired sedentary group A society despite the dominance of females.
The mother and mother-in-law, who are the true rulers of the female-dominated acquired sedentary group A society, provide

mental backing for their sons, spank their sons, and inspire their sons' feelings, and this is what keeps the men of the female-dominated acquired sedentary group A society compulsively standing on the stage of the acquired sedentary group A society.
This is the essential mechanism and origin of the male chauvinism of the acquired sedentary group society A. In the acquired sedentary group society A, which is dominated by women, the men of the acquired sedentary group society A, who are weak and unreliable by nature, are dignified as the representatives of the family or the society.

Both the male chauvinism and feminism of the acquired sedentary group society A can be regarded as part of the performance guidance by the Meiji government to make the members of the acquired sedentary group society A pretend to be a patriarchal system in order to break away from the female-dominated retarded area and join the male-dominated advanced area.
The patriarchal system of the acquired sedentary group society A is just a social plating to hide the female-dominated nature of the acquired sedentary group society A against the advanced mobile life-centered society group FGH for the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area. It will come off as soon as you touch the social kryptonite of the acquired sedentary group society A.
The wife's allowance to the husband is one example.

I once saw some feminists on Twitter seriously arguing that the wife-to-husband allowance system in acquired sedentary group A should be eliminated.
I thought they did not understand the original meaning of feminism, which is to expand women's rights.
I thought they were really stupid.
The author thought they were stupid.
However, once I understood that the main idea of the feminist argument of the acquired sedentary group society A is that the expansion of women's rights is a sham to escape from the female-dominated retarded area and join the male-dominated advanced area, I came to think that these arguments of the feminists of the acquired sedentary group society A are quite understandable. This is the first time I have seen such a statement.

However, the fact that these feminists of the acquired sedentary group A do not seriously aim to expand women's rights raises fundamental doubts as to whether they can really be called feminists or not.
It's clearly a fake feminism.
And the patriarchal system of the acquired sedentary group society A is also bogus.

The patriarchal system of the acquired sedentary group society A is a social fake, a social imitation, a fiction created by the Meiji government at the level of national policy.
The proof that the patriarchal system of the acquired sedentary group society A is a fake can be obtained by comparing the characteristics of the traditional acquired sedentary group society A, which is still strong, with those of the female society, to show that the acquired sedentary group society A is fundamentally female dominated.

Johnny's is a symbol of the female-dominated male of the acquired sedentary group society A, and it should be avoided from the viewpoint of masculinism, but the masculinists of the acquired sedentary group society A do not oppose anything and remain silent.

The power of acquired sedentary group A masculinism should be used to dismantle the female-dominated acquired sedentary group A society.
This will lead to the liberation of men from the female-dominated social order.

In a female-dominated society such as acquired sedentary group A, men's freedom of action and thought is crushed by women's power. What is imposed on men in the acquired sedentary group A society is mostly a life of slavery as a member of the corporate sedentary group, and the way to live like a man as a free challenger is almost closed within the acquired sedentary group A state.

I believe that the penetration of telework as a countermeasure against the new coronavirus is bringing about the merit of strengthening the presence of men in the family of the acquired sedentary group society A.
The time spent by men in the acquired sedentary group A on housework and childcare will increase dramatically, and men in the acquired sedentary group A will have a real chance to take control of the home, which has been monopolized by women in the acquired sedentary group A.

Feminists of the acquired sedentary group A are self-protective, self-loving, and socially strong, but they loudly appeal to their own weaknesses and victims by shifting the blame, and they gather in groups to bash, beat, bully, and crush those they don't like.
I don't think they are the same person.
They are truly ugly monsters and creepy females.
I don't find them attractive as women at all.

Sexual harassment of women of acquired sedentary group A by men of acquired sedentary group A is a son's version of bullying of a daughter-in-law by her mother-in-law.
It is the woman, the mother-in-law, as well as the female feminist, who raised the male of the acquired sedentary group society A into such a sexually harassing man.
Don't forget that when feminist women who criticize men of the acquired sedentary group society A raise their own sons, the sons, like their mother-in-laws, will be the ones who look up to their wives.

The sexual harassment by Ken Shimura, who died of the new coronavirus, is rooted in the same thing: mother-in-law-like parenting that bullies wives.
Shimura Ken was rather a victim of his mother-in-law's parenting policy.
Feminists of the acquired sedentary group society A, who try to cover up this fact by defending each other, have no right to criticize Shimura Ken's sexual harassment.

The mother-in-law is the master of sexual harassment of women in the acquired sedentary group society A by men in the acquired sedentary group society A. The mother-in-law controls and bullies her daughter-in-law and equivalent women through her son. Without the backing of the mother-in-law, she would not have the mental courage to sexually harass the men of the acquired sedentary group society A.

The sexual harassment of women in the acquired sedentary group A by men in the acquired sedentary group A is probably related to the Meiji government's move to make the acquired sedentary group A look like a patriarchal society in order to break away from the female-dominated retarded region and join the male-dominated advanced region.
In order to make men appear to be the rulers of the acquired settlement society A, this movement is designed to allow male sexual domination and to hide the fact that the patriarchy of the acquired settlement society A is a sham by allowing feminists of the acquired settlement society A to claim that it is the sexual exploitation of women by men. The feminists of acquired sedentary group A have succeeded in hiding the fact that patriarchy in acquired sedentary group A is a sham, and in making it possible for feminists of acquired sedentary group A to make a living as academics.

The cover-up of the new coronavirus infection of the people by the government of the Acquired Sedentary Group A society is the same as the idea of women's makeup.
The government of the Acquired Settler Society A is covering up its own inherent difficulties in order to make a better appearance.
The mind of the acquired sedentary group society A is the female mind.

I think there is a big connection between femininity and slavery.

On the other hand, they demand their subordinates to act as their slaves, and if they don't comply, they beat them up and crush them.

The reason why the acquired sedentary group society A is slavery is because women are strong in the society.

I think the Abe administration, which is slavering away at the acquired sedentary group society A, is also female dominated.
The Abe administration is also female dominated. While they are pliant to the world's strongest countries like the advanced mobile society G, they act as a dictator to their domestic subordinates and show no mercy to the subordinates who don't listen to them.

Even in a strongly male society like the advanced mobile lifestyle society G, there is still a kind of slavery that is different from the acquired sedentary group society A, and I think it is still strong. In the female-dominated slavery society such as the acquired sedentary group society A, it is no longer allowed to stand up to the superiors at all.
Discovery is required.

I believe that masculine slavery is based on the rule of the father, and feminine slavery is based on the rule of the mother.
I think the father's domination is to unrelentingly fire machine guns at those who oppose him, and the mother's domination is to choke to death those who do not agree with her.

It is the female dominance that focuses on acquiring, memorizing, and improving a large collection of ready-made, set-in-stone behaviors that will succeed if followed.

On the other hand, the men's style is to somehow build a rough prototype of a set of behaviors through repeated failures and trial and error and sell it to women-dominant people, which is typical of venture-backed companies in the advanced mobile life-oriented society G.

When it comes to doing something new, female-dominated people want the example and precedent of their teachers and seniors who already exist.

Male people don't want to follow the example of their teachers or seniors, they want to use their own new ideas, even if they fail.

The reason why teachers and seniors are so prevalent in the acquired sedentary group society A is because the social system is female dominated.

It is female-dominated to give priority to helping the higher-ranking people and to leave the assistance to the lower-ranking people for later.

The men's way is to give priority to helping the lower-ranking people and leave the assistance to the higher-ranking people for later.

The fact that the government prioritizes aid to the upper class and postpones aid to the lower class in the emergency policy for infectious diseases in the acquired sedentary group society A is evidence of female dominance.
Female dominance means that the upper class can get along with each other and keep the lower class out.

The acquired sedentary group society A was and still is practically a tyrannical society of mothers.
Men in acquired sedentary group A are nothing but foxes who borrow the power of their mothers and mother-in-laws.

The government of the acquired sedentary group A society has proposed to invest 100 billion yen in a large corporation suffering from the new coronavirus.
I guess this is a natural result since both the superiors and the purveyors are only concerned with their own internal affairs.
Those who criticize the top management will probably implement the same policies when they are in the position of the top management.

This is exactly the limit of the female dominance thinking of the members of the acquired sedentary group society A.
They are stuck in the upper reaches of the inner circle and do not pay attention to the needy people in the outside world.

The men of the acquired sedentary group A society are treated as slaves & nourishment for the women of the acquired sedentary group A society for the rest of their lives.
When he is a child, he is a slave and provider for his mother, and after marriage, he is a slave and provider for his wife and children in addition to that.

How much better it would have been for the men of the acquired sedentary group society A if the acquired sedentary group society A had been a true patriarchal society, a society where the mother was powerless.
The Meiji government's ideological national policy of leaving the female-dominated retarded area and joining the male-dominated advanced area has tricked many men of the acquired sedentary group A into believing that the current female-dominated acquired sedentary group A is a patriarchal society, which is frankly ridiculous in its stupidity. I'm not going to go there.

It is eerie to see the female-dominated males of the Acquired sedentary group A society bowing their heads and blindly obeying the ideological propaganda of the Meiji government of the upper class to leave the female-dominated retarded area and join the male-dominated advanced area.

The males of the acquired sedentary group society A are so entrapped by their mothers that they will never wake up to the true patriarchy even if they die.
Individualism and liberalism, which are the essence of patriarchy, are practically forbidden in the female-dominated acquired sedentary group society A.

Science is also related to true patriarchy.
In the acquired sedentary group society A, science is superficially revered as an object of faith, treated as a religion with the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area, but when one of the members of the acquired sedentary group society A becomes a true scientist, he or she will not make any psychological discoveries to the superior before the scientific truth. Therefore, he will be hated by the members of the standard acquired sedentary group society A who love to make discoveries, and he will be alienated from the acquired sedentary group society A.

It is the fate of those who are born in the female-dominated tea-boy nation of Acquired Sedentary Group A that they will be crushed if they do not continue to flatter and discipline their superiors.
On the contrary, if you succeed in gaining the mental support of your superiors, it is quite possible to rise in the ranks, and everyone seems to be throwing away their dignity as a human being in order to achieve this.

I feel that people in the acquired sedentary group society A strongly believe that slavery is better than democracy, which is not edible.

The members of the acquired sedentary group society A only support democracy because, in theory, if they don't support democracy, they will be scolded by the superordinate advanced mobile life-centered society G and the superordinate acquired sedentary group society A that fawns over them, but everyone knows that the superordinate acquired sedentary group society A does not operate under a democratic system.

(First published April 2020)

True freedom of speech does not exist in

today's acquired sedentary group society A.

In today's acquired sedentary group A society, freedom of speech is guaranteed! We have something to say to the members of the Left and the Right of the Acquired sedentary group Society A who keep shouting, "In the current Acquired sedentary group Society A, freedom of speech is guaranteed!

As a matter of fact, in today's Acquired sedentary group Society A, the following is true.
"Long live the current acquired sedentary group society A!
or
"Long live today's advanced mobile life-centered society group FGH!
or "Long live FGH!
The only freedom of speech allowed in society is the freedom to shout either both, or one or the other.

In today's acquired sedentary group society A, for example, the following is true
"Long live today's acquired sedentary group society A!
"Long live FGH, the advanced mobile life-centered society of today!
It is very welcome, and of course permissible, in the Acquired sedentary group A to shout both "Long live the present FGH! The reason for this is that this statement is discernible, sympathetic, and psychologically integrated with both the superordinate advanced mobile life-centered society group FGH and the superordinate acquired sedentary group society A.

In the current acquired sedentary group society A, for example, it is as follows.
"Long live today's acquired sedentary group society A!
"Long live today's advanced mobile life-centered society, FGH!
At the same time, it is the nationalistic right that shouts, "Long live the current acquired sedentary group A!

In today's acquired sedentary group A, for example, the following is true.

"Long live FGH, the advanced mobile life-centered society of today!
"Long live today's advanced mobile life-centered social group FGH!"
"Today's acquired sedentary group A sucks!
It is the leftists who simultaneously shout, "Long live the current FGH!" and "The current acquired sedentary group society A sucks!", and it is the advanced mobile living group FGH "Dewamori" who discovers the superordinate advanced mobile living group FGH and slams the superordinate acquired sedentary group society A from above. However, the superiors of the acquired sedentary group A, who are weak against the super superiors of the advanced mobile living-centered society group FGH, tolerate and in some cases obey the superiors.

However, in today's acquired sedentary group society A, the following is true.
"Fuck the current advanced mobile life-centered society group FGH!
"Today's acquired sedentary group A sucks!
At the same time, shouting "FGH" means that, in fact, you can no longer live. As in such statements, the freedom of speech to simultaneously bash both the superordinate advanced mobile life-centered social group FGH and the superordinate acquired sedentary group society A is not allowed at all in the acquired sedentary group society A.

In this variation, in the current acquired sedentary group society A, for example
"Fuck the current advanced mobile life-centered social group FGH!
"Today's acquired sedentary group society A sucks!
"Long live today's congenitally sedentary group society B!
At the same time, shouting "FGH sucks!" means you are socially dead. In this argument, the current members of the acquired sedentary group society A, both left and right, are saying, "Inborn sedentary group society B has no freedom of speech! Inherently sedentary group society B is a totalitarian social control state! Congenital Settlement Collective Society B is an enemy of the advanced mobile life-centered society G, the superordinate of liberal democracy! You are a non-citizen who opposes the Japan-US alliance! You are a non-citizen who disagrees with the Japan-U.S. alliance! Get out of the acquired sedentary group society A! You must leave the acquired sedentary group society A!

Or, in the current society of acquired sedentary group A, the following is true.
"Fuck the mainstream liberals in today's advanced mobile life-centered FGH!
"Fuck the current mainstream liberals in the advanced mobile FGH!
It feels wrong to simultaneously shout "Fuck you!
It's no good to simultaneously criticize both the mainstream liberals in the superordinate advanced mobile life-centered social group FGH and the superordinates of the acquired sedentary group society A who follow them.

In this variation, in the now acquired sedentary group society A, as well, are the following
"Fuck the anti-sexism movement in the current advanced mobile life-centered social group FGH!
"Fuck the current anti-sexism movement of the Advanced Mobile Life Center FGH!
It feels wrong to shout "Fuck you!
It seems wrong to simultaneously criticize both the mainstream claims of the superordinate advanced mobile life-centered social group FGH in the current acquired sedentary group society A and the superordinate of the acquired sedentary group society A that follows those claims.

Alternatively, in the current acquired sedentary group society A, it is as follows.
"Fuck the advanced mobile life-centered social group FGH in today's patriarchal society!
"Fuck today's acquired sedentary group society A, which agrees with advanced mobile life-centered society group FGH and claims that acquired sedentary group society A is patriarchal!
at the same time is also a bad idea.
In this variation, someone in the current acquired sedentary group society A says, "The acquired sedentary group society A is actually female dominated and has always been dominated by women. It's not patriarchal, it's expanding women's rights, and that's good from a feminist perspective! This is a case in point. This claim is a total denial of the patriarchal social system of the superordinate advanced mobile living-centered society group FGH in the current

acquired sedentary group society A. It also denies the traditional claim of the superordinate acquired sedentary group society A that the acquired sedentary group society A is patriarchal like the advanced mobile living-centered society group FGH. This is not good because it is a simultaneous denial of the superordinate and the superordinate. As it stands now, no matter how many times I post this claim on the Internet forums of the Acquired sedentary group A, the members of the Acquired sedentary group A will either ignore it completely, or just ridicule it and pretend that it never existed in the first place.
Anyway, in today's acquired sedentary group society A, it seems that it is not good to criticize both the social system of the superordinate advanced mobile life-centered society group FGH and the superordinate members of the acquired sedentary group society A who follow that social system at the same time.

The reason behind the occurrence of this kind of speech control in the current acquired sedentary group society A is that the entire acquired sedentary group society A still unanimously agrees with both the left and the right to the national ideological policy to break away from the traditional female-dominated retarded region of the acquired sedentary group society A since the Meiji era and join the male-dominated advanced region. I think that there are times when the entire society A, both left and right, still unanimously agrees with the national policy of the ideology of "advanced mobile life.
If someone raises an objection to the ideological national policy of leaving the traditional female-dominated retarded area of the acquired sedentary group society A and joining the male-dominated advanced area, which is aimed at uniting with the advanced mobile life-centered society group FGH and looking down on the inherent sedentary group society BC, the current acquired sedentary group society A will treat the person as a non-citizen. In today's society A, the person who raises such an objection is treated as a non-citizen. This tendency has persisted from the time of the Meiji government until now. This tendency has persisted even after the occupation of the advanced mobile life-centered society G, where the values of the acquired sedentary group society A seem to have changed drastically. Recently, the superordinate advanced mobile living-centered society, G, has been actively hostile to the rapidly rising

congenitally sedentary group society, B. The advanced mobile living-centered society, G, has been following the movements of the advanced mobile living-centered society, G, to the letter, and the acquired sedentary group society, A, has been following the movements of the advanced mobile living-centered society, A, in the Japan-US alliance. As a result, the degree to which the members of the acquired settled society A are mentally involved in the national policy of the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area is increasing. In other words, the control of speech is getting worse and worse in today's acquired sedentary group society A.

That's our conclusion.
Today's Acquired sedentary group A, like the Inherited sedentary group B and the Inherited sedentary group C2, where the members of Acquired sedentary group A loudly criticize and ridicule the severity of speech control, actually has no freedom of speech at all.
In today's Acquired sedentary group Society A, freedom of speech seems to exist because the superordinate Advanced Mobile Life-Centric Society Group FGH insists on the importance of freedom of speech, and the superordinate Acquired sedentary group Society A follows suit with the same insistence, but in fact there is no freedom of speech at all.
In today's acquired sedentary group society A, opposing both the superordinate advanced mobile life-centered society group FGH and the superordinate acquired sedentary group society A at the same time would result in social death. In other words, in today's acquired sedentary group A, if you oppose the national policy of the superordinate's acquired sedentary group A to leave the traditional female-dominated retarded area and join the male-dominated advanced area, you will die socially.
In today's acquired sedentary group society A, if someone does not make a discovery to a social superior such as a super superior or a superior, that person will die soon socially.
The existence of this social norm of the acquired sedentary group society A, which requires discovery to the superordinate, is exactly an indication that the acquired sedentary group society A is female dominated. However, there is no freedom of speech in today's acquired sedentary group society A to claim this. Or rather, it is because acquired sedentary group society A is female dominated

that there is fundamentally no freedom of speech in acquired sedentary group society A.
(First published June 2020)

Please help the men of Acquired sedentary group Society A!

Dear world, please help the men of Acquired sedentary group Society A who are deprived of their human rights as men and are enslaved by the women of Acquired sedentary group Society A in Acquired sedentary group Society A!
People of the world! How can we help the men of the Acquired Sedentary Group A who are socially dominated by the women of the Acquired Sedentary Group A, who are unilaterally forced by the women of the Acquired Sedentary Group A to feminize their mentality, who are treated as degraded women, who are completely deprived of their personal freedom, and who have no choice but to continue their subhuman lives as slaves of the women of the Acquired Sedentary Group A? Please be aware of the reality that you have no choice but to continue living a subhuman life as a slave to the women of the acquired sedentary group A society!
The men of the acquired sedentary group A society are forced by the women of the acquired sedentary group A society to erase and prohibit the masculinity of liberalism and individualism in social behavior, which men are supposed to possess, and to inject the femininity of sympathetic unity and discovery in social behavior.
The acquired sedentary group society A is completely female-dominated, and males are forced to adopt a female-dominated social behavioral style in which they are forced to synchronize and integrate with their surroundings, discern and obey their superiors, and treat their subordinates as slaves. Behaving in a male-dominated, liberal, individualistic manner is rarely socially acceptable.
Males in A societies are traditionally deprived of the authority to manage the household completely by women in A societies, and no matter how much money they earn, the money is unilaterally taken

away by women in A societies. The only way to survive is to receive a meager allowance from the women of the acquired sedentary group A.
In Acquired sedentary group A, the women of Acquired sedentary group A are in charge of child rearing, the children are forcibly feminized by the women of Acquired sedentary group A, and the men of Acquired sedentary group A are mentally separated from their children and isolated in the home.
In addition, it is not allowed to speak out at all within the nation of the Acquired sedentary group Society A. The government of the Acquired sedentary group Society A, which is a female-dominated society with a national policy that aims to leave the female-dominated retarded region and join the male-dominated advanced region, has been falsely claiming that the Acquired sedentary group Society A is a patriarchal society. Whenever they try to raise their voice to let people know their real plight, the government and the social rulers of the female-dominated acquired group society A, the women of the acquired group society A, and the women of the acquired group society A, who have been feminized in spirit, are brainwashed by the government of the female-dominated acquired group society A, who force them to chant the propaganda against the reality of the female-dominated acquired group society A every day. The government and social rulers of acquired sedentary group Society A, the women of acquired sedentary group Society A, and the men of acquired sedentary group Society A, who are mentally feminized and acquired sedentary group Society A, who are brainwashed by the national policy of the government of acquired sedentary group Society A to really believe that they are patriarchs, treat them as antisocial people throughout the country.
Even if the males of A society try to raise their voices that they are in slavery and socially discriminated against, they will be ignored and ridiculed by the members of A society who have been brainwashed by the government's national policy to leave the female-dominated retarded area and join the male-dominated advanced area. I was treated as an unpatriotic person who would bring shame to the government of Acquired Settled Society A by objecting to the traditional national policy of the government of Acquired Settled Society A, which all the members of Acquired Settled Society A are disciplined to follow: the ideology of leaving the female-dominated retarded area and joining the male-

dominated advanced area, and the false patriarchal system for that purpose. You will be treated as a non-citizen who embarrasses the government of the acquired sedentary group society A. You will have no place in the acquired sedentary group society A at all.
I would like the world to please know about the tragic situation of men in the Acquired sedentary group A society.
(First published May 2020)

Acquired sedentary group Society A and Playing Patriarchy

The patriarchal system in the Acquired sedentary group Society A is nothing but a make-believe act.
In the female-dominated acquired sedentary group society A, the government of the acquired sedentary group society A of the superordinate advanced mobile life-centered society group FGH, which is a patriarchal society, and the government of the superordinate advanced mobile life-centered society group FGH, which promotes the patriarchalization of the acquired sedentary group society A by the national policy of the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area. Therefore, it is virtually forbidden to assert that "males in Acquired sedentary group Society A are weak" or "females in Acquired sedentary group Society A are strong," as the reality is that Acquired sedentary group Society A is female dominated, and there is no freedom of speech.
In today's society, there is no freedom of speech because it is virtually forbidden to assert that "men in the society are strong" and "women in the society are weak," which does not reflect the fact that the society is female dominated. The only thing we are allowed to do is to keep on forcibly calling out claims that are incompatible with the national policy of those who are in charge of promoting the patriarchal system of the acquired sedentary group society A.

Since the Meiji era, the members of the acquired sedentary group society A, since the Meiji government came into power, have

continued to follow the national policy decided by the female-dominated superior leaders of the government at that time as a tradition set by the superior leaders, and have been pandering to the patriarchal advanced mobile life-centered society group FGH, the real world ruler and super superior. They are trying their best to leave the female-dominated retarded area and join the male-dominated advanced area, to join the advanced mobile lifestyle-centered FGH countries, to maintain the status of being in the advanced mobile lifestyle-centered FGH countries, and to make their society look like the advanced mobile lifestyle-centered FGH North American-style patriarchy. They try hard to make their society look like the patriarchy of North America.
This trend has escalated after the postwar domination of advanced mobile life-centered society G.
The members of the acquired sedentary group society A desperately believe that their society has become patriarchal.
Men in Acquired Sedentary Group A are desperate to be domineering.
Women of the acquired sedentary group A desperately pretend to be weak.
The members of the acquired society A try their best to act out the male chauvinism of the acquired society A.
The women of the acquired sedentary group A try hard to act out the male chauvinism of the acquired sedentary group A. The women of the acquired sedentary group A rant loudly about the content of advanced mobile life-centered social group FGH feminism (women are weak, women are discriminated against). The fact that the women of the acquired sedentary group A keep ranting and raving about the contents of the advanced mobile life-centered society group FGH feminism (women are weak, women are discriminated against, etc.) is also part of their performance to make the women of the acquired sedentary group A look weak.
The patriarchal system of the acquired sedentary group A is an artificial and fake result of the performance, and the moment the members of the acquired sedentary group A interrupt the performance, it collapses and the female-dominated nature (traditional acquired sedentary group A) is immediately revealed.
The members of the acquired sedentary group A try their best to differentiate the image of the acquired sedentary group A from the female-dominated inherited sedentary group BC.

The members of the acquired sedentary group A desperately try to hide from the outside world that their society is actually female-dominated.
Members of Acquired sedentary group A carefully self-regulate, omit, or ignore the existence of statements from descriptions and historical education about Acquired sedentary group A that it is female-dominated, and statements that point out the strength of mother-in-laws and mothers.
The whole country is falsifying records and descriptions to prevent the acquired sedentary group society A from being regarded as female dominant.
This is the very sealing of social truth.
Whenever someone says on an Internet forum that "Acquired sedentary group A is female dominated," they just ignore it, exclude it, or ridicule the speaker and try to change the subject immediately.
This is because they are afraid that they and other countries will immediately recognize that the acquired sedentary group society A is still female dominated and that they have failed in their ideology to leave the female dominated retarded area and join the male dominated advanced area.
The members of the acquired sedentary group society A fear that they will be perceived as different from the advanced mobile life-centered FGH society by the perception that the acquired sedentary group society A is female dominated.
Or, they are fundamentally averse to being perceived as being in the same category as the inherently sedentary group society BC.
It is virtually forbidden to claim that women are strong and men are weak in the acquired sedentary group society A, or to claim that the acquired sedentary group society A is not a patriarchal society, because the superiors of the acquired sedentary group society A are female dominant who cannot criticize the system, and the female dominant superiors are disciplined by the patriarchal superordinate advanced mobile life-centered society group FGH. This is virtually forbidden.
The members of the acquired sedentary group A have no choice but to pretend that they do not exist and insist that the acquired sedentary group A is patriarchal, no matter how powerfully and fiercely the women of the acquired sedentary group A dominate the

acquired sedentary group A.
We must never reveal that "acquired sedentary group society A is a female society.

The members of the acquired sedentary group A desperately avoid claiming that their society is female dominated within the acquired sedentary group A state.
They are afraid of being treated as unpatriotic and socially ostracized by their humiliated superiors, which would lead to whistle-blowing and criticizing the failure of the patriarchalization of the acquired sedentary group society A, the national policy of the ideology promoted by the superiors to leave the female-dominated retarded region and join the male-dominated advanced region. This is because they are desperate to discern the national policy of their superiors.
Even though the reality of the society of the acquired sedentary group A is female dominance, it is effectively socially restricted to claim female dominance.
It is socially unacceptable for men in the acquired sedentary group society A to accuse women in the acquired sedentary group society A of dominating them.

The members of the acquired sedentary group society A desperately try to jump on any data that shows that women are disadvantaged and men are favored in their society, to report it widely, and to teach it in schools.
They ignore the data that shows that women in acquired sedentary group A have an advantage and are stronger.
When the members of the Acquired sedentary group A are accused of discrimination against women in the Acquired sedentary group A by the Advanced Mobile Life-Centric Group FGH, they chorus in sync and secretly rejoice in the success of the patriarchal national performance.

The members of the acquired sedentary group society A are desperate to claim that their society is a "male society," while they are reluctant to elucidate the female society, and no one is willing to do so.
If the content of the women's society is clarified, it will be revealed once again that the acquired sedentary group society A is really a

"women's society" and that women in the acquired sedentary group society A are strong, and the patriarchal game of ideology to escape from the female-dominated retarded area and join the male-dominated advanced area will be severely damaged. This is why they are self-regulating to avoid paying attention to female society.

The members of the acquired sedentary group A are desperately jumping on the bandwagon of the recent advanced mobile life-centered FGH neoliberalism against sexism in the country.
The members of the acquired sedentary group A are desperate to self-regulate the study of sex differences so that the true social sex differences between men and women will not be revealed and the acquired sedentary group A will be judged to be female dominant.

Every day, members of the acquired sedentary group society A live in the traditional acquired sedentary group society A, such as the local sedentary group or the corporate sedentary group, and realize that the acquired sedentary group society A is dominated by women and that the women of the acquired sedentary group society A can do whatever they want and dominate as much as they want. It is as if the whole country is socially restricting and prohibiting us from pointing out, objecting to, or doing anything about the situation.
The members of the acquired sedentary group society A have no choice but to continue to be unilaterally dominated by the women of the acquired sedentary group society A in the female-dominated acquired sedentary group society A.
The dictatorship of women in the acquired sedentary group society A is complete in the acquired sedentary group society A, and it goes on and on.
The dictatorship by women of the acquired sedentary group society A is so complete in the acquired sedentary group society A that criticism of it is nullified and practically prohibited.
The acquired sedentary group society A has become extraterritorialized by the women of the acquired sedentary group society A.
Acquired Settlement Collective Society A and men of Acquired Settlement Collective Society A are colonies ruled by women of Acquired Settlement Collective Society A.

For the members of the acquired sedentary group society A, the

advanced mobile life center social group FGH feminism (the type of feminism that calls for the improvement of the status of weak women) is an ideology and an advanced mobile life center feminism that tries to escape from the female dominated delayed area that makes the women of the acquired sedentary group society A look weak and join the male dominated advanced area. It is a national policy slogan and propaganda for the discovery of the social group FGH, and a tool for self-masturbation to temporarily elevate the feeling that they have become a patriarchal society, and that they should break away from the female dominated retarded area and join the male dominated advanced area.
When the members of the acquired sedentary group society A insist on the advanced mobile life-centered society group FGH feminism, the members of the acquired sedentary group society A's ideology of leaving the female-dominated retarded area and joining the male-dominated advanced area is uplifted, and the members of the acquired sedentary group society A feel good, but the members of the acquired sedentary group society A do not feel good at all. However, the thought of the members of the acquired sedentary group society A to leave the female-dominated retarded area and join the male-dominated advanced area is only a mood, not a reality.
No matter how much the members of the acquired sedentary group society A repeat the claims of advanced mobile life-centered society group FGH feminism, the reality of the acquired sedentary group society A remains a matriarchal society where women are strong, and it is far from the ideal patriarchy.
No matter how loudly you advocate advanced mobile life-centered social group FGH feminism in the acquired sedentary group society A, it will not function properly in the acquired sedentary group society A where women are dominant. They are just brainwashed, deceived and used by the country of the acquired sedentary group society A, which is the master of the patriarchal game.
From a national point of view, it was a mere waste of taxpayers' money.
However, for the women of the Acquired Sedentary Group A society, it is effective as a self-masturbation tool to satisfy their powerful narcissism, self-pity and victim consciousness.

When the socially powerful or socially superior person loudly and

unilaterally insists and preaches to the people around them that they are weak, victims, or discriminated against, everyone loses the means to stand up to the socially powerful or socially superior person, and cannot argue with them face to face, and has no choice but to remain silent.
It is very effective for the women of the acquired sedentary group society A to insist on the advanced mobile life-centered society group FGH feminism in order to silence the socially weaker and lower social groups unilaterally and make their social control more solid.

The feminists of the acquired sedentary group society A insist loudly that "women are weak and discriminated against," but when the men of the acquired sedentary group society A respond to their insistence by saying that "unattractive men are also socially weak and discriminated against," they immediately become hysterical and criticize themselves. When I responded to her assertion that "unattractive men are also socially weak and are discriminated against," she immediately became hysterically agitated.

The masculinism of the acquired sedentary group society A is based on the patriarchal belief of the advanced mobile life-centered society group FGH that "men are universally strong all over the world," and it is only from the viewpoint of "denouncing the partial inconvenience suffered sexually by the dominant men in the patriarchal society. This is the only way to discuss the discrimination against men in the acquired sedentary group society A.
In the masculism of acquired sedentary group society A, it is essential for the social norm of the female-dominated acquired sedentary group society A to desperately sympathize with and discern both the patriarchal advanced mobile life-centered society group FGH of the superordinates and the superordinates of acquired sedentary group society A who are trying to make acquired sedentary group society A patriarchal by emulating their existence. As a result, it is virtually impossible to take the viewpoint that males in the acquired sedentary group society A are female dominant and socially weak.

Those who argue about the discrimination against men and women

in the acquired sedentary group society A are always worshipping the advanced mobile life-centered FGH patriarchy as the universal and dominant social norm in the world. They can only unilaterally adopt the viewpoint that men's status is high and women's status is low, and they can only argue for gender equality to improve women's low status to that of men, or promote women's social activities to that of men, based on the viewpoint of a patriarchal society.
They can only criticize each other on what they consider to be an innate, general, and universal imbalance of power between men and women that does not depend on socio-cultural differences at best.
They can only complain that men who are not popular with women are treated badly by society as socially weak, or that women are raped and molested unilaterally by men because they have weak muscles, which is misogyny.
This is discrimination against women." They can only talk in the direction of the superordinate advanced mobile life-centered social group FGH, which insists on eliminating sexism and discouraging the active recognition of sex differences.
In the end, research on gender differences in the acquired sedentary group society A cannot be conducted in a direction that actively acknowledges or assumes the existence of social gender differences between men and women because the acquired sedentary group society A is a female-dominated society full of disciplined and sympathetic behavior toward the superordinates of the superordinates and the superordinates of the acquired sedentary group society A.
It is difficult, for example, to study female dominance in acquired sedentary group A, the social strength of women, especially mothers, in acquired sedentary group A, or to study the current state of juxtaposition of male-dominated and female-dominated societies in the world.

The members of the acquired sedentary group society A must insist that the acquired sedentary group society A is patriarchal, otherwise it is no good because it is against the national policy of the ideology to leave the female-dominated retarded area and join the male-dominated advanced area, or the acquired sedentary group society A is treated as different from the advanced mobile

life-centered society group FGH advanced countries and is excluded from the group. In other words, they will be expelled from the acquired sedentary group society A.
That being said, if you make your usual social behavior a genuine patriarchal, liberal, individualistic and male-dominated one, you will be regarded as an annoying antisocial being who disturbs the basic social norms and social order of the female-dominated rice-farming society (acquired sedentary group society A), such as mutual unity, attentiveness, seniority-juniority system, and emphasis on discernment toward superiors. In the acquired sedentary group society A, they are bullied and crushed by the people around them, or they are kicked out.
Men in the acquired sedentary group A society are required to act patriarchal in appearance, but female dominated in reality.
Males in the Acquired sedentary group A society must spend their entire lives under the dictatorship of women, desperately trying to be dignified as patriarchs by the women of the Acquired sedentary group A society.
In the female-dominated society A, males in the acquired sedentary group society A have to spend their entire lives as women with male genitalia, or degraded women, because their mothers and female-dominated school teachers erased their masculinity and feminized their spirit during their upbringing.
The feminization of the male psyche in the acquired sedentary group society A is caused by the exclusive parenting control of the son by his mother during his upbringing.

The only way to survive in the current female-dominated society of acquired sedentary group A is to keep chanting "acquired sedentary group A is patriarchal," "women in acquired sedentary group A are weak and discriminated against," and "gender differences do not exist" together like a Buddhist monk.
No matter how far the claims are from the reality of the acquired sedentary group society A, we have no choice but to keep on chanting them without objection.
It means that we have no choice but to continue to sympathize, discern, and obey the claims of the superordinate and the superior.
If you disagree, you will be treated as a non-citizen, and you will not be able to live in the current acquired sedentary group society A.

Sympathy, discovery, and obedience to superiors are all female-dominated behaviors that deny masculinity, which values individual freedom and independence.

Similarly, in the current female-dominated acquired sedentary group society A, those who claim that freedom of speech is guaranteed by the Constitution in the acquired sedentary group society A are often the thought police who have been disciplined by the superordinate advanced mobile life-oriented society G.
In today's acquired sedentary group society A, we are only allowed to keep on chanting "freedom of speech is guaranteed by the Constitution in the acquired sedentary group society A" in a friendly manner together.
If you point out that freedom of speech is practically non-existent in today's acquired sedentary group society A because it requires constant sympathy and discovery with the superordinates and superiors, or with the surrounding members of the acquired sedentary group society A, you will be treated as an unpatriotic person for disagreeing with the superordinates and superiors.

In the female-dominated Acquired sedentary group Society A, men of the Acquired sedentary group Society A are subjected to unilateral domination by women of the Acquired sedentary group Society A on a daily basis, but they are socially disallowed to point out, accuse, or criticize such domination, while they continue to chant "Acquired sedentary group Society A is patriarchal" like a Buddhist monk. Therefore, they have no choice but to continue chanting "acquired sedentary group society A is patriarchal" as if it were a Buddhist scripture, and to continue accepting the situation of being a sandbag for the women of acquired sedentary group society A.

No matter how many male-dominated pastoralists come to dominate the acquired settled society A from outside, if the monsoon climate of the acquired settled society A does not allow pastoralism and only rice farming is allowed, then the acquired settled society A will remain female-dominated forever.
Or, no matter how many male-dominated pastoralist societies such as the advanced mobile life-centered society group FGH come to dominate the upper echelons of the acquired sedentary group

society A, the members of the female-dominated acquired sedentary group society A will only be able to discern and superficially conform to them, and will only be able to chant the words of patriarchy, and will not be able to understand the male-dominated culture. They just chant the words of patriarchy, and end up not being able to understand the liberal and individualistic nature of the male-dominated culture, and not being able to introduce it effectively.
The national constitution of the advanced mobile life-oriented society G-led acquired sedentary group society A is a good example of this.
The members of the female-dominated acquired sedentary group A will never be able to understand the male-dominated advanced mobile lifestyle group FGH-style democracy, nor will they be able to effectively implement it.
The members of the female-dominated acquired sedentary group society A just keep voting for the supporters of the superior, the party of the superior, and the majority.

When their superiors and rulers become a male dominated society, the female-dominated society will suppress, control, and seal off any public statement that they are different from them, that they are a female-dominated society, in order to protect themselves against them, to sympathize with, pander to, discern, and please them with their female-dominated ideas. They want to suppress, control, seal, and prevent us from saying anything at all.

So, even though we are a female-dominated society, we are desperate to claim that we are a male-dominated society, a patriarchal society.
This means that they will constantly appeal to the strength of men and the weakness of women in their society, and hide the data that shows the strength of women.
Women, who are essentially the rulers of a female-dominated society, desperately pretend to be weak and inferior.

By revealing that the patriarchal system of the members of the acquired sedentary group A is an artificial performance and by undoing the brainwashing of the members of the general acquired sedentary group A, we can put an end to the government's

ideological national policy of the acquired sedentary group A to break away from the obsessive female dominated retarded area since the Meiji era and join the male dominated advanced area. This will lead to a change in ideological policy that emphasizes both the settled lifestyle-centered society group ABC and the advanced mobile lifestyle-centered society group FGH, and tries to be close to both neighboring female-dominated areas and remote male-dominated areas.

This will promote a shift in social concern from false masculinity, discrimination against women, and patriarchal society to true femininity, discrimination against men, and women-dominant matriarchal society in the acquired sedentary group society A.
The eradication of FGH-style feminists who have wielded violent power in the acquired sedentary group society A.
We can move away from the single perception that sexually vulnerable people are universally considered to be women, which was imposed by FGH, to a new, multifaceted perception that sexually vulnerable people are sometimes women and sometimes men, depending on the society.

The fact that we can only assert that men have an advantage and women have a disadvantage in acquired sedentary group A, and that we can only assert that "acquired sedentary group A is a patriarchal society," means that the assertion "women have an advantage and women are strong in acquired sedentary group A" is practically impossible in acquired sedentary group A. In other words
The idea that women are strong in the acquired sedentary group society A and that it can become the home of feminism of women's rights expansion is true that women are strong in the acquired sedentary group society A and that it has great potential. However, considering the intentions of the superordinate advanced mobile life-oriented society group FGH and the intentions of the superiors who promote the national policy of the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area, it is practically impossible in the acquired sedentary group society A where the discovery of the superordinate and the superiors becomes the top priority.

It is impossible to develop a feminism that expands women's rights based on the construction of a female-dominated society and a female-dominated society in today's acquired sedentary group society A.
This is because it would require a fundamental denial and destruction of the current national constitution of the acquired sedentary society A, which was created from the viewpoint of the advanced mobile society G, which is male-dominated, and a new creation of a female-dominated constitution.
In addition, the superiors of the acquired sedentary group society A cannot tolerate the existence of feminism that expands women's rights because it continues to promote the national policy of patriarchalizing the acquired sedentary group society A, which is based on the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area.
A true feminism that expands women's rights based on women's strength would be opposed to both superordinates and superiors in the current acquired sedentary group society A, and there is no possibility of it being tolerated in the acquired sedentary group society A, which places the highest priority on discovery for superiors.

Therefore, in order to develop women's rights-expanding feminism, which is based on the premise of building a female-dominated society and a female-dominated society, it is desirable to proceed from the home base of a country where the top of the society does not hold a male-dominated pastoralist society as the ruler, where the top of the society is directly a female-dominated agrarian society, and where the country has a female-dominated constitution.
It is desirable to base the project in a country where the military influence of the advanced mobile life-centered society group FGH is minimal, for example, an inherited sedentary group society B, an inherited sedentary group society C2, or a settled life-centered society E such as Vietnam.

In the acquired sedentary group society A, the type of opinion that disciplines both the super-superior advanced mobile living-centered society group FGH, especially advanced mobile living-centered society G, and the government of the superior acquired sedentary

group society A (regime right wing) is the largest majority.
On the other hand, the type of opinion that disciplines the super-superordinate advanced mobile life-centered society group FGH and criticizes the lower-ranked superordinate (left wing) and the type of opinion that criticizes the super-superordinate and disciplines only the superordinate (nationalistic right wing) are somewhat in the minority, but they manage to survive because they succeed in disciplining the superordinate.
However, the type of opinions that criticize both the super-superiors and the superiors at the same time (opinions that socially liberate men in the weak acquired sedentary group society A, opinions that further strengthen the power of women in the strong acquired sedentary group society A, opinions that support the domination of the acquired sedentary group society A by the inherited sedentary group society B, etc.) In this connection, it is important to note that in the case of the acquired sedentary group society A

Related to this, it is virtually impossible to state that women generally and universally hold more power than men in the area of sex in Acquired sedentary group A. For example, women are superior to men in that they hold the power to impose sex taxes on men.
In the society of acquired sedentary groups A, feminist arguments have to call out that women are victims of sexual exploitation and are vulnerable.

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Women in the Acquired sedentary group Society A as Super Prajna

Women are mentally and emotionally unstable because of menstruation, and their behavior is unpredictable because of their mood swings.
It is hard to predict what they will do because of their changing

moods. There is a fear of not being able to read their reactions because you never know what they will do.
They are a pain to deal with and require a lot of patience.

Women are softer mentally and more vulnerable, and the slightest criticism or slightest thing can make them very unhappy and angry, refusing to talk to each other, or causing hysteria and a huge mental explosion that can get completely out of hand.
In that respect, they are very scary and frightening.
For the people around them, they have no choice but to just wait for the storm of rage that these women cause to pass.
It is also very tedious and difficult to keep them in a good mood and disciplined so as not to offend them.
They are troublesome beings that cannot be persuaded by logic.

Women are troublesome and scary enough on their own, but the women of the acquired sedentary group society A have a strong aspect of being the social powerhouses, social rulers, and perpetrators who dominate the family purse strings and children to make the society female-dominated, and control the society to work according to female-dominated practices and do as they please.
This, combined with the emotional instability of women, their tendency to become angry due to their easily wounded psyche, and the explosive and uncontrollable nature of their emotions and actions, makes them a very scary and frightening superhero.

The Super Prajna, who controls the flow of money into and out of the household of the acquired sedentary group society A, is the equivalent of the Treasury of the upper class, while men are the equivalent of the lower class taxpayers.

When the superhero aspect of women in acquired sedentary group A is applied to motherhood, a strict mother is born.
The strict mother of the acquired sedentary group A society is the one who takes complete ownership of her children, manages and controls them, disciplines them strictly, and treats them like monsters, like the educational mama gong.

They are the spiritual backbone of the old acquired sedentary group society A military, which repeatedly committed violent atrocities,

or the acquired sedentary group society A gymnastic society, which operates with strict discipline and lacks a sense of human rights like the military, and the acquired sedentary group society A superheroes.

The ultimate goal of feminism in the world, the ideal form of feminism that aims to expand women's rights and women's domination of society, is the superheroes of the acquired sedentary group society A.
The Super Prajna of the Acquired sedentary group Society A is an example to all women in the world.

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Acceptance of the National Constitution of the Acquired sedentary group Society A and Playing Democracy in the Acquired sedentary group Society A

The female-dominated Acquired sedentary group Society A is essentially the opposite of the patriarchal society of the Advanced Mobile Life Center FGH, and is the enemy of the National Constitution of the Acquired sedentary group Society A, which is completely opposed to the content of the National Constitution of the Acquired sedentary group Society A reflecting the democracy of the Advanced Mobile Life Center FGH. Advanced mobile life-centered society G

The advanced mobile life-centered society G has become the real ruler and superior of the acquired sedentary group society A, imposing a social norm that is the exact opposite of the female-dominated acquired sedentary group society A.
At first glance, it seems certain that the female-dominated society of the acquired sedentary group A would protest vehemently.
However, this is not the case in reality.

It looks as if the female-dominated acquired sedentary group A is accepting with open arms the national constitution of the acquired sedentary group A, which is contrary to their social norms.
What is really going on here?
When the new ruler completely overwhelms their society in a way that completely defeats it, the people of the female-dominated society, not only in the Acquired sedentary group Society A, desperately deny the previous ruler and make a complete flip-flop in their attitude in order to put their own self-preservation first. It may be customary to begin sympathizing, disciplining, flattering, and ostensibly welcoming the new ruler all at once.
This phenomenon occurred in acquired sedentary group society A when the ruler changed from the Tokugawa shogunate to the Meiji government, and when the ruler changed from the former acquired sedentary group society A military rule to the advanced mobile life-oriented society G rule.
The same thing is said to have happened in the dynastic change of the inherited sedentary group society B, which is female dominated like the acquired sedentary group society A.
This is also the context in which the members of the acquired sedentary group A fully agreed to the constitution of the acquired sedentary group A.

In addition, the acceptance of the national constitution of Acquired sedentary group Society A, which is a social norm with essentially contradictory content to that of the female-dominated Acquired sedentary group Society A, is done in a female-dominated manner that completely undermines and invalidates the content of the male-dominated national constitution of Acquired sedentary group Society A.
In other words, the members of the female-dominated acquired sedentary group society A regard the national constitution of the acquired sedentary group society A as the object of female-dominated sympathy, mutual integration, and discovery, and they are digesting and absorbing the contents of the national constitution of the acquired sedentary group society A through blind study, just as they are taught by the traditional masters who are the objects of absolute obedience in the female-dominated society. It was a process of digestion and absorption of the contents of the Constitution.

The members of the female-dominated acquired settled society A have no mental disposition to acquire the liberal and individualistic aspects of the national constitution of the acquired settled society A, and they can only do so in a way that neutralizes those liberal, individualistic, and independent aspects, by completely tuning in, integrating, flattering, subjugating, disciplining, and disallowing opposition to the accepted object. This is the only way to accept the national constitution of the acquired sedentary group society A.
In other words, the male-dominated content of the national constitution of the acquired sedentary group society A is only superficially understood by the female-dominated members of the acquired sedentary group society A in the form of complete obedience to the social ideology of the newly emerged superordinate, while the female-dominated members of the acquired sedentary group society A remain in a state of sutra-like incomprehension and inability to understand its essence. It is a form of complete obedience to the social ideology of the superordinate that emerged, and was accepted by the members of the female-dominated acquired sedentary group society A, with only a superficial understanding of its contents, and with blind, wet affection.
The reason why the members of the female-dominated acquired sedentary group society A accept the national constitution of the acquired sedentary group society A is that the degree of discovery of the superordinate advanced mobile life-oriented society G and the superordinate of the acquired sedentary group society A who is in tune with it increases dramatically by accepting the constitution. This is largely because it leads to the improvement of one's relative evaluation in the world and social status in the society of the acquired sedentary group A, which has a female-dominated social norm that greatly emphasizes proximity and unity in the evaluation of one's character, and enables one to have a large social face and control.
Female-dominated societies inherently value a high degree of discernment toward superiors, and mental proximity to the ideas of authoritative superiors, which is advantageous for self-preservation if one follows them.
The acceptance of the national constitution of acquired sedentary group society A by the members of acquired sedentary group society A is the result of the fact that the sociologists of acquired

sedentary group society A, the ultimate superiors in the female dominated acquired sedentary group society A and the academic circles of acquired sedentary group society A, a type of acquired sedentary group society A, are the advanced mobile life-centered social group of super superiors If you are the first to successfully adopt the social philosophy of FGH, you will be able to dramatically improve the relative social evaluation of yourself by the surrounding members of the acquired sedentary group society A, as you are effectively wearing the authority and power of the super superior, and you will be able to build a socially advantageous position. This is the same phenomenon as the competition to introduce and introduce the social ideology of the advanced mobile lifestyle-centered society group FGH with a strong and blind psychological sense of unity toward it.
In the female-dominated acquired sedentary group society A, there is a kind of psychological discovery competition to the national constitution of the acquired sedentary group society A, which the members of the acquired sedentary group society A feel is clothed with authoritative infallibility.
The reason why the constitution of the national constitution of the acquired sedentary group society A has not been revised in the acquired sedentary group society A is that a belief in its infallibility, a belief that it should not be revised carelessly, has been born among the members of the acquired sedentary group society A, which is a female-dominated society that values absolute obedience to the ideas of authoritative superiors.
Since the members of the acquired settled society A can only accept the national constitution of the acquired settled society A in such a female-dominated way, the essence of the national constitution of the acquired settled society A, which is male-dominated, such as the emphasis on individual freedom and independence, and independence from power, can only be accepted by the members of the acquired settled society A, which is female-dominated. The essence of the national constitution of the female-dominated society remains invisible to the members of the female-dominated society. In this respect, the essence of the state constitution of the acquired sedentary group society A is practically null and void for the members of the acquired sedentary group society A.
The advanced mobile life-centered society G remains unsuccessful in essentially transforming the acquired sedentary group society A

by introducing the state constitution of the acquired sedentary group society A.
Even if a male-dominated society tries to mentally dominate a female-dominated society, it will fail because masculinity itself is not at all understood or embodied by the people of a female-dominated society.
The essential reason why a female-dominated society is able to easily perpetuate and sustain itself under the domination of a male-dominated society without suffering any essential effects of that domination is because a female-dominated society can only accept social norms that value the freedom and independence of the male-dominated individual through female-dominated sympathy, integration, discovery, and authoritarian obedience to those norms.
This is because a female-dominated society can only accept male-dominated social norms that emphasize individual freedom and independence through female-dominated sympathy, integration, discovery, and authoritarian obedience.
This is the basis for the global strength of female-dominated societies.
It is virtually impossible for a female-dominated society to properly accept a male-dominated, free and independent democracy, and no matter how much it tries, it will be futile.
The operation of an advanced mobile life-centered society G-like male-dominated democracy in a female-dominated acquired sedentary group society A is doomed to remain a mere democracy game that has lost its essence forever.
This is similar to the reason why women who have grown up without any real contact with men find it difficult to understand how men really feel, no matter how much superficial experience and understanding they have of men.

However, there are quite a few members of the acquired sedentary group society A who understand the true necessity of the national constitution of the acquired sedentary group society A.
It is the members of the acquired sedentary group society A who cannot adapt well to the female-dominated acquired sedentary group society A, which is solely focused on mutual sympathy, integration, discovery, and favoritism, and are marginalized by being beaten up, bullied, expelled from the cold sedentary group, and discriminated against.

These members of the acquired sedentary group A are not only males, but also a certain number of females who tend to be seen as more conformist in a female-dominated society.
Female-dominated bullying and ostracization from the sedentary group seems to be more severe in the female group.
They look to the national constitution of the male-dominated acquired sedentary group society A, which emphasizes individual freedom and independence, as their spiritual salvation from the horrible treatment they are receiving in the female-dominated acquired sedentary group society A.
Non-conformists to a female-dominated society are more likely to understand and agree with the essence of male-dominated social norms.
It is a great irony that the true value of the national constitution of the acquired sedentary group society A, which is originally positioned as the main law in the modern acquired sedentary group society A, can only be properly understood by those who do not conform to the acquired sedentary group society A and those who are alienated from the acquired sedentary group society A.

There are two types of people who seem to be ardent believers in the national constitution of the acquired sedentary group society A. One is the acquired sedentary group society A that has learned the national constitution of the acquired sedentary group society A by rote in the spirit of synchronization, unification, and discovery, and wears it as the ideology of an authoritative superordinate. The first is a member of the purely female-dominated acquired sedentary group society A, which is essentially incapable of understanding and accepting the true spirit of the national constitution of the acquired sedentary group society A.
The other is the members of the female-dominated acquired sedentary group A, who are unable to fit into such female-dominated acquired sedentary group A, and as a result of their constant marginalization, they seek spiritual salvation by essentially understanding the national constitution of the male-dominated acquired sedentary group A, which is in contrast to female-dominated ideas. This is a member of the acquired sedentary group society A who is an outlier and a failure.

This is the case of the members of the acquired sedentary group

society A who are on their way to the advanced mobile living center society group FGH, and who, after successfully belonging to and adapting to the corporate sedentary group and government offices of the acquired sedentary group society A, are sent to the branch company organization in the advanced mobile living center society group FGH for job rotation or the like, and are stationed there. Or, they are the study abroad type of purely female-dominated members of the acquired sedentary group society A who aim to gain an authoritative acclamation for themselves by willingly acquiring the advanced mobile lifestyle-centered society group FGH ideology and use it to gain a favorable promotion in the acquired sedentary group society A. In the same way, there are purely female-dominated members of the acquired sedentary group A who are studying abroad, who are willing to adopt the group FGH philosophy in order to gain authoritative support for themselves and be promoted favorably in the acquired sedentary group A, and there are also female-dominated non-conformist members of the acquired sedentary group A who are alienated from the acquired sedentary group A or feel very uncomfortable with the way the acquired sedentary group A is, and try to escape and start their life in another place. The same is true for the members of the "A" society, an acquired sedentary group of female-dominated social nonconformists who feel very uncomfortable with the way things are.

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The consequences of the introduction of the advanced mobile life-centered social group FGH feminism in the acquired sedentary group society A.

Advanced Mobile Life Center FGH feminism seems to be aiming to somehow utilize in a male-dominated way the advanced mobile life center FGH women who are nonconformists in the patriarchal

society, who are a burden, who are treated as degraded men with masculinized minds.
The goal of advanced mobile FGH feminism is to somehow utilize women as men in society, to encourage women to enter the workplace and to promote women in management positions.
The goal of advanced mobile FGH feminism is to encourage women to enter the workforce and to promote women in managerial positions. The premise of advanced mobile FGH feminism is to maintain the patriarchal system in advanced mobile FGH societies, and the hidden goal is to prevent women in advanced mobile FGH societies from awakening to the true nature of their femininity and becoming hostile to male-dominated patriarchal societies, which would threaten the survival of male-dominated patriarchal societies. This is the hidden purpose of the FGDs.
The reason why FGH feminism, which is supposed to be impartial and neutral, vigorously denies not only sex discrimination but also sex difference research is that it is desperately trying to prevent FGH women from discovering the true nature of female-dominated society through the advancement of research on women's society. This is because they are desperately trying to prevent FGH women from becoming aware of the true female-dominated society.

The current feminism in the female-dominated acquired sedentary group society A is blindly introducing such advanced mobile life-centered FGH feminism into the acquired sedentary group society A as an authoritative and irrefutable idea of the developed countries, in sync, integration, and discovery with the female dominance.
For this reason, the image of male-dominated women held by FGH women in the advanced mobile living-centered society group, and the values that seek to utilize socially weaker FGH women in the society as much as FGH men in the advanced mobile living-centered society group, are blindly introduced into the acquired sedentary group society A. This is the result of forcing women who are already in the position of strength and dominance in the female-dominated society of the acquired sedentary group A to look up to them without saying anything.
As a result, the feminists of the acquired sedentary group society A are trying hard to make the women of the acquired sedentary group society A, whose life course is often separated from that of men due to the adoption of the gender role division of labor, to follow the

same life course as men. They are trying their best to make them follow the same course of life as men, and are trying hard to promote the entry into the workplace, career feminization, and promotion to management of the women of the acquired sedentary group A who have dominated the acquired sedentary group A.

Traditionally, women in the Acquired sedentary group A society have been like carpenters who dominate men in the Acquired sedentary group A society as tools and slaves to secure their income and social status. However, in the past, if a married man and his wife did not get along, divorced, or died, it was as if he lost his carpenter's tools and was unable to find replacement tools for the time being, which left him with the problem of becoming a financially impoverished carpenter.
However, with the application of FGH feminism in the advanced mobile life-centered society group, women themselves can now become carpenters' tools and secure their own income, thereby stabilizing their economic and social status and retaining the authority to manage the household budget, thereby further strengthening their position as social powerhouses.
In addition, by opening the way for them to become managers in the workplace in earnest, the premise has been set for them to be able to wield an overwhelming influence in the workplace that far surpasses that of the bureaucrats who are equivalent to ordinary members of a powerful corporate sedentary group.
However, they also face the problem of withdrawal from the workplace and difficulty in reemployment due to prolonged parental leave, or they are so busy with their work at the workplace that they are forced to entrust the leadership of child rearing to grandparents or others.

Alternatively, the women of the acquired sedentary group A, who are equivalent to a daughter-in-law, use the aspect of feminism that attacks men to strongly attack the men of the acquired sedentary group A, who are dependent on their mothers, as mother-controllers, and by vigorously insisting that they will not marry mother-controllers, they succeed in forcibly separating their mother-in-laws from their husbands, and they live together with their mother-in-laws. At the same time, she has succeeded in weakening her mother-in-law's social status by making her mother-

in-law an object of criticism in the women's society by declaring her mother-in-law an honorary man, and has succeeded in dramatically strengthening the power of her daughter-in-law in the family, which was previously very weak.
At the same time, this also means that the men of the acquired sedentary group A socially declare their psychological fondness for their mothers, saying, "We love our mothers," or socially openly acknowledge and affirm the domination of men of the acquired sedentary group A by their mothers, or socially affirm the psychological pleasure of their psychological dependence on their mothers. or, conversely, to socially accuse them of being dominated by their mothers! In other words, it works to silence the social accusation that they are controlled by their mothers.
If a man of the acquired sedentary group A shouts this, the fact that the man of the acquired sedentary group A is under the control of his mother-in-law will be known to the woman of the acquired sedentary group A, who is equivalent to his wife, and she will refuse to date or marry him because he is a mother-controlled man. You will not be able to have genetic descendants.
The man of acquired sedentary group A will be divorced from his wife and his children will be taken away from him by his wife, the woman he married.
In other words, it is very damaging for a man in the Acquired Sedentary Group A society to socially affirm and assert his spiritual unity with his dominant mother, or conversely, to socially accuse his mother of domination.
Men in the acquired sedentary group society A are afraid to speak out, and have no choice but to remain desperately silent.
The inability of men in A to actively assert their psychological unity with their mothers and the psychological pleasure of their mothers' domination will increase the social strength and dominance of the type of women in A who have been considered weak, the equivalent of wives. In this way, it was possible to discern the content of FGH feminism, an advanced mobile life-centered social group based on patriarchal society, and to promote the image of the idea of leaving the female-dominated retarded area of acquired sedentary group society A and joining the male-dominated advanced area.
In addition, the fact that the males of the Acquired sedentary group A are no longer able to protest the domination of their mothers by the females of the Acquired sedentary group A has, on the whole,

made the domination of the males of the Acquired sedentary group A by the females of the Acquired sedentary group A more solid. This is an even more serious problem for the males of the acquired sedentary group A, who are forced to live in a female-dominated world.
It is necessary for the males of acquired sedentary group A to fight back.
The superiors of the acquired sedentary group society A and the feminists of the acquired sedentary group society A who have taken their will into consideration the existence of mothers and mother-in-laws who wield overwhelming dominance in the female-dominated acquired sedentary group society A, have been trying to prevent the acquired sedentary group society A from becoming one of the advanced patriarchal mobile life-centered society group FGH developed countries with female dominance. The existence of mothers and mothers-in-law is seen as an obstacle in the promotion of the ideological national policy of the acquired sedentary group society A to leave the female-dominated retarded area and join the male-dominated advanced area. The attack by feminists of the acquired sedentary group A on the acquired sedentary group A mother-controlled male is a typical example of this.

(First published May 2020)

The right-wing of the Acquired sedentary group A society. The right wing of the acquired sedentary group society A. Analysis from the perspective of a female-dominated society.

Classification of the right wing of the acquired sedentary group society A from the perspective of female dominated society.

Basic Thought

The desire to maintain or restore the status quo in society. Conservatism.
These ideas are common to both masculine and female-dominated societies. There are many conservatives in the progressive mobile life-centered society G.

Perspectives on the Timing of Restoration

The relationship between the traditional religion of the acquired sedentary group society A and the indigenous religion of the acquired sedentary group society.
Related to the independent statehood of the acquired sedentary group society A and its non-subordination to other countries.
Relevance to the domination of acquired sedentary group A by the social control system by the owners of the state.
National studies against Chinese and Western studies of the Edo shogunate. To agree.
(1) The Edo shogunate's system of social domination by people with an acquired fixed social status. (Expulsion of the Emperor.
The state of the inherent religion of the acquired sedentary group society of the Meiji government The state of the inherent religion of the acquired sedentary group society of the Meiji government
In relation to the Meiji government's ideological national policy of leaving the female-dominated retarded region of the acquired sedentary group society A and joining the male-dominated advanced region (joining the advanced mobile life-centered society group FGH of the acquired sedentary group society A, becoming a powerful nation, becoming an advanced nation).
Rule by politicians and party system against direct rule by officials and military of the Meiji government. To agree.
The relationship between the Meiji government's national policy of foreign expansion in terms of the military of the national power of the acquired sedentary group society A (domination of other countries by the acquired sedentary group society A).
The relationship between the defeat in the war and the postwar rule of the advanced mobile life-centered society G (rule by liberal democracy). (Support for the military and inclusion in the Yasukuni

Corporate sedentary group Faith Institution)
In relation to the national policy of economic expansion (temporary economic superpower) of the postwar acquired sedentary group society A, it means to agree with it.
(2) In relation to the crushing of foreign expansion (crushing of manufacturing industry) of the acquired sedentary group society A in economic terms by the advanced mobile life-centered society group FGH, the attitude is not clear.
In relation to the promotion of rearmament after the war, and the promotion of the realization of the official recognition of militarization again.
Related to the recent expansion of the power of the congenital sedentary group society B. Disagree. To oppose it.

Specific actions to be taken

1.
The rightists of the acquired sedentary group society A will keep going back to the historical circumstances in which their own country and its army, the social group to which they are psychologically attached, had previously won.
The winning historical situation is as follows.
(Expansion of power)
The power of the social group continued to expand.
(e.g.) The size of the territory, which is one of the indicators of the size of the country's sphere of influence, expanded incessantly. In the early stages of the Pacific War, which was carried out by the military of the former acquired sedentary group society A, the territory in the direction of the settled living-centered society group D expanded significantly.
In the early stages of the Pacific War carried out by the forces of the former acquired sedentary group society A, the territory in the direction of the settled living center society group D expanded significantly.
In the early stages of the Pacific War, there was a significant territorial expansion in the direction of the sedentary social group D. The annexation of Japan and Korea.

(Increase in capacity)
The ability of the social group continued to increase.
(e.g.) The country's global military and industrial capabilities continued to rise, and it joined the ranks of the developed and powerful nations. (e.g.) The country's military and industrial capabilities continued to increase, and it joined the ranks of the advanced nations and powers. (f) The country's ideological national policy of leaving the female-dominated retarded area and joining the male-dominated advanced area led to the acquisition of new warship and fighter aircraft manufacturing capabilities from the advanced nations and the realization of its own improvements.
(e.g.) The total amount of product exports and the total amount of trade surpluses, which are one of the indicators of the country's high capability, have been expanded incessantly. High economic growth in the postwar period.
The capacity of a social group has clearly increased in the wake of some incident.
(e.g.) The country won a war against a large surrounding country, showing the developed countries that it was superior in terms of ability. The Sino-Japanese War. The Russo-Japanese War.

On the other hand, they conveniently ignore the historical circumstances of their defeats. On the other hand, they conveniently ignore the historical circumstances that lead to their defeats, or they fall into a state of "historical grandstanding" in which they keep picking up only the historical circumstances that are convenient for the social group they are embedded in.
(Reduction in power)
(Example) In the airspace at the end of the Pacific War, there was a rapid reduction and loss of the homeland defense zone.
(Decline in capability)
(Example) In the sea area at the end of the Pacific War, more and more warships were sinking because they could not avoid being hit by torpedoes from the enemy.

The rightists of the acquired sedentary group society A will always go back to the situation where their country and its military, the social group to which they are psychologically attached, were

victorious before, and they will always praise the victorious situation and pretend in their minds that the subsequent historical situation of defeat never happened.
The right-wing of the acquired sedentary group society A goes back to the previous successful situation of the self, the social group to which it has extended itself, and the social group to which it has psychologically committed itself, its own country and its own military, and praises that successful situation and pretends that the subsequent failed historical situation and historical experience never happened.
In general, when a woman fails in an experience, she tends to go back to another experience in which she was successful before, and she will try to do it again, or try to reverse it. Women, on the other hand, tend to pretend in their minds that the subsequent failed historical situation or historical experience never happened. What the right-wing of the acquired sedentary group society A is doing is exactly the same pattern as women in general. This is the best evidence that the right-wing of the acquired sedentary group A is operating with a female-dominated mindset.

The acquired sedentary group A right unconditionally welcomes any action by the social group to which it is psychologically attached (its own country or its own military) that anticipates or prefigures a repeat of a previously successful and victorious historical situation.
(e.g., to welcome incessantly the rearmament of the nation of the acquired sedentary group society A and its move to revise the Peace Constitution. Dreaming of future territorial re-expansion by the armed forces of the nation of the acquired sedentary group society A.

2.
The rightists of the acquired sedentary group society A thoroughly refuse to confirm, recall, or accept the historical failures and defeats of the social group (their own country or their own country's military) to which they are psychologically attached, and thoroughly protect, infallibly treat, and deify the people in the social group and their actions that caused the failures and defeats.

In other words, to deify.
(e.g., to dedicate the Yasukuni corporate sedentary group faith facility to the nation and military figures who died as war criminals because they were held responsible for the defeat in the Pacific War by the advanced mobile life-centered society G, and to worship them incessantly.

3.
That the rightists of the acquired sedentary group society A are thoroughly hostile to any entity that intervenes or criticizes the system, behavior, or schedule of behavior of the social group (their country or their country's military) to which they are psychologically committed.

(Policy success or victory)
The right-wing of the acquired sedentary group society A will unconditionally welcome and rejoice in any supposedly successful or victorious action by the social group to which they are psychologically committed (their own country or their own military).
(e.g., praise for the Abe administration's Green Impulse fighter jet demonstration flight.

The rightists of the acquired sedentary group society A will unconditionally welcome and support any action or planned action that promises success or victory by the social group they are psychologically attached to (their own country or their own country's military).
(Example: Expectation and support for the Abe administration's plan to hold the Tokyo Olympics.

The right-wing of the acquired sedentary group society A will emotionally and relentlessly bash the forces (inside their own country or in other countries) that interfere with or destroy the promised success or victory, or the promised success or victory in the past, of the social group (their own country or their own military) to which they are psychologically committed. Or, to destroy the forces that interfered. It also means to emotionally rejoice in the destruction of the forces that interfered.

(e.g., beating up the finance minister who opposed the expansion of military spending by the former military, and rejoicing over his assassination.

The right of the acquired sedentary group society A is to emotionally and incessantly slam the forces (inside their own country or in other countries) that criticize the promised success or victory of the social group (their own country or their own military) to which they are psychologically committed, or the actions they have taken to obtain the promised success or victory in the past. This means to beat them up incessantly. Or, emotionally rejoicing in the downfall of the criticized power.
(e.g.) Emotionally beating up on other countries that have crushed the territorial expansion of one's own country.

(Social System)
The right-wing of the acquired sedentary group society A emotionally and unconditionally praises and worships the social system established by the social group to which they are psychologically attached (their own country or their own country's military).
(e.g., deifying the system of social control by the owners of the state and the existence of the owners of the state. Unconditional adoration of the owner of the state.

The rightists of the acquired sedentary group society A will emotionally and relentlessly bash the forces (inside their own country or in other countries) that try to destroy the social system established by the social group (their own country or their own military) to which they are psychologically attached. It also means to emotionally rejoice in the destruction of the forces that tried to destroy it.
(e.g., to bash the existence of the Communist Party, which attempted to overthrow the system of social control by the owners of the state. (e.g., rejoicing over the existence of the Communist Party, which attempted to overthrow the system of social control by the owners of the state.

The rightists of the acquired sedentary group society A will emotionally attack the forces (inside their own country or in other

countries) that criticize the social system established by the social group they are psychologically attached to (their own country or their own military). It also means to emotionally rejoice in the destruction of the power that made the criticism.
(e.g.) Beating up scholars who advocate the theory of state owner institutions, on the grounds that they are criticizing the system of social control by state owners, or that they are criticizing the system of social control by state owners.
(e.g.) Slamming the organizer of a private exhibition that criticized the system of social control by state owners, or the person in charge of a subordinate governmental body in their country that allowed the exhibition. Criticizing the governor of Aichi Prefecture.

(closure, exclusion policy)
The right-wing of the acquired sedentary group society A will emotionally and relentlessly bash the forces (within their own country or in other countries) that have tried to or have destroyed the external closure and exclusionary state of the social group (their own country or their own military) to which they are psychologically committed. It also means to emotionally rejoice in the destruction of the power that destroyed it.
(e.g.) The Edo shogunate, which opened the country to the advanced mobile life-centered society group FGH powers, is treated as weak-kneed and attacked incessantly. Rejoicing in the destruction of the Edo Shogunate.
(e.g.) Opposing the leakage of information about one's own country to other countries as a result of free trade with other countries. Beating up on the leakage of home-grown strawberry information to the congenitally sedentary group society C1.

The rightists of the acquired sedentary group society A will emotionally and relentlessly bash the forces (inside their own country or in other countries) that criticize the external closure and exclusivity of the social group (their own country or their own military) to which they are psychologically committed. It also means to emotionally rejoice in the destruction of the power that made the criticism.
(e.g., actively campaigning against the arrival of the Black Ships in response to their disappearance. (e.g., to actively campaign against the arrival of the Black Ships, or to feel proud of having done so.

(e.g.) To oppose the liberalization of imports of products from other countries as a result of trade liberalization with those countries.

(Private use)
The right-wing of the acquired sedentary group society A is grateful for the financial and other benefits provided to them personally by the social group (their country or their country's military) to which they are psychologically attached.
(Example: receiving coronavirus living benefits.

It means that the rightists of the acquired sedentary group society A are sorry for burdening the social group they are psychologically attached to (their own country or their own country's military) with funds and other favors for them personally (lowly people), and refuse to accept them.
(Example: receiving coronavirus living benefits.

The right of the acquired sedentary group society A will emotionally and relentlessly bash any power (internal or external) or any of us (lowly) who they assume is using the funds or other benefits provided by the social group they are psychologically attached to (their own country or their own country's military) for personal gain.
(e.g., treating an application for welfare by a needy person as a scam and beating him/her.

Internally held values

1.

Realization and maintenance of self-preservation.
The basic sentiment of wanting to be united with a large, powerful, traditional superior to ensure one's self-preservation (the privileged senior citizens close to state power (people of the family clan and bedroom clan who are related to the family that owns the state. Being an official or a military officer of the family of the owner of the state or their descendants. I am a social member of the family sedentary group of the national family sedentary group of the acquired sedentary group society A, which continues the system of

social control by the proud and traditional owners of the national family sedentary group. They want to rely on the acquired sedentary group of the domestic superior, the national tribe sedentary group of society A, the family sedentary group. (In addition to that, they also want to rely on the advanced mobile life-centered society group FGH advanced countries of the global superordinates.

2.

Preservation of one's dignity.
Pride, dignity, prestige, obsession with maintaining appearances (I want the objects I support to receive high ratings. Being very annoyed when they receive a low evaluation. Obsession with the fact of national victory and history of the acquired sedentary group society A. Inability to accept the fact of national defeat and history of the acquired sedentary group society A. Rejoicing when the numerical value of the index that evaluates the national family sedentary group family sedentary group of the acquired sedentary group society A is high, and ignoring it when it is low. They accept the persistent strength of the yen as a sign of the nation's high economic credibility and ignore the fact that it is a factor that reduces economic competitiveness. The finances of the Acquired sedentary group Society A will not default.

3.

(Obsession with one's own country or nation)

Emphasis on direct integration of oneself with one's superiors. Emphasis on direct integration between oneself and the highest level in the country. Hostility toward those who oppose or criticize the superiors.
Uncritical approval, psychological unification, psychological dependence, discovery and voluntary cheerleading for the domestic superior existence, the superior (social control system by the owner of the state or the government of the acquired sedentary group

society A), and the state power of the acquired sedentary group society A. Strong sense of vassalage of superiors. A strong sense of vassalage of superiors, and an orientation toward a private police force that voluntarily rallies and crushes critics of superiors. Distinction between members of the state and non-citizens or rebels against the state in the acquired sedentary group society A. I don't like the inherited sedentary group society BC, which is hostile to and criticizes the national family sedentary group and family sedentary group of the acquired sedentary group society A. I like Taiwan because it has friendly relations with the national tribe sedentary group and family sedentary group of the acquired sedentary group society A. (This means that we are driven by our emotions of likes and dislikes.
Strong desire for direct control by the owner of the state, which is the highest level of the acquired sedentary group society A (dislikes the intervention of political parties in the government of the acquired sedentary group society A, and likes the direct control of officials and military personnel under the direct control of the owner of the state. Active acceptance of control by politicians of the Prime Minister's Office (the general authority of officials), which has come to control the personnel of officials and military personnel).

Emphasis on oneself. Emphasis on the nation through integration of oneself with the nation.
Emphasis on maintaining one's own image. Emphasis on preserving one's own image and the image of one's psychologically dependent superiors. Emphasis on the physical appearance of the acquired sedentary group society A as an independent country of the national family sedentary group and the family sedentary group of the acquired sedentary group society A. (This is a faction (pure-hearted and upright) that cannot psychologically accept the defeat in the war, the occupation of the acquired sedentary group society A by the advanced mobile life center society G, and the domination of the acquired sedentary group society A.) A faction that panders to the domination of the advanced mobile life-centered society G while secretly seeking a path to independence (pragmatic, pragmatic faction).
Emphasis on the expansion of one's own power. Emphasis on the expansion of one's own power and the power of one's

psychologically dependent superiors. Emphasis on external expansion of national power (emphasis on military expansion, invasion of neighboring countries, and occupation and domination (immersion in the past history of the temporary success of the A-military of the former acquired sedentary group society. This means rearmament of the acquired sedentary group society A, and orientation toward the amendment of the Peace Constitution necessary for its recognition. This means Emphasis on economic expansion (immersion in the past history of successful economic expansion. Insistence on remaining a member of the FGHG7 group of advanced mobile life-centered societies.
Emphasis on one's own success stories. Emphasis on the success of one's psychologically dependent superiors. Maintaining a backward-looking sense of self-beautification that glorifies and repeatedly dwells on the past successes of the national tribe sedentary group family sedentary group of the acquired sedentary group society A. (Being a military superpower. (That we were a military superpower. That we were an economic superpower.

Obsession with being the world's leading and most advanced nation. Realization and maintenance of unity with the world's foremost entity, and orientation toward psychological mounting of a close international rival. Indifference, antipathy, and exclusion toward all other beings. Orientation toward maintaining relationships with those who treat them with affinity.

Support for the continuation of the ideological national policy to leave the female-dominated retarded area and join the male-dominated advanced area.
Emphasis on psychological unity with the advanced mobile life-centered society group FGH (wanting to be called a member of the advanced nation.)
Repeated disdain and hate for the congenitally sedentary group society BC, the settled life-centered society group D, etc. (No matter how much they are overtaken in terms of power, they are treated as an emerging country and not called an advanced country. In other words. The special and friendly treatment of Taiwan (because it is a competitor to the mainland B, an inherently sedentary group

society that is viewed as an enemy. Taiwan is considered special and friendly (because it is a rival to the mainland, and also because it is an inhabitant of the territory of the acquired sedentary group society A, which has not been conspicuously defiant in the past). This is because they were not conspicuously defiant.
Indifference or potential antipathy to other foreign countries (foreign family members of the sedentary group cannot be trusted. (I don't trust foreign family sedentary group members, but I want to be friends with pro-Japan countries like Turkey. I don't want to be friends with pro-Japanese countries like Turkey, and I don't want to classify anything as foreign except for the acquired sedentary group society A.)

Support for maintaining and strengthening the alliance with the military ruler, the advanced mobile life-centered society G.

4.
(Psychological unification with beings of the same nature as oneself and thorough elimination of those of a different nature)

Unification with, and internalization of, beings who are common and homogeneous with oneself (in terms of blood and culture). Exclusion of those who are different from oneself, feelings of exclusion. Exclusion of beings who criticize or attack oneself. Recognition of one's ethnicity as a common and culturally homogeneous entity. Preoccupation with ethnicity. Commitment to the acquired sedentary group society A. Ethnicity. Emphasis on the sense of unity among people of the same ethnic group. I still prefer to be a member of the acquired sedentary group society A. Dislike members of foreign family sedentary groups. Want to get along with people in advanced mobile life-centered society group FGH even in foreign countries, but exclude others. Dislike inherent sedentary group society BC and others. Related to the persistence of the ideological national policy of leaving the female-dominated retarded areas and joining the male-dominated advanced areas.

(A one-sided belief in the purity and specialness of one's own homogeneous being and the complete elimination of any being that

threatens that nature.

Specialization and purity of oneself. (Unilateral belief in the purity and specialness of beings of one's own kind and the complete elimination of those who threaten that quality. Basic nationalistic sentiment (acquired sedentary group society A is a unique, special, superior, and independent country that is different from other countries. No cultural intervention of other countries in the acquired sedentary group society A is allowed. The longing for a pure acquired sedentary group society A culture without the intervention of other cultures. (This is in relation to the closed and exclusive village social practices of women.

Leftists of the acquired sedentary group society A. The left of the acquired sedentary group society A. The problems they face. Analysis from the perspective of female dominated society.

I saw a case on Twitter of a lawyer, a man from an acquired sedentary group A, who tweeted very happily that he had just published a book on the defense of the national constitution of his new acquired sedentary group A. This is a case of a man from an acquired sedentary group A who lives an advanced mobile life in an acquired sedentary group A. I feel quite uncomfortable when I think that this is the reality of the leftists who repeatedly make statements in favor of FGH in the acquired sedentary group society A.

For better or worse, the leftists of the acquired sedentary group society A are disciplined by the superordinate male-dominated advanced mobile life central society G and advanced mobile life central society group F, and they are looking up from the top, and they are trying to deviate from the male-dominated acquired

sedentary group society A's national constitution and advanced mobile life central society group FGH ideology, which is the reality of the female-dominated acquired sedentary group society A. In the past, the anti-war ideology of the pre-war era was based on the idea of the pre-war anti-war ideology.
It is essentially the same as the Special High Police that cracked down on anti-war ideology in the pre-war era.
It's just that the policing of anti-war ideas has been replaced by the policing of anti-progressive mobile life-centered social group FGH ideas.
Or, it is the same as a mother-in-law who constantly denounces her wife's inadequacies and dislikes from above.

Moreover, most of the people on the left of the acquired sedentary group society A are comfortable in their traditional female-dominated teacher-student and senior-junior relationships, and they innocently affirm this without question.
They may not be aware of the self-contradiction that their social behavior entails, and they may not have the ability to realize it.
The traditional master-disciple relationship in the acquired sedentary group society A is a typical female-dominated social relationship that requires unilateral and absolute obedience by the disciple to the master with psychological integration.
The traditional senior-junior system in the Acquired sedentary group Society A is also a typical female-dominated social relationship that requires absolute obedience by the disciple to the master with psychological integration. This is typical of female-dominated social relations, as well as the intergenerational chain of marriage and mother-in-law relations in the families of the acquired sedentary group A. This is the exact opposite of the content of the national constitution of the acquired sedentary group A society, which asserts the securing of individual freedom of thought.
The leftists of the acquired settled society A, while ostensibly actively advocating the contents of the national constitution of the male-dominated acquired settled society A and the FGH-style democracy of the advanced mobile life-centered society group, are constantly searching for and denouncing aspects of the female-dominated acquired settled society A that are different from the constitution of the acquired settled society A. While denouncing the aspects of the heterogeneous female-dominated acquired sedentary

group society A, in reality, they just accept and affirm the female-dominated social relations that they are supposed to be denouncing, without actually questioning them, and just adapt to them, immersing themselves in the female-dominated social practices, actively engaging in female-dominated social behaviors, and putting on a big face against the authority and prestige of their super superiors. They secure their social status within Society A.
This is also the case, for example, with the advanced mobile life-centered group FGH feminism, which is actively and dogmatically introduced into the acquired sedentary group A, and the acquired sedentary group A, which is not compatible with it, is attacked from above and attacked all over the status quo of gender relations in the acquired sedentary group A. The same is true for the feminist advocates of the acquired sedentary group society A who are trying to correct the current situation of gender relations in the sedentary group society A by attacking it from above, and are constantly studying and practicing the advanced mobile life-centered society group FGH feminism under the traditional female-dominated master-disciple relationship at universities.
They are unaware that they actually belong to a type of traditional acquired sedentary group A members who are still steeped in female-dominated thinking, who stand in the position of major rulers by using the authority of super superiors in the female-dominated traditional acquired sedentary group A.
They just think that they have acquired the advanced way of thinking of the advanced mobile life-centered society group FGH, which is different from the acquired sedentary group society A, and that they are different from the members of the traditional acquired sedentary group society A, which is dominated by women.
They are members of a privileged female-dominated clique that has secured its social supremacy by worshipping and adhering to the advanced mobile life-centered FGH ideas of the authoritative superordinates.
As a result of trying to acquire male-dominated social thought in a female-dominated way while their thoughts are fundamentally female-dominated, members of the female-dominated leftist acquired sedentary group Society A are born, whose claims are male-dominated but whose actual social behavior is female-dominated.
Their claim of male dominance is a sham, without any real

masculinity or male dominance within.

Some of the leftists of the acquired sedentary group A, in order to make their claims easier to pass within the acquired sedentary group A state, or to somehow secure their social place within the female-dominated acquired sedentary group A, have decided to temporarily and provisionally adopt female-dominated social practices as a means to an end. There may be some people who just accept female-dominated social practices temporarily and provisionally.
However, if this is the case, the masculinity, which is the essence of leftist thought, will gradually disappear in their minds as they continue to live in female-dominated social practices, and only the feminine will remain, and they will only be wielding an apparently unsharp blade.

Whether or not they naively affirm the traditional female-dominated mentor-disciple relationship and senior-senior relationship, and whether or not they continue to adapt to them without any problems, is a major clue in determining whether or not those on the left who attack the traditional acquired sedentary group society A by vigorously repeating the arguments of the advanced mobile life-centered society group FGH are actually female-dominated. This is a major clue to determine whether the leftists who repeatedly attack traditional FGH-leaning societies are actually female dominant.
This is because some of the leftists of the acquired sedentary group A are out of the female dominance category, who are totally unfit for the female dominated acquired sedentary group A, and they hate and attack the female dominance of the acquired sedentary group A, while withdrawing from the acquired sedentary group A or moving abroad.
However, even in such a case, there is no denying the fact that there is a hidden female superiority aspect, where those who are not compatible with the acquired sedentary group society A are using the advancedness and authority of the advanced mobile life-centered society group FGH philosophy to look up to the acquired sedentary group society A. However, it is much better than the members of the female-dominated leftist acquired sedentary group society A who denounce the female-dominated acquired sedentary

group society A from above without any awareness of their own female superiority.

In addition, some of those who apparently affirm the female-dominated society of the acquired sedentary group A feel inwardly uncomfortable, tired, or incompatible with the female-dominated society of the acquired sedentary group While despairing that I fundamentally don't fit into the female-dominated acquired sedentary group society A, I have no choice but to hide my true feelings in order to make a living and eat somehow, and somehow continue to comply with the female-dominated acquired sedentary group society A, such as schools and corporate sedentary groups, even superficially, in order not to be kicked out. It is thought that there are a certain number of pseudo-female-dominant acquired sedentary group A members and potential female-dominant non-conforming acquired sedentary group A members who are desperately trying to adapt to the female-dominant acquired sedentary group A society through trial and error.
The members of the pseudo-female-dominated leftist acquired sedentary group A, who are imbued with a sense of privilege and superiority through their advanced mobile life-centered FGH ideology, are unable to understand the painful feelings of the members of the pseudo-female-dominated acquired sedentary group A who have no choice but to continue to adapt to such apparently acquired sedentary group A. They are apparently useless, incapable of understanding the painful feelings of the pseudo-female-dominated members of the pseudo-female-dominated society.
The pseudo-female-dominated members of the acquired sedentary group A need new policies and social movements that will enable them to achieve the essential de-domination of the acquired sedentary group A.
Alternatively, it should allow for more open criticism of the dominance of women in the acquired sedentary group A.
Consideration should also be given to measures to thoroughly remove female dominance from the left of the acquired sedentary group A.
The promotion of masculinization of the acquired sedentary group society A should be one of the goals of masculinization of the acquired sedentary group society A.
It is also necessary for the male-dominated societies that exist

around the world to seek relief for the men of the acquired sedentary group society A who are suffering from female-dominated social practices.

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The government (higher-ups) of the acquired sedentary group society A is female dominated.

The basis of women's social relations, or women-dominant social relations, is that they give top priority to their own self-preservation and do not object to their superiors, but only sympathize with them, integrate with them, discern them, entertain them, and obey them unilaterally. When the subordinates object, the subordinate's soft mentality is easily hurt, and the subordinate becomes distraught, upset, and angry, and persistently engages in vicious, brutal, and violent bullying, abuse, and retaliation against the subordinate. This is what I mean when I say that I am a woman.
In women's society, or women's social relations, there is a constant chain of tyrannical domination and subjugation between the superior and the inferior.

This female-dominated social relationship is conspicuously expressed in the relationship between mother-in-law and mother-in-law in the family of the acquired sedentary group society A. The mother-in-law of the superior is the mother-in-law of the inferior. The superior mother-in-law lectures the inferior daughter-in-law one-sidedly from the top, keeps attacking the daughter-in-law with a lot of criticism, and never allows the inferior daughter-in-law to object emotionally.
The daughter-in-law is unable to argue with her mother-in-law's treatment and continues to be a one-sided slave.
Then, when the daughter-in-law takes the mother-in-law's place, she changes her attitude and becomes overbearing and arrogant toward

the new daughter-in-law.
An intergenerational chain of mother-in-law domination over daughter-in-law is taking place.

This female-dominated social relationship is also directly applicable to the senior-senior system that is widely seen in the acquired sedentary group society A.
The higher-ranking seniors are pompous and overbearing to the lower-ranking juniors, demanding that the juniors obey them as a matter of course.
And the junior members of the upper class, as the senior members of the upper class, will always look up to the junior members of the lower class as their superiors and dignify them.
The dominance-slavery relationship between seniors and juniors is a chain reaction that continues from generation to generation.

This female-dominated social relationship is driven by the government of the acquired sedentary group society A, which is the superior and superior of the acquired sedentary group society A.
The superiors of the acquired sedentary group society A are too afraid to voice their objections to the super superiors, the advanced mobile living-centered society group FGH, especially to the effective ruler, the advanced mobile living-centered society G. They only agree with them, raise them up as advanced countries, and only then do their best to discern, sympathize with, and unite with them to show their obedience. They show their willingness to be obedient, to be obedient, and to agree with their claims.
On the other hand, when it comes to the members of the state of the acquired sedentary group society A who are inferior to them, they pretend to be the privileged people of the government and the people, and they are pompous and domineering, and they decide their policies only by their own people and impose them on the people unilaterally, not accepting any objections.
They treat the people as weaklings and demand their unilateral obedience.
The female-dominated superiors do not allow the subordinate citizens to move of their own free will, claiming that the subordinates are doing things without permission from the superiors, and impose strong social control.
Whenever a citizen of the acquired sedentary group society A stands

in a difficult situation, the superior of the acquired sedentary group society A assumes that the citizen is responsible for his or her own selfishness and does not help the citizen at all.
The upper echelons of the acquired sedentary group society A are indifferent to the socially vulnerable who are in need, and they do not respond to the welfare requests of the economically needy because they think that it is presumptuous to ask the upper echelons for help when they are the lower echelons.
In the female-dominated society of the acquired sedentary group A, the superiors are easily hurt emotionally when the people object to their policies, and immediately begin to oppress them ruthlessly and harshly.
The members of the state of the acquired sedentary group society A are afraid of this, so they desperately try to be obedient.
Some of them are actively disciplined by their superiors, and there are many citizens who actively work voluntarily as their superiors' servants in order to tip off their superiors about the existence of other citizens who do not follow their policies and have their superiors punish them or sanction them themselves.
There are also many people who become the cheerleaders and the joyous supporters of their superiors by relentlessly defending their policies.
In order for the members of the nation of the acquired sedentary group society A to oppose the superiors of the acquired sedentary group society A, it is necessary for the members of the nation of the acquired sedentary group society A to criticize the superiors of the acquired sedentary group society A in a way that represents the voice of the members of the nation of the acquired sedentary group society A. The only way left is to somehow get the opinions of the members of the state of the acquired sedentary group society A through criticizing the superiors and making the superiors obey the super superiors by citing examples of policies that are equivalent to criticizing the superiors from international news reports.
And since the members of the nation of the acquired sedentary group society A themselves are in the end female dominant beings, the higher-ups, the dominant people, and the senior people among the people will always put on a big face and demand unilateral subjugation from the lower-ups, and the lower-ups will always have no choice but to comply with them.
The relationship between the main contractor of a business order

and the subcontractor of a business order, the relationship between the owner of a business group and the members of a business group, the relationship between master and disciple, the relationship between boss and subordinate, the relationship between the regular members of a business group and the irregular members of a business group, and so on, are all subject to female-dominated social relations. The relationship between boss and subordinate, between regular members of the corporate sedentary group (settled people) and non-regular members of the corporate sedentary group (exiles), etc., all follow female-dominated social relations.
And, as seems to be the case with female dominance, the social chain of tyrannical domination and subjugation between the superior and the inferior is naturally occurring.
This is typical of the chain of domination and subjugation between the first, second and third tier subcontractors in business orders.

Ironically, in the current female-dominated acquired sedentary group society A, it is practically not allowed to call the nature of the acquired sedentary group society A, including the superordinates, female-dominated.
This is because the superordinate advanced mobile living-centered society group FGH and advanced mobile living-centered society G are typical patriarchal societies, and they are negative to the idea of female dominance that threatens their male-dominated social system. The reason is that the government and the members of the state of the acquired sedentary group A of the superior have no choice but to discern and unilaterally follow the will of the superior.
As a part of this policy, the government has been pushing hard to make the acquired sedentary group society A look like a patriarchal society on par with the advanced mobile living-centered society group FGH, while the relationship between the superiors of the acquired sedentary group society A and the members of the acquired sedentary group society A nation remains female dominated. On the other hand, the relationship between the superior of the acquired sedentary group society A and the members of the acquired settlement The members of the state of Acquired Settled Society A are all in agreement that "Acquired Settled Society A is patriarchal," "Men in Acquired Settled Society A are strong," and "Women in Acquired Settled Society A are weak.

Contrary to this, if you insist that "Acquired sedentary group Society A is a women's rights, mother's rights society," "Men in Acquired sedentary group Society A are weak," or "Women in Acquired sedentary group Society A are strong," you will be objected to by both the superiors and the members of the state of Acquired sedentary group Society A. It would be treated as a very dangerous person, a heretic, who would object to both the superordinate and the superordinate at the same time, and would be ignored, ridiculed, and put in the same state as if its very existence had been erased.
It is especially fatal that by making this claim, one is opposing the superordinate of the superordinate of the superordinate.
Not only the rightists of the acquired sedentary group society A who are disciplined and obedient to the superordinate, but also the leftists of the acquired sedentary group society A who have been disciplined and obedient to the superordinate, and have used their authority to criticize the superordinate of the acquired sedentary group society A, who is a relative subordinate to the superordinate, in return, and the leftists of the acquired sedentary group society A who are inwardly critical of the superordinate. The leftists of the acquired sedentary group society A, who have been criticizing the superordinates of the acquired sedentary group society A, and the members of the state of the acquired sedentary group society A, who have been inwardly critical of the superordinates, rejected me, saying that criticizing the superordinates is a very dangerous and insane act.
In the acquired sedentary group society A, if one disagreed with both the superordinate and the superior at the same time, one would immediately lose all freedom of speech, lose one's place in the nation of the acquired sedentary group society A, and have no choice but to live in seclusion or flee abroad.
In other words, the constitution of the acquired sedentary group society A, led by the advanced mobile life-centered society G of the super-supremacists, ostensibly says that freedom of speech is guaranteed in the acquired sedentary group society A, while the super-supremacists and the supremacists are desperately trying to say that "the standard of the world society is a male-dominated patriarchal society" and "the acquired sedentary group society A is already a patriarchal society. The standard of the world society is a male-dominated patriarchal society," "The acquired sedentary group

society A is already patriarchal," "The acquired sedentary group society A is going to be patriarchal," "Men in the acquired sedentary group society A are patriarchal and strong," "Women in the acquired sedentary group society A are weak, subordinate to men in the patriarchal acquired sedentary group society A, and are socially victimized and discriminated against.
Oppose sexism! The official slogan, "Let's improve the social status of women in the weak acquired sedentary group A to the same level as men in the acquired sedentary group A," is completely rejected: "The acquired sedentary group A is female dominated," "The acquired sedentary group A is a female society," "The acquired sedentary group A is a society where women are superior and strong and men are inferior and weak. There is no freedom of speech to assert that "society A is female dominated," "society A is a female society," "society A is a society in which women are superior and strong and men are inferior and weak," "society A is a society in which women dominate society," or "society A is a society in which mothers and mothers-in-law are particularly powerful social rulers. There is no freedom of speech to assert that "the mother or mother-in-law of acquired sedentary group A is a particularly powerful social ruler" or that "the mother or mother-in-law of acquired sedentary group A is a particularly powerful social ruler.
In the female-dominated acquired sedentary group society A, which does not tolerate criticism of superiors, there is a strong control of speech, which means that in effect, if you want to make a statement, the content of your statement must be disciplined and compliant to either the superiors or the superiors.
In the female-dominated acquired sedentary group society A, the freedom to admit that one is female-dominated has practically disappeared because the social relations are female-dominated.

The higher-ups in the Acquired sedentary group Society A have been actively raising the slogan "Acquired sedentary group Society A is patriarchal, males in Acquired sedentary group Society A are strong, females in Acquired sedentary group Society A are weak" against the members of the Acquired sedentary group Society A state. The slogan "Men of acquired group society A are strong, women of acquired group society A are weak" is actively raised against the members of the state of acquired group society A. However, this is a blatant and coercive intervention by the state in

the free and fair research on the gender gap between men and women, which distorts the research results and closes the possibility of reaching the social truth about the gender gap between men and women, which is harmful and socially forbidden, and should be corrected immediately.
In the female-dominated acquired sedentary group society A, the men of the supposedly socially weak acquired sedentary group society A are constantly asserting their patriarchal nature, their social strength, and their social dominance, and are comfortable with it, while the women of the supposedly socially strong and dominant acquired sedentary group society A are constantly asserting their social weakness, their social weakness, and their social dominance. On the other hand, the women of the acquired sedentary group society A, who are supposed to be socially strong and dominant, are insisting on their social weakness and social inferiority, which is, to all appearances, an abnormal and crazy situation.
Moreover, either the members of the nation of the acquired sedentary group society A are brainwashed by their superiors and no one notices this, or even if someone notices and points it out, they are socially ignored, denied, and cynically laughed at by the other members of the nation of the acquired sedentary group society A (both right and left) who are sympathetic and disciplined to the national policy of their superiors in a female-dominated attitude. This situation should be resolved immediately.
Alternatively, the advanced mobile life-centered society group FGH, which is the superordinate to the acquired sedentary group society A, should be forced to accept the patriarchal system of their society, feminism that assumes male dominance and female inferiority, and neoliberalism that selfishly suppresses free gender studies under the slogan of anti-sexism, and should be forced on other countries and the world society. We should immediately stop forcibly imposing and pushing feminism and neoliberalism, which selfishly suppresses free gender studies under the slogans against sexism, on other countries and the world society, and change our minds and cooperate with them so that the world can come to the truth about the social gender differences between men and women and theories with more explanatory power.
There should be a common understanding that there are societies in the world where men are strong and societies where women are

strong.
Allowing human beings to explore more freely and deeply the social gender differences between men and women will promote mutual understanding between men and women towards their counterparts, which will be of real benefit to humanity around the world.

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Social Sex Differences and Acquired Sedentary Group Society A, World Society

The reason why the acquired sedentary group society A desperately insists on the distinction between advanced and backward countries, and desperately continues to call the acquired sedentary group society A an advanced country no matter how much it has fallen and is falling, or calls the acquired sedentary group society BC an emerging country, and desperately avoids being treated as an advanced country even if the acquired sedentary group society BC is superior to them. This is a desperate attempt to avoid being treated as a developed country, even if BC is superior to them.
Alternatively, by allowing the female-dominated inherited sedentary group society BC, which the acquired sedentary group society A once recognized as inferior, to overtake the acquired sedentary group society A, the acquired sedentary group society A is desperately trying to avoid having its pride hurt by not being able to mount the inherited sedentary group society BC. It is a female dominated behavior.
In addition, since female-dominated societies such as acquired sedentary group society A and inherited sedentary group society BC are self-preserving and lack a challenging spirit, they tend to be constantly outpaced in terms of advancement by male-dominated societies that aggressively challenge danger. In a sense, we are constantly backward and therefore bear a weak character.
This is the reason why the former female-dominated congenitally

sedentary group society B once fell due to the invasion of the male-dominated advanced mobile life-centered society group FGH.
This is the reason why the congenitally settled society A fell down once the male-dominated advanced mobile society FGH invaded. It is clear that the demonstration of the ability to become a global powerhouse is a global precedent and example for other female-dominated countries, especially for the inherently sedentary group societies (BCs), to successfully conquer and dominate the male-dominated countries.
This is something for the acquired sedentary society A to be proud of, but at the same time, it has become a glory of the past for the declining acquired sedentary society A.

Women-dominated societies and women-dominated countries do not need to emotionally and emotionally aim for patriarchalization of the society in a women-dominated way like the acquired sedentary group society A in order to become a world power. The global breakthrough of the female-dominated congenitally sedentary group society B has revealed this once again.
This has made it clear that there is no longer any need for the acquired sedentary group society A to continue playing patriarchal games and dressing up as men.

The female-dominated swallowing of male-dominated social norms has occurred in the acquired sedentary group society A since the Meiji era.
This is the case with the introduction of the German-style Imperial Japanese Constitution.
Or, the acceptance of the national constitution of the acquired sedentary group society A made by the real advanced mobile life-oriented society G in the acquired sedentary group society A after the war is a typical example.
However, in the process of emotional swallowing, the original masculinity has disappeared, and its efficacy has been reduced to a bare bones, meaningless article.
The masculinization of the female-dominated society acquired sedentary group society A has not been realized practically at all.

The female-dominated society of the acquired sedentary group A is more likely to be expressed in the form of the relationship between

the old-fashioned superiors and the lowly members of the nation of the acquired sedentary group A, and the superiority of the newly arrived super superiors of the advanced mobile life-centered society group FGH over the superiors of the acquired sedentary group A and the members of the nation of the acquired sedentary group A. This is a much more efficient and effective way of explaining the superiority of the advanced mobile life-centered society group FGH over the superiors of the acquired sedentary group society A and the members of the acquired sedentary group society A's state.

Even if there is a communist revolution in the acquired sedentary group society A, and the social control system by the owners of the state is abolished, the members of the acquired sedentary group society A can only act socially with female dominance. Even after the revolution, the new superiors will just reproduce the existing social system of superiors and inferiors, where the inferiors have no other choice but to discern, curry favor with, and obey them, and there will be nothing new in society.
Even if a society is revolutionized, the only difference is whether the new leaders of the society are competent or not, and the possibility of incompetent leaders coming in is very high.
And even after the revolution, we will continue to live in the same dictatorial, female-dominated society of the superiors, where sympathy, unity, and discernment with the superiors and the people around them are rampant.
Revolution or not, the acquired sedentary group society A needs to quickly create a social system that can ensure the competence of the superiors and leaders at all times.
There is a problem with the examination system that appoints people who are skilled in memorizing precedents, rules and regulations as officials, and it is not good that becoming a member of the Diet has become a vested interest of hereditary succession.
The weakening of society due to the fixation of old precedents, traditions and vested interests is a drawback of a female-dominated society, and in order to revitalize a female-dominated society, it is necessary to periodically take measures to cut off the old traditions, values and vested interests of the society, like cutting the roots of a plant. The time has come for this to happen again in Collective Society A.

The domination of male-dominated societies by female-dominated societies has existed for a long time, for example, payback for the domination of Mongolia by the settlement-centered society E, the domination of East Germany by the settlement-centered society E (Soviet Union), and the domination of the Nordic Baltic countries.
The idea that the world is ruled by a single color by a male-dominated society, that men are universally strong in the world and women are universally weak in the world, is just an advertising campaign by male-dominated societies like the advanced mobile life-centered society group FGH to promote their power.
The patriarchal-oriented female-dominated acquired sedentary group society A, which promotes the ideological national policy of leaving the female-dominated retarded region and joining the male-dominated advanced region, does not think about the idea, but only believes and blindly trusts the female-dominated idea on its own.
There are many geographical areas in the world where women are strong and dominate over weak men, especially in the mainstream agrarian areas.

A female-dominated society such as Acquired sedentary group Society A is learning by rote, like a sutra, the male-dominated social norms such as the national constitution of Acquired sedentary group Society A, without being able to understand, master, or implement them practically for a long time, which is the same as women not being able to understand male psychology for a long time. The same is true for women.
Similarly, a male-dominated society would find it difficult to understand the nature of a female-dominated society.
This is the same as the difficulty men have in understanding women's psychology.
Although the FGHs of the advanced mobile lifestyle-centered society group perceive the acquired sedentary group society A and the sedentary lifestyle-centered society group ABC as authoritarian and collectivist, the superficial active members of the acquired sedentary group society A and the sedentary lifestyle-centered society group ABC are sometimes mainly male, or the acquired sedentary group society A is sometimes male. It is difficult for women to realize that they are the true rulers of the acquired sedentary group A or the sedentary living group ABC society, partly because the acquired sedentary group A actively pretends to be

patriarchal.
This is a clear indication of the existence of social gender differences between men and women.
Bringing this reality to the attention of male-dominated societies is important for the advancement of the study of social sex differences in the world.

Men in the acquired sedentary group society A have been in direct contact with the male-dominated social norms of the advanced patriarchal mobile life-centered society group FGH for a long period of time since the Meiji era (1868-1912), and they have had many opportunities to understand and master the essence of the norms, to truly masculinize their own psychology, and to awaken as true patriarchs. However, they are still immersed in the female-dominated social norms of mutual sympathy, unity, and discernment of superiors that are unique to the traditional acquired sedentary group society A, and they cannot escape from them at all. With the help of the ideological national policy to break out of the female-dominated retarded area and join the male-dominated advanced area, she became a kind of pseudo-patriarch with a superficially dignified existence, but she could not hide her mental dependence on her mother or the women of the acquired sedentary group society A. She remained a kind of degraded woman and remained under the real control of the women of the acquired sedentary group society A. The fact that she is still under the control of the women of the acquired sedentary group A makes me feel very unhappy and shameful.
Why is it that men in the acquired sedentary group society A, who are male in their biological sex and have a strong sexual urge to breed with women, are dominated by women in every social action they take, and the external patriarchal society such as the advanced mobile life-centered society group FGH has become the superior society? It is necessary to think deeply about the reasons why we have not been able to understand and absorb the essence of the male-dominated social norms such as the national constitution of Advanced Mobile Life-centered Society Group FGH, and have remained in a female-dominated existence.
One possible reason is that males in the acquired sedentary group A society are forced by their mothers to maintain a strong mother-child attachment during their upbringing, and their mothers

monopolize the child rearing, which removes their masculinity in terms of social behavior. In addition, in the school education of the acquired sedentary group society A, female-dominated values and social norms such as the master-apprentice system and the senior-senior-junior system are strongly and unilaterally injected, and if they take male-dominated free and independent actions, they are forced to be corrected by female-dominated teachers for being uncooperative, or bullied by other students and pupils who are already female-dominated.
Or, because the social practices in workplaces such as corporate sedentary groups and government offices, as well as in communities such as urban residential areas and sedentary groups, almost all require them to act in accordance with traditional female-dominated precedents and customs that force them to be in total harmony, unity, and subjugation with the group to which they belong. In order to make a living, they are forced to make their mentality female-dominated.
In addition, by dating or marrying a woman from the acquired sedentary group A, the other woman from the acquired sedentary group A is expected to have economic power, muscle power, and the ability to serve as a servant, and the woman from the acquired sedentary group A has the authority to manage the household budget. They are forced to live in mental subservience to their wives, alienated and powerless in child rearing, and forced to behave as if they are either female dominant or children in the home, while ostensibly being treated as patriarchs and flattered.
For men in the acquired sedentary group society A, the introduction of patriarchy from the advanced mobile life-centered society group FGH is in fact a unilateral patriarchal system given from above, and the possibility of exercising male-dominated freedom and independence by becoming true patriarchs is socially denied by the dominant female-dominated social norms in the acquired sedentary group society A. The problem is that the possibility of exercising male-dominated freedom and independence by becoming a true patriarch has been socially denied and closed by the dominant female-dominated social norms in the acquired sedentary group society A, and it has only served as a signboard to make the ostensibly female-dominated acquired sedentary group society A look like an advanced mobile life-centered society group FGH.
As it is now, the only thing left for men in the acquired sedentary

group society A is to remain dominated by women, to be domineering, to be strong, to dress up and to be chic, and to live a regrettable life of futility.
For males in the acquired sedentary group society A, their mothers, in fact, by raising their sons in close contact with them all the time, forcibly instill in them the female-dominated mentality of sympathy, unity, emphasis on discovery, and nakakashikashis, and by doing so, they prevent their sons from developing the spirit of freedom and independence and challenge that they themselves should have. By forcibly instilling a female-dominated mentality in her son, she erases and nullifies his spirit of freedom and independence and the spirit of challenge that he should have, completely feminizes his spirit, makes him like a degraded woman, makes him fall into the position of an incompetent socially weak person in a female-dominated society and a social slave of women, and continues to mentally control him as a tool for her own self-realization. She is the one who continues to mentally manipulate her son as a tool for her own self-realization, and she is the one who continues to mentally control him for the rest of his life.
However, the males of the acquired sedentary group society A, whose mothers have completely made them female-dominated, are completely oblivious to such fundamental problems. They will have a strong sense of indebtedness, gratitude, repayment, filial piety, and loyalty to their mothers, and they will become full supporters of their mothers, supremacists, and ardent believers in motherhood. I love my mother!
Males in the female-dominated society of the acquired sedentary group A will, as an extension of this, seek out a social substitute for their mothers.
Men in the acquired sedentary group A society will continue to have a strong sense of dependence on their sisters, wives, daughters, and other women in the acquired sedentary group A society, and a strong desire for them to take care of them like a mother.
Men in the acquired sedentary group A will continue to have a strong internal desire to be dependent on and take care of women in the acquired sedentary group A like a mother. It is a social symbol of the ideology to escape from the female-dominated retarded area of the acquired sedentary group society A and to join the male-dominated advanced area and to play patriarchy. In

addition, it is a social symbol that promotes the idea of leaving the female-dominated retarded area of the acquired sedentary group society A and joining the advanced male-dominated area, and the patriarchal play.
Men in the acquired sedentary group society A, as well as members of their own groups, such as the corporate sedentary group, and old-timers and social superiors, such as respected teachers and seniors, regardless of gender, are always pining for, and psychologically trying to win over, and be liked by, them.
And the males of the acquired sedentary group society A, in their female-dominated superior's artificially set up social preconceptions that the acquired sedentary group society A should be homogenized with the advanced mobile lifestyle-centered society group FGH to become a member of the advanced mobile lifestyle-centered society group FGH, and become a patriarchal society, are always disciplined with female-dominated attitudes. They desperately try to hide their strong internal dependence on their mothers and women, as if they are the patriarchs of the advanced mobile life-centered social group FGH style, and desperately try to be domineering and domineering toward women in their homes and groups. They are desperate to be domineering and domineering over women in their homes and groups.
Women in the acquired sedentary group A also try their best to hide their true nature as the presider, social norm setter, and social ruler of the female-dominated acquired sedentary group A. They ostensibly avoid mentioning the fact that the acquired sedentary group A is a matriarchal society, and continue to act socially as if they are superficially inferior to men. They continue to act as if they are superficially inferior to men.
In this way, FGH, the advanced patriarchal mobile life-centered society group, which is the super superior society that they emulate, will be grateful for the kind words and recognition that acquired sedentary group society A is male-dominated, discriminatory against women, and that women's status should be improved to that of men. This is a positive feedback for the apparent success of the patriarchal system in the acquired sedentary group society A. The higher-ups of the acquired sedentary group society A, the men of the acquired sedentary group society A, and the women of the acquired sedentary group society A are happy that they have become an advanced mobile life-centered society group FGH-like.

The phenomenon of the acquired sedentary group A male's praise of motherhood, his fundamental approval, consent, and active acceptance of the domination of his mother and maternal figures over him, and his trying his best to behave in an ostensibly patriarchal social manner. This is the reason why men in the acquired sedentary group society A, although they are men by nature, are forced to spend their lives as pseudo-patriarchs or fake patriarchs under female-dominated social norms as socially vulnerable people, losing their ability to exercise male-dominated power based on the free independence of their individual spirit.

At first glance, the male-dominated authoritarianism and totalitarianism of Nazi Germany is similar to the female-dominated authoritarianism and totalitarianism of the acquired sedentary group society A. However, they are very different in terms of the blind obedience of the subordinates to the superiors and the occurrence of social uniformity of people's behavior.
Based on the psychology of dry, unemotional, and instrumental obedience of subordinates to superiors with rationality and logic, which has existed in German society for a long time in the form of bureaucracy, the creation of technologies such as public speeches that enable complete control of human personality through a cold, rational, and scientific approach to human beings, and This was an attempt by Nazi Germany to apply the technology to the real world, to society as a whole, and to realize authoritarianism and totalitarianism in a male-dominated approach.
The development of such personality control technology was quite successful in society as Nazi Germany became a powerful country by adopting this approach.
This attempt was socially sealed with the defeat of Nazi Germany, but there is still room for revival.
The emotional and non-scientific approach, as in the case of the acquired sedentary group society A, has been used to explain the strong tendency of female-dominated people, both superior and subordinate, to have a common mental and emotional attunement, identification, and exclusion of different people, or the tendency of subordinates to make discoveries, curry favor, and nostalgia for superior people in order to protect themselves and be promoted socially. In other words, the authoritarianism and totalitarianism of the acquired sedentary group society A, which is dominated by

women, is the one that unites and moves the entire acquired sedentary group society A.
In other words, the authoritarianism and totalitarianism of the acquired sedentary group society A is based on the behavioral style of women.
This female-dominated authoritarianism and totalitarianism still persist in the Acquired Collective Society A, even though their existence is superficially denied by the defeat of the former Acquired Collective Society A.
Not only the rightists of the acquired sedentary group society A who unabashedly affirm this aspect of the acquired sedentary group society A, while desperately avoiding the expression "female superiority," but also the leftists of the acquired sedentary group society A who deny this authoritarian and totalitarian aspect of the acquired settled The leftists of the acquired sedentary group A who deny these authoritarian and totalitarian aspects of the acquired sedentary group A are in fact discerning and sympathizing with the superordinate advanced mobile life-centered society group FGH, criticizing the superordinate members of the acquired sedentary group A and their supporters from above, strictly monitoring and regulating each other for the sake of sympathy within their own group, and thoroughly lynching and eliminating those who disagree with them. It is a female-dominated authoritarian and totalitarian society.
Fascism in the acquired sedentary group society A before and during the war may be considered to be a desperate imitation of German fascism, but the male-dominated nature of German fascism ended up being incomprehensible to the female-dominated acquired sedentary group society A. The fascism of the acquired sedentary group society A remained different from the German fascism.

The males of the female-dominated society of the acquired sedentary group A, riding on the current of the patriarchalization of the society of the acquired sedentary group A by the ideological national policy to break away from the female-dominated retarded area of the superior and join the male-dominated advanced area, are vigorously asserting themselves as patriarchs. On the other hand, they are socially forbidden to express their psychological dependence on women, i.e., to be openly indulgent to their mothers, wives and daughters, to remain psychologically weak and

subordinate to women, and to remain childlike.
If a man in the acquired sedentary group society A expresses these things, he will be condemned by society at large.
The reason is that when men in the Acquired sedentary group A express their own weaknesses, it is revealed to the outside world that the Acquired sedentary group A continues to be dominated by women and that women are the real rulers.
In addition, it has become practically impossible for men in the acquired sedentary group A to continue to live with their mothers after marriage, which was traditionally possible for men in the acquired sedentary group A, due to the fierce protests of women in the acquired sedentary group A who have been disadvantaged by this.
The men in the female-dominated society of the acquired sedentary group A are unable to confess their true weaknesses to the society around them, while being treated as patriarchal and acting as apparently socially strong men, due to the ideological national policy of the government of the acquired sedentary group A to leave the female-dominated retarded area and join the male-dominated advanced area. In this way, they are unable to confess their true weakness to the society around them.
Men in the acquired sedentary group society A can only superficially show their strength in the acquired sedentary group society A.
The social strength of women in A and the social weakness of men in A are tacitly understood in A, but they are also an open secret that must never be disclosed.

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Acquired sedentary group Society A and the Rule of Officials

The majority of the members of the Acquired sedentary group Society A are politically indifferent.
The majority of the members of the Acquired sedentary group A are

politically indifferent, neither right-wing nor left-wing independents.
This means that they avoid expressing their opinions and support for political parties and policies.
This means that they are politically neutral.
Deep down, the members of the Acquired sedentary group Society A may not want political parties and politicians to intervene in government policy making.
It means that they are only temporarily adopting the case of the advanced mobile life-centered society group FGH with the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area.
In the past, the government officials were and still are the ones who run the government of the acquired sedentary group society A, which is oriented toward political neutrality.
The members of the acquired sedentary group society A are those who are oriented toward the domination of officials.
Since the Meiji era (1868-1912), the upper echelon of rulers in the Acquired sedentary group Society A has been the family that owns the state and its retainer, the government official.
The life of a bureaucrat is a life of riskless nakakashinshugi, a life of following precedents and conventions, and is typical of a female-dominated life.
The life of a government official is the ideal life of the female-dominated acquired sedentary group society A.
The members of the acquired sedentary group A, when they try to make a statement, end up being unable to make any political statement due to the consideration of various people.
The domination of society by officials who are essentially oriented toward political neutrality fits perfectly with this tendency of the members of the acquired sedentary group society A.
The acquired sedentary group society A is essentially a society that is oriented toward the rule of officials.
It is a society in which the members of the state of the acquired sedentary group society A leave everything to the government officials, and just get along with it.
In the Acquired sedentary group Society A, society has a high opinion of and trust in government officials.
Government officials are the ideal occupation for members of the acquired sedentary group A society.

Although the starting salary of an official in A is low, he or she can have a lot of social influence.
As a member of the upper echelons of society, an official of the acquired sedentary group A can be socially domineering and has many perks such as descent.
In the acquired sedentary group society A, if you become an official, you can easily marry a senior citizen and improve your social stratification.
Members of the acquired sedentary group society A, who are vulnerable to the authority of their superiors, yearn for this.
Deep down, the members of the acquired sedentary group society A want to become a superior being with authority and control.
If we compare the government of the acquired sedentary group society A to a corporate sedentary group, politicians would be treated as non-regular members (exiles) of the corporate sedentary group, while government officials are regular members (sedentary people) of the corporate sedentary group.
In the Acquired sedentary group A, the traditional university that produces high-ranking officials is the University of Tokyo, and the faith of the members of the Acquired sedentary group A in the University of Tokyo is strong.
The University of Tokyo is still regarded as the most outstanding university in the nation of the Acquired sedentary group Society A.
There are still many people and their parents who want to be admitted to the University of Tokyo in the Acquired sedentary group A society.
All the members of the Acquired sedentary group A want to become government officials, no matter what.
Diet speeches in the Acquired Sedentary Group A society are completely dependent on the choreography of government officials.
In the society of acquired sedentary groups A, many politicians, such as Diet members, are also former government officials or OGs.
Many politicians in the Acquired sedentary group Society A are direct descendants of government officials, and Prime Minister Shinzo Abe falls into this category.
The high approval rating of the Abe Kantei is partly due to the fact that it has personnel authority over government officials.
To the members of the Acquired sedentary group A, Abe's residence may be seen as a general of officials rather than a politician.
In the Acquired sedentary group Society A, those who support the

glory of the former system of social control by the owners of the state affirm the rule of officials on the retainer of the owners of the state.
The ruling party of the government, the Liberal Democratic Party (LDP), also has many people with government official backgrounds.
The acquired sedentary group society A was and still is a paradise for government officials.

What is the reason why FGH-style parliamentary democracy does not work well in female-dominated societies such as acquired sedentary group A? The reason is that FGH-style parliamentary democracy forces a male-dominated open parliamentary space on a female-dominated society that is strongly oriented toward a closed parliamentary space.
The open parliamentary space is a remnant of the global domination by the male-dominated advanced mobile life-centered FGH.
There is no particular need for a female-dominated society to go out of its way to conform.
It is just that the government of the acquired sedentary group society A is trying its best to introduce it as an ideological national policy to leave the female-dominated retarded area and join the male-dominated advanced area.
In the female-dominated acquired sedentary group society A, which is oriented toward a closed parliamentary space, an open parliamentary space will probably not function practically in the future.
The open parliamentary floor in the acquired sedentary group A society is socially harmful and should really be stopped.
In the open forum of the acquired sedentary group A, all they do is choreograph superficial answers by officials.
The real political decisions are often made in closed-door discussions in restaurants and other places.
The female-dominated society likes to talk behind closed doors.
A female-dominated society likes to be secretive and private.
Female society is inherently secretive.
In an acquired sedentary group society A, a closed forum that works well is better than an open forum that does not work well.

The government in the Acquired sedentary group A society does its

best to make it look politician-led, but in the end it remains bureaucrat-led.
The current politicians are not very useful or functional, as they only hold the personnel power of the government officials and throw the rest to the government officials.
At present, the old-fashioned dictatorship of government officials is more suitable for the members of the acquired sedentary group society A.
It is quite a problem that the selection of government officials is actually led by the ministry's interests and does not reflect the will of the members of the Acquired sedentary group Society A in any way.
If the officials are left as they are, they will become self-righteous.
A society ruled by officials who are selected to reflect the will of the people, or a society ruled by officials who reflect the will of the people on a case-by-case basis, would be the best for the members of the acquired sedentary group society A.
It can reflect the will of the people and is also democratic.
Election of representatives and open discussion are not the only democracy.
There should be a male-dominated democracy and a female-dominated democracy.
Either way, human beings cannot escape the domination of the lower by the higher.
It would be better if the superiors and the subordinates could be interchangeable in society.
This means that we should consider other possibilities than the male-dominated open-door parliamentary democracy.
A female-dominated society with an acquired sedentary group A is suited to a big-government system with no party rivalry.
In a female-dominated society, politicians and political parties will be female-dominated in character, and conflicts and disputes among politicians and political parties will inevitably turn into emotional arguments, bickering, and vainglorious corner-picking, and will not function well.
In order for the government to successfully promote its policies in a female-dominated society, there is a fundamental need for a way to avoid emotional conflicts among people involved in policy making.
The government officials can be made artificially intelligent.
In any case, the decisions of government officials are closed and

highly compatible with the female-dominated society of acquired sedentary groups.
It may be more suitable for a society like France, where officials are thoroughly in control of the society.
In the acquired sedentary group A society, there may be another option other than official domination, which is the selection of politicians based on closed-door decision making.
However, for the members of the acquired sedentary group society A who like to be politically neutral, governmental control may be more suitable.

In the current society, the members of acquired sedentary group A cannot choose the competence of politicians.
The politicians in the acquired sedentary group society A are all hereditary.
In the current acquired sedentary group society A, there are some types of politicians who appeal to popular policies, but their competence remains unmeasured.
Officials in the acquired sedentary group A are only measured on their ability to memorize and understand precedents and customs when they are hired, but they are better than politicians in the acquired sedentary group A where nothing is measured.
But that's not enough to move well when an unprecedented situation arises.
The inability to eliminate the incompetence of politicians and the fact that the ability of government officials to demonstrate their abilities is based on precedent may be the reason why the current acquired sedentary society A is failing in its response to the new coronavirus infection.
In the Acquired sedentary group Society A, there should be a system that can measure more other political abilities for the appointment of those who run the government, and only those who have such abilities should be appointed.

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Domination and subordination among female-dominated societies

There are various ways in which female-dominated societies dominate other female-dominated societies.
There are many ways in which female-dominated societies dominate other female-dominated societies, such as in the case of the acquired society A, which paid tribute to the inherited society B.
Society C1, an inherited sedentary group society, and Society A, an acquired sedentary group society that received Confucian guidance from Society C, an inherited sedentary group society.
It is the Acquired sedentary group Society A that annexed and controlled the Inherited sedentary group Society C1 and the Inherited sedentary group Society C.
There is also the existence of Taiwan, which was originally under the control of the acquired sedentary group society A.
The domination and subjugation of female-dominated societies and female-dominated societies to each other tends to result in coercive and tyrannical domination that does not allow for one-way opposition by the higher society to the lower society from above.
The acquired sedentary group society A failed to fully suppress the inherited sedentary group society C1 and the inherited sedentary group society C in the domination of the inherited sedentary group society C1 and the inherited sedentary group society C. The acquired sedentary group society A failed to fully suppress the inherited sedentary group society C1 and the inherited sedentary group society C in the domination of the inherited sedentary group society C1 and the inherited sedentary group society C.
It means that the members of the congenital sedentary group society C and the congenital sedentary group society C people caused a great emotional backlash against the domination by the acquired sedentary group society A.
After the end of the Pacific War, the advanced mobile life-centered society G succeeded in suppressing the acquired sedentary group society A entirely.
The reason for this is that the acquired sedentary group society A continued to pursue the ideological national policy of leaving the female-dominated retarded area and joining the male-dominated advanced area, and it was easy to accept the domination of the advanced mobile life-centered society G as domination by an advanced country.
The congenital sedentary group society C1 and the congenital

sedentary group society C originally looked down upon the acquired sedentary group society A emotionally.
I feel that the total and rapid reversal and replacement of the dominance-subordination relationship between female-dominated societies will not go well because it will cause a rapid reversal of the superiority-inferiority relationship by mounting and emotional repulsion such as envy and resentment.
Even in the case of domination between female-dominated societies, the tribute subordination of the acquired sedentary group society A to the inherited sedentary group society B was long-term and stable. Alternatively, the reversal of the hierarchical relationship between the acquired sedentary group society A and Taiwan was gradual and not that noticeable.

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Female dominated society, male dominated society and textbook beliefs

The members of the female-dominated society and the acquired sedentary group A, who seek the assurance of their superiors on the content of their assertions for their own self-preservation, have a tendency to believe that if someone asserts a content that deviates from the content of a textbook or article written or approved by the superordinate or the superiors of the acquired sedentary group A, the assertion will be completely ignored as a self-serving independent research without the endorsement of the superiors. If you claim something that is not in the textbooks or papers written or approved by the higher-ups of the A society, they completely ignore you as a selfish and original researcher.
If the members of acquired sedentary group A consider themselves to be a patriarchal society, they should show more of their own theoretical challenges to the male dominance, but this is generally impossible due to their risk-averse, female-dominated nature.

The reason why the members of the acquired sedentary group society A highly praise the Nobel Prize laureates who are members of the acquired sedentary group society A is to impress upon the

world once again that the acquired sedentary group society A is a member of the advanced mobile life-centered society group FGH, which is based on the national policy of the ideology that the laureates should leave the female-dominated retarded area of the top and join the male-dominated advanced area. I praise him for his contribution to the promotion of national prestige by impressing upon the world that the acquired sedentary group society A is a member of the advanced mobile life-centered society group FGH, based on the national policy of joining the male-dominated advanced region.

The members of the acquired sedentary group society A evaluate the originality of the research, but they are only superficially conforming to the authoritarian reverence of the advanced mobile life-centered society group FGH advanced countries, which evaluate the originality.

The reason is that for members of the acquired sedentary group society A, selfish and original actions based on personal ideas and trial and error, such as original research, are basically evil and are socially ostracized.

Also, in the acquired sedentary group society A, the person who executes the challenge is also treated as a social outcast who goes out of his way to do something dangerous and strange.

Alternatively, in the acquired sedentary group A society, original research may lead to dangerous results and new findings that threaten the existing traditional precedents, customs, and social order that the members of the female-dominated acquired sedentary group A society value, and in this respect, it is essentially avoided in the female-dominated acquired sedentary group A society. In the female-dominated society of the acquired sedentary group A, it is essentially avoided.

The reason why the acquired sedentary society A adopts the new findings of the advanced mobile living-centered society group FGH is because the advanced mobile living-centered society group FGH has become an authoritative superordinate with global power, and when the advanced mobile living-centered society group FGH declines and falls from its position As the advanced mobile life-centered society group FGH declines and falls from its position, the acquired sedentary group society A is likely to shift to the state of old precedent and customary bias in accordance with its original female-dominated nature.

It will force the Nobel laureates to be removed from their researches and make them the honorary public relations officers. Many Nobel laureates who are members of the acquired settled society A do not have a good impression of the acquired settled society A because they were treated poorly by the acquired settled society A, and many of them criticize the acquired settled society A.

In the end, people in female-dominated societies such as Acquired sedentary group Society A and Acquired sedentary group Society BC, the most important thing is to protect themselves. They try to live in the world of precedent and tradition, where their safety is guaranteed if they act accordingly.
Or, for the sake of their own self-preservation, they actively try to discern, adore, and feel fondness for authoritative social superiors who can guarantee their safety at the time and whom they can respect in terms of personality, and do exactly as those superiors say.
In other words, a textbook for people in a female-dominated society is a document that summarizes the precedents, customs, and words of authoritative superiors that have been accumulated in the form of traditions from long ago and that are easy to learn and memorize.
People in female-dominated societies continue to follow the precedents and customs endorsed by traditional and authoritative superiors without changing them in a conventional manner.
In a female-dominated society, the precedents and traditions that have been in place for a long time will continue to live on.

On the other hand, people in male-dominated societies, such as the advanced mobile life-oriented FGH, are willing to take risks and challenge the new unknown world.
By doing so, they can be the first to monopolize large new interests, destroy the existing order and build their own original new order for the entire world in one shot, and gain new world dominance and influence. The risk of failure and fall is great, but the benefits of success are so great that people in male-dominated societies find it attractive.
In short, they will be able to achieve new successes by taking on challenges out of thin air, destroying and invalidating the old precedents and customs that have ruled the world until now, and

reigning over the entire world with their fame and dominance as a new and effective precedent in their place.
The rewriting of old precedents and the creation of new precedents can easily become the sole domain of those in male-dominated societies.
The creation of new knowledge and the accompanying modernization of society is preceded by a male-dominated society that takes on many challenges with abandon and a willingness to fail.
The textbooks of the male-dominated societies are the documents of precedents that are newly rewritten or added by successes that happen to be obtained during the accumulation of risky challenges each time.
The content of the textbooks of male-dominated societies is a collection of constantly tentative know-how that is always subject to rewriting as new knowledge is acquired.

The arrogant female-dominated society, which has always regarded the observance of its old traditional precedents and customs as absolute, will always look down on the male-dominated society and mock it as just another barbaric and violent people who appear on the periphery of its traditional and authoritative world. However, they are overwhelmed by the modernized new knowledge produced by the male-dominated society and the power of the male-dominated society to create a new precedent that nullifies the validity of the old precedent. You will be defeated by the male dominated society's pressure and power to dominate the world of your female-dominated society, and you will think that your old precedents and traditions are completely invalid and throw them away, and you will desperately imitate, learn, memorize and introduce the contents of textbooks full of modern new knowledge written by the male dominated society.
In the meantime, the content of the textbooks of the female-dominated society will be filled with dead copies of the new knowledge written in the textbooks of the male-dominated society, and the female-dominated society will become a colony of the male-dominated society in terms of knowledge.

In addition, for the female-dominated society, the male-dominated society itself, which brings such modern new knowledge, will be

seen as an attractive new authoritative entity that guarantees their safety in a new upgraded form. They will treat such male-dominated society as a new super-superior, a teacher who is even higher than the old superiors of their own society, and there will emerge a female-dominated society like the acquired sedentary group society A, which will always bow and obey their will.

Alternatively, a female-dominated society that is structurally incapable of coming up with ideas to fundamentally change its own society due to the overemphasis on precedent and tradition will jump at any new knowledge of ideas for social change produced by a male-dominated society.
The introduction of the social revolution of male-dominated Jewish communism by female-dominated congenitally sedentary group society B and settled life-oriented society E is a typical example. However, even if this superficially changes the social system, the thinking of the people in the female-dominated society itself will continue to be self-protective, fundamentally averse to challenge, and preoccupied with precedent and tradition.
Some female-dominated societies try to continue learning and adopting the social norms of male-dominated societies by swallowing them whole.
As far as the current situation of the female-dominated acquired sedentary group society A is concerned, the attempt by the female-dominated society to swallow the social norms of the male-dominated society, as seen in the introduction of the national constitution of the acquired sedentary group society A led by the advanced mobile life-oriented society G, is an attempt by the female-dominated society to swallow the social norms of the male-dominated society. This is because it is essentially impossible for the people of a female-dominated society to understand and master the spirit of individual independence and challenge-oriented male dominance that exists at the foundation of the social norms of a male-dominated society. It seems that the old female-dominated nature will remain unchanged.

For a while, the female-dominated society spent all its time dead-copying the contents of the textbooks of the male-dominated society. This is a macroscopic phenomenon that generates new knowledge.

This is not possible in a male-dominated society, which is basically rough and crude and is inherently not good at microscopic fine-tuning, although it has the ability to respond to macroscopic and bold risks and challenges to generate new knowledge.
When female-dominated societies start producing new knowledge of high quality and high level of completion, male-dominated societies, which have boasted great dominance and influence in the world society until now, can only produce knowledge of low quality and low level of completion. The male-dominated society is not effective as it is.
If male-dominated societies continue to be unable to produce effective new macroscopic innovative knowledge, or if they manage to produce innovative macroscopic knowledge, the content of that knowledge is immediately detected by female-dominated societies, which imitate them and produce new microscopic improved knowledge, then male-dominated societies will be unable to compete with female-dominated societies. If this continues, the male-dominated society will not be able to compete with the female-dominated society and will sink.
The reign of the male-dominated society will be temporary, and we will enter an age when the world will be dominated by an authoritarian female-dominated society that is meticulous, high quality and complete, but lacks innovation and can only produce stagnant new findings.
If we think of a male-dominated society as a group of advanced mobile life-oriented societies FGH, and a female-dominated society as a congenitally sedentary group society BC, it means that it is compatible with the current world situation.

In this respect, the changing history of the world and the situation of power struggles among various human societies in the world are fundamentally different from those of male-dominated societies, which are good at challenges and try to lead the world by producing bold new macroscopic findings, and those that inherently dislike challenges and are not capable of producing innovative and modern new findings. The male-dominated society, which is fundamentally lacking in the ability to produce innovative and modern new knowledge and essentially dislikes challenges, efficiently imitates the new knowledge produced by the male-dominated society, and then makes micro and dexterous

adjustments and minor improvements to it to rapidly produce more complete, sophisticated, high quality, and highly competitive new knowledge. In the meantime, the male-dominated society is in a dead heat with the female-dominated society that is trying to take over the hegemony of the world.

On the other hand, male-dominated societies can maintain their own superiority in terms of knowledge by not handing over the new knowledge they have created through their own challenges to female-dominated societies, and prevent the rise of female-dominated societies, which have structural defects that make it difficult for them to create innovative new knowledge.
However, by doing so, the world society will be tormented by the deficiency of the male-dominated society, which can only produce low-quality and crude knowledge, and it will expect the female-dominated society to produce high-quality and high-level knowledge.
In this respect, both male-dominated and female-dominated societies are necessary for the people of the world society to continue to acquire knowledge that is completely satisfactory to their lives, and the complementarity of male-dominated and female-dominated societies and the global division of labor are necessary.

Such an analysis is only possible on the premise of the existence of social gender differences between men and women.
In this regard, the freedom of research on social gender differences, which is currently being severely restricted worldwide, should be recognized on a global scale.

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Freedom of Speech in an Acquired sedentary group Society A

Since the Meiji era (1868-1912) up to the present day, the entire acquired sedentary group society A has been in a state of totalitarianism and speech control due to the support of the ideological national policy of leaving the female-dominated

retarded area and joining the male-dominated advanced area.
The members of the acquired sedentary group A, whether they are leftists, rightists or politically neutral, all ostensibly support the ideological national policy of leaving the female-dominated retarded area and joining the male-dominated advanced area, and there are no conspicuous opponents.

Today, the members of the Acquired sedentary group Society A have become single-minded in their opposition to the U.S. due to the global rise of the Acquired sedentary group Society B, fearing the existence of the Acquired sedentary group Society B and its domination of the world.
The members of the acquired sedentary group society A have become hostile to the congenital sedentary group society B, which opposes the advanced mobile life-centered society G of the superordinates.
It is the same as a woman who supports the theory of her mentor, a superior whom she admires, and disparages the theory of her mentor's rival.
Asserting the homogeneity of the acquired sedentary group society A and the inherited sedentary group society B by claiming that the acquired sedentary group society A is predominantly female will lead to the alliance or identification of the acquired sedentary group society A with the advanced mobile life center society G, or that the acquired sedentary group society A is a member of the advanced mobile life center society group FGH. There is practically no freedom of speech within the state of the acquired sedentary group society A, because it is completely ignored by the members of the acquired sedentary group society A who enthusiastically support it.

In the Acquired sedentary group Society A, ostensibly, the advanced mobile life-centered social group FGH speech is all there is to speech.
The members of the Acquired sedentary group A are all in favor of the advanced mobile life-centered FGH discourse and insist on its active introduction into the Acquired sedentary group A like crazy.
The members of the acquired sedentary group society A insist that freedom of speech is guaranteed in the national constitution of the acquired sedentary group society A of the advanced mobile lifestyle-centered society G style.

On the other hand, most of the arguments against the inherently sedentary group society B are negative, such as the inherently sedentary group society B is dictatorial, there is no freedom of speech, and there is no privacy.
Some people point out that the traditional society of the acquired sedentary group society A does not have freedom of speech like the acquired sedentary group society C2, but they want the acquired sedentary group society A to be thoroughly modernized into an advanced mobile living-centered society FGH with freedom of speech, or they want the acquired sedentary group society A as a whole to be thoroughly modernized into an advanced mobile living-centered society FGH. In this way, they are still enthusiastic supporters of the superordinate advanced mobile living-centered society group FGH.

Claiming female superiority over the acquired group A is a strong assertion of social homogeneity and closeness between the acquired group A and the congenital group B. It is emotionally unacceptable to the members of the acquired group A, who are strongly hostile to the congenital group B, because they are all about the advanced mobile living group FGH. It has become emotionally unacceptable for the members of the acquired sedentary group society A, who are strongly hostile to the acquired sedentary group society B.
The members of the Acquired sedentary group Society A blindly repeat the claim that the Acquired sedentary group Society A is a patriarchal male society as strong as or stronger than the Advanced Mobile Life Center Group FGH, and that women are weak and discriminated against, both on the left and on the right.
The right affirms and supports patriarchy, and the left argues for gender equality and against sexism, but both the left and the right share the same thinking that the advanced mobile life-centered society group FGH is all-consuming and that the acquired sedentary group society A is a patriarchal society in the advanced mobile life-centered society group FGH style.
There is practically no other discourse allowed in acquired sedentary group A other than to say that it is a patriarchal male society of the advanced mobile life center group FGH style.
Even if you claim that the acquired sedentary group society A is female dominated, you will just be ignored.
Claims that affirm the female superiority of the acquired sedentary

group A, or claims that show the strength of women and the weakness of men, are at best only supported by members of the acquired sedentary group A denialist acquired sedentary group A who dislike the acquired sedentary group A and want to leave it, or have already left it. They only support the members of the acquired sedentary group A deniers who want to leave or have already left the acquired sedentary group A.
Both the left and right factions of the Acquired sedentary group Society A ardently support the ideological national policy of leaving the female-dominated retarded area and joining the male-dominated advanced area, which seeks to make the Acquired sedentary group Society A as patriarchal as the advanced mobile life-centered society group FGH or to affirm the claim that the Acquired sedentary group Society A is already patriarchal. It is a common ideological national policy to leave the female-dominated retarded area and join the male-dominated advanced area.
In this respect, the members of the acquired sedentary group society A are all about supporting the policy of the superior.

The same is true for the support for FGH-style parliamentary democracy in the advanced mobile life-centered society group in the acquired sedentary group society A.
The members of the Acquired sedentary group A are all about affirming it.
When it is reported that the politicians of the members of the acquired sedentary group A are engaged in closed-door politics, they argue that this is not good and that we should promote the FGH-style open discussion of the practices of the acquired sedentary group A. The members of the Acquired sedentary group A are insistent that we should promote the transformation of the practices of the Acquired sedentary group A into the Advanced Mobile Life-centered Society Group FGH.
Politicians who are members of the Acquired sedentary group A also openly support the closed-door discourse, avoid stating their support, and verbally speak and act in support of the Advanced Mobile Life Center FGH style parliamentary democracy.
Publicly stating that the acquired sedentary group A is in fact a female-dominated society is earnestly avoided in the acquired sedentary group A.

The members of Acquired sedentary group A enthusiastically support and welcome the superordinate and the policies of the superordinate, and will not tolerate any other attitude.
In Acquired sedentary group A, the long-awaited claim of alliance with Acquired sedentary group A by Inherited sedentary group B, which is a female-dominated society like Acquired sedentary group A, is not allowed.
In this respect, the members of the acquired sedentary group A are no different in their mental structure from those of the inborn sedentary group C2, which fervently supports and welcomes the Kim family.
Both share the same authoritarian female dominance that is desperately in tune with, united with, and flattered by their superiors (who exist as superiors).
Because of the female dominance of the acquired sedentary group society A, it blindly and enthusiastically supports and discovers the advanced mobile life-centered society group FGH of the acquired sedentary group society A promoted by the superordinates and superiors.
The claim that the society of acquired sedentary group A has always been female dominated and is still unchanged, and that it will not be able to change its female dominated status no matter how many advanced mobile life-centered social group FGHs are tried, is treated as a mere objection within the current nation of acquired sedentary group A.

In the Acquired Sedentary Group A society, the only freedom of speech that is ostensibly allowed is that which "supports freedom of speech.
And, ironically, in the ostensible and actual female-dominated social norms of the acquired sedentary group society A, there is no freedom of speech or freedom of dissent from superiors.
In a sense, it can be said that because the social norm of the acquired sedentary group society A is a female-dominated social norm in which there is no free speech or free dissent to the superiors, the members of the acquired sedentary group society A have no choice but to discern the superiors, the advanced mobile life-centered society group FGH, and insist on their freedom of speech. It can be said that there is no other way.

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On the Supremacy of Acquired sedentary group Society A

In the right-wing of the acquired sedentary group society A, the nationalistic right-wing, which is devoted to the discovery of only those who are in the upper echelons of the acquired sedentary group society A, has a certain amount of power.
The Nationalist Right of Acquired sedentary group Society A believes in the unique religion of the traditional Acquired sedentary group Society and the faith facilities of the Corporate sedentary group Society, and they believe in the transformation of Acquired sedentary group Society A into Advanced Mobile Life Center Society Group FGH, and the domination of the superordinate Advanced Mobile Life Center Society Group FGH over the superordinate of Acquired sedentary group Society A and the advanced mobile life center society based on it. While superficially compromising and obeying the coercion of the culture of the advanced mobile living-centered society group FGH on the acquired sedentary group society A based on that, inwardly rejecting and opposing it, and insisting on the importance of the social norms and values of the acquired sedentary group society A traditional society.
The Nationalist Right of the Acquired sedentary group Society A sincerely affirms the system of social control by the owners of the state as the highest level inside the higher level of the Acquired sedentary group Society A. They recognize the members of the state of the Acquired sedentary group Society A as the subjects of the owners of the state, and classify the members of the Acquired sedentary group Society A into the higher level and the lower level. It encourages unilateral reverence with psychological unification of the lower members to the upper members.
The Nationalist Right of the Acquired Settled Society A rejects party politics, preferring pure autocratic rule by the owner of the superior state and his immediate retainer, the official, without mixture by the other houses of the Acquired Settled Society A.
Alternatively, the nationalist right of the acquired sedentary group

A is oriented toward the acquired sedentary group A culture becoming a pure culture without any mixture of other national cultures.
The nationalist right of the acquired settled society A affirms that the creator gods, ancient leaders and rulers of the acquired settled society A were women.
In this sense, the Nationalist Right of the Acquired sedentary group Society A asserts and affirms the traditional female dominance of the Acquired sedentary group Society A and its maintenance.
However, there is an aspect in which they emphasize the fact that the owner of the state in A is a man, and that the owner of the state in A is the patriarch of the state in A, and the subjects in A are his babies. In this respect, it can be said to be an eclectic mix of the ideas of the advanced mobile life-centered social group FGH of the patriarchal society of the superordinate.
The right-wing nationalist faction of the Acquired sedentary group Society A is an extension of the old-fashioned Kokugaku school and the principle of expulsion of the Emperor from the country, and its vision is limited to the nation of the Acquired sedentary group Society A. It is a closed and exclusionary theory of the complete uniqueness of the acquired sedentary group society A, which appeals for psychological unity within the nation of the acquired sedentary group society A. It is a closed and exclusionary theory of the complete uniqueness of the acquired sedentary group society A, which appeals for psychological unity within the nation of the acquired sedentary group society A. It is a closed and exclusionary theory of the acquired sedentary group society A, which appeals for psychological unity within the nation of the acquired sedentary group society A. It has become a closed and exclusionary theory of the complete uniqueness of the acquired sedentary group society A, a theory of the internal unity of the acquired sedentary group society A state of culture, and an assertion of the cultural self-sufficiency of the acquired sedentary group society A.
For this reason, the nationalistic rightists of the Acquired sedentary group Society A are unable to look around the world and see that there are many women-dominated societies of the same or similar agrarian type as the Acquired sedentary group Society A. They are unable to have a broad perspective to position the Acquired sedentary group Society A as a type of such societies.
The nationalistic rightists of the acquired sedentary group society A

insist that the inherited sedentary group society BC is also different from the acquired sedentary group society A and far away from it, refusing to admit that they are similar and homogeneous as the same female-dominated society.

In the past, members of the Acquired Settled Society A, which was aiming for the Greater East Asia Co-Prosperity Sphere, had the idea that the Acquired Settled Society A was to some extent homogeneous with the Settled Life Centered Society Group ABC and the Settled Life Centered Society Group D. Therefore, the Acquired Settled Society A considered the Settled Life Centered Society Group ABC and the Settled Life Centered Society Group D as one of its peers. Therefore, the acquired sedentary group society A tried to gain the position of leader among the sedentary living-centered society group ABC and the sedentary living-centered society group D, considering them as the same group.
In a sense, the acquired society A tried to become a substitute for the dominant Chinese society.
In that sense, the members of the acquired sedentary group society A had an underlying consciousness that the acquired sedentary group society A was of the same quality as the settled living center society group ABC and the settled living center society group D, and that the acquired sedentary group society A had replaced the acquired sedentary group society B as the leader and superior of the settled living center society group ABC and the settled living center society group D. It can be said that there is a subconscious awareness that the ideal is to spread, enforce, and establish the traditional social norms of the acquired sedentary group society A in the settled living center society group ABC and the settled living center society group D.
This is the reason why the members of the acquired sedentary group society A act as if they are superior to the sedentary living central society group ABC and the sedentary living central society group D.
This is the reason why the members of this group act as if they are above the rest of the world. They believe that the acquired settled society A is the best in the world and that the social norms of the acquired settled society A should be spread to other countries around them to create a kind of utopia and that the acquired settled society A should be the center of the society.

In addition, if they thought that the domination by the acquired sedentary group society A was a substitute for the domination by the inborn sedentary group society B, they would have recognized the commonality of society and culture between the acquired sedentary group society A and the inborn sedentary group society B.
In carrying out the realization of the Greater East Asia Co-prosperity Sphere concept, there must have been some awareness of the socio-cultural commonalities between the settled living-centered society group ABC, the settled living-centered society group D, and the acquired sedentary group society A.
However, whether or not there was a recognition that they were the same predominantly female society is another matter, but I can sense the possibility.
However, if the national policy for the realization of the Greater East Asia Co-prosperity Sphere was concurrent with the national policy of the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area, then the government may have been working on the premise that the acquired sedentary group society A was a patriarchal system like the advanced mobile life-centered society group FGH.

The supremacy theory of acquired sedentary group A is an extension of the feminine superiority thinking, which is conceitedly based on the idea that one is the most beautiful, lovely, pretty, important and best.
The fact that members of acquired sedentary group A want to be pampered by people from other countries and are easily overwhelmed by praise is related to the fact that members of acquired sedentary group A have a strong desire to satisfy their female-dominated sense of self-love.
The theory of the supremacy of the acquired sedentary group society A is the culmination of the female-dominated narcissistic thinking, and is similar to the Chinese thinking of the female-dominated congenital sedentary group society B, which arrogantly and conceitedly thinks that it is the center of the world and the surrounding world should kneel down to the congenital sedentary group society B.
In the acquired sedentary group society A, the people of Kyoto still strongly hold the belief that Kyoto is the spiritual center of the acquired sedentary group society A, that it is the highest and

supreme existence in the acquired sedentary group society A, and that Tokyo and other places are merely lowly, similar to the Chinese thought of the acquired sedentary group society B.
In this respect, the supremacy of the acquired sedentary group society A is a typical female-dominated thought similar to the Chinese thought of the acquired sedentary group society B. It is also a proof that the acquired sedentary group society A is female-dominated and that its basic ideas and basic social norms are similar to those of the acquired sedentary group society B, which is also female-dominated.
At first glance, this idea of self-supremacy is similar to the Jewish idea of the elect, that they are special beings chosen by God the Father in heaven.
However, the Jews are a nomadic, male-dominated people who believe in God the Father Almighty, which is fundamentally different from the agrarian, female-dominated, acquired sedentary group A and inherited sedentary group B societies.
In human society, both male-dominated and female-dominated societies share the same tendency to conceive of themselves as supreme.
Even though they share the same sense of vanity in thinking of themselves as supreme, there are differences between male-dominated and female-dominated societies.
In a male-dominated society, we are the most capable and powerful beings in the world who can challenge and achieve anything, and there is nothing we can't do.
This is an extension of the idea that human beings are the most evolved and superior of all living things, and that we control the natural environment as we see fit.
On the other hand, in a female-dominated society, it is easy to become intoxicated with a sense of self-centeredness and ultimate narcissism that the world revolves around us, that we are the most important, shining, noble and wonderful beings in the world, that the world should be our servants who kneel and bow down to us, and that we should not tolerate any rebellion. It is easy to become intoxicated.
It is important to note this difference in order to recognize and categorize the cultural differences between societies around the world.
It is also important to consider how the superiors in male-

dominated societies and the superiors in female-dominated societies tend to be conceited, and how they tend to view the subordinates whom they dominate.

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Limitations of gender comparisons of social status in an acquired sedentary group society A

What should social status in a given society be measured by?
Some people believe that social status is defined as holding a position that employs others in the various groups that exist in society, or being a representative who leads a group.

Another way of thinking about social status is that it is a matter of having a strong social influence, of having everyone in society obey and listen to one's values and social norms, and of having a strong social control and influence.

Another way of thinking about social status is that it is a group of people who are economically well-off and have the authority to manage and license the use of assets, such as production equipment that is essential for production in society, funds to easily obtain such equipment, and a large amount of wealth.

Furthermore, being able to sustain such a high social status is also an evaluation point in itself.

If we apply these measurements and evaluation points to the acquired sedentary group society A, we can see that in the acquired sedentary group society A, the majority of group and organization leaders and representatives are men.
Social norms are dominated by women.
Asset management is often done by women.

In today's acquired sedentary group society A, it seems that social status is measured solely by one's appointment as an official or representative of a group or organization.
Is that really correct?
There are two types of representatives: those who have real power and those who are only nominal puppets.
Or, there are cases where a person is a representative externally, but within the group, he or she listens only to another ruler.

The reason why patriarchal society is not the same as patriarchal society is that in female-dominated patriarchal society, men are outwardly the representatives of the family, but in the home, they are weak and feminized in spirit, who listen to their mothers, wives and other women and are subject to their domination.

It is inappropriate, given the patriarchal, female-dominated society, to perceive being an office holder or representative of a group as a high social status without thinking about it.
Or, considering the fact that the behavior of the men of the acquired sedentary group A who hold positions in government offices and companies in the acquired sedentary group A society is all over the place, and they are actually under the mental control of their mothers, it is dangerous to determine social status solely based on their positions.

Considering the fact that the social norms of today's society are controlled by the women of the acquired sedentary group A, and that the acquired sedentary group A is dominated by women, and that the women of the acquired sedentary group A are often in charge of managing assets and granting permissions for the use of assets at home and elsewhere, it would be dangerous to determine the social status of women solely on the basis of their position in the acquired sedentary group A. It is also possible to argue that the strength of women's social status in the acquired sedentary group society A is sufficient.

In social sex difference studies such as the current feminist study of acquired sedentary group society A, only the indicators that are convenient to show that acquired sedentary group society A is patriarchal and that men are socially strong are claimed, and the

indicators that show the strength of women are deliberately covered up as inconvenient.

If the discovery of the higher-ups is not occurring, there should be plenty of claims that women in the acquired sedentary group society A are strong if they want to, and it is clearly unnatural that the current situation is dominated by claims that women in the acquired sedentary group society A are weak, and there are almost no claims that women in the acquired sedentary group society A are strong. This is clearly unnatural.
Aren't we effectively experiencing voluntary self-censorship and the accompanying voluntary control of speech in order to make discoveries for the higher-ups?
Isn't the occurrence of the confusion between patriarchal society and patriarchy in the acquired sedentary group society A, and the occurrence of the claim that patriarchal society is patriarchal also deliberately done for the purpose of discovery to the higher-ups who are leading the patriarchalization of the acquired sedentary group society A?
The researchers of the acquired sedentary group society A are voluntarily making discoveries for the higher-ups who are aiming at the patriarchalization of the acquired sedentary group society A through the ideological national policy to leave the female-dominated retarded region and join the male-dominated advanced region.
This is because the researchers are female dominant.

It is a characteristic of researchers in female-dominated societies that they naturally align their research results with the policies of their superiors and superiors in order to be favored by their superiors and superiors, and that they earnestly try to present research results that are convenient to the policies of their superiors and superiors to society.

Research results that are contrary to the intentions of superiors and superiors are dismissed and dismissed altogether, even if they are quite strong in explaining the current state of society, or they voluntarily suppress the promotion of research with such contents, and only conduct research that is easily accepted by superiors and superiors in order to be liked by superiors and superiors and to gain

an advantage in their position. It is the researcher in a female-dominated society who tries to gain an advantageous position by doing research that is easily accepted by the higher-ups and higher-ups.

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Family Life and Gender Power Relations in Acquired Sedentary Group Society A

For women in acquired sedentary group A, men in acquired sedentary group A are treated as temporary tools to obtain their own children.
For the women of the acquired sedentary group A, once they have their own children, child rearing becomes the exclusive responsibility of the women, and the men of the acquired sedentary group A become basically unnecessary.
In this situation, the men of the Acquired sedentary group A society are regarded by the women of the Acquired sedentary group A society as useful tools that bring in economic income, handymen who perform daily chores, and servants.
This is the discrimination against men in the family life of the acquired sedentary group society A.

In today's acquired sedentary group society A, the wife of the acquired sedentary group society A ruthlessly denies the husband's desire for psychological dependence on his wife and the husband's substitution of his wife as a mother.
To the wife, the husband's substitution of his wife as a mother is evidence of his continued psychological dependence on his mother-in-law.
The wife cannot tolerate the husband treating her as a surrogate for his mother-in-law.
The wife wants to disassociate herself from her mother-in-law.
The husband's psychological dependence on his wife is evidence that the husband is on the side of his mother-in-law and that the husband sees his wife as an extension of his mother-in-law.

In addition, this female-dominated way of life, in which the wife treats her husband as a child and takes care of his life in a motherly way, is a manifestation of the wife's psychological superiority over her husband, and is essentially convenient for women in the female-dominated ideology, but it is subject to denial in today's acquired sedentary group society A.
The way of life in which a wife takes care of her husband's life has become a target of social condemnation in the acquired sedentary group society A due to the introduction of the male-dominated advanced mobile life-centered social group FGH feminism, which advocates that women should be as active in society as men.
In the acquired sedentary group society A, the gender division of labor is regarded as sexist and hostile due to the influence of the advanced mobile life-centered social group FGH feminism.
There is an inconsistency between the denial of the gender division of labor and the traditional corporate sedentary group in the acquired sedentary group society A, which requires that one of the couple be offered as a member of the corporate sedentary group of slaves for life.

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Speech control in a male-dominated society and the speech control that male-dominated feminism brings to the acquired sedentary group society A.

The idea that men are universally strong in the world, women are universally weak in the world, and that discrimination against women is the global norm is taken by the superordinate advanced mobile life-centered society group FGH.
The female-dominated acquired sedentary group A has no freedom of speech because it has to blindly follow what the superordinate says.

Freedom of speech does not exist in the male-dominated advanced mobile life-centered society group FGH either, for a completely

different reason than in the female-dominated acquired sedentary group society A.
In the field of research on social gender differences in the Advanced Mobile Life Center Group FGH, there is a denial of empirical scientific approaches based on free hypotheses.
In this field, we are moving from the era of free thinking to the era of thought control.
This shows that there are two sides to paternalistic thinking.
One is the orientation toward freedom and independence of thought, and the other is the orientation toward securing mental stability by believing in the ideas of the Absolute or a religious figure who has received his will.
In male-dominated societies, these two orientations are either simultaneous or mutually interchangeable.
Men, who prefer to act alone and independently, want to secure their basic personal freedom of action, while constantly seeking the watchful eye and blessings of the Absolute.
On the one hand, men strongly desire to live independently, but on the other hand, living alone is still somewhat psychologically uncomfortable and difficult, and they need a constant presence to watch over them, protect them and guide them, which is a manifestation of their weakness as human beings.
This is the very reason why men tend to be absorbed in religious beliefs.
For men, there is a constant need to choose between freedom and religious faith.
Men basically try to balance the two, giving priority to one or the other as the occasion demands.
At present, in the field of gender studies in male-dominated societies, the era of religious faith has reappeared.
This is a paternalistic religious approach similar to the traditional Christian faith, in which theories as objects of faith are deliberately and artificially formed by social theory family sedentary groups or social movement family sedentary groups that look like religious clergy or religious gurus, and then widely disseminated and propagated in society as religious object of faith ideas. If you do not believe in it in accordance with the instructions of your father, you will be treated as a heathen or a heretic, and you will be exterminated socially.
In this respect, the approach of religious thought control has been

strengthened in the advanced mobile life-centered society group FGH.
This is another aspect of a paternalistic male-dominated society.
In FGH, there are many devout followers of paternalistic Christianity, even in the midst of the heyday of the liberal scientific approach.
This shows the duality of paternalistic thinking.
That is, the emphasis on free thinking or the emphasis on paternalistic thought control.
The Jews of Judaism, Arabs of Islam, Iranians, and Turks, who are also male-dominated and paternalistic, have the same tendency.
In male-dominated societies, there is a typical paternalistic control of thought occurring.
This takes precedence over freedom of speech.
In this situation, freedom of speech is only allowed within the limits of paternalistic and religious thought control.
Apart from this, in a male-dominated society, freedom to think female-dominated thoughts, which fundamentally threaten male-dominated social norms, is not allowed.
FGH women in advanced mobile life-centered societies are not allowed to adopt female-dominated ways of thinking, and their thoughts are masculinized to the point that they can no longer accept female-dominated thoughts.
This kind of male-dominated, advanced, mobile, life-centered society group FGH thought has become the super-superior thought of the acquired sedentary group society A. This has resulted in the female superiority thought police looking up to the critics.
In the field of research on gender differences in the acquired sedentary group society A, the feminism of the advanced mobile life-centered society group FGH is oriented toward the restriction of free scientific and empirical-based thinking based on paternalistic and religious thought control, and the patriarchal system of their society is regarded as the world standard social norm, and the fundamental disapproval of female-dominant thinking and the idea that women should be equal to men. This is the result of the social norm of the male-dominated society, which is to promote women to be as good as men, and the discovery of the will of the superior in the acquired sedentary group society A. In addition, we are in a state of fourfold thought and speech control: the domination of the thought police, the national policy of ideology to escape from the

female-dominated retarded region by the superior acquired sedentary group society A and join the male-dominated advanced region, and the unilateral coercion of patriarchalization of the acquired sedentary group society A.
The freedom to point out and assert the superiority of women over men and to assert the superiority of women over men in the acquired society A does not exist at all, either at the domestic level of the superordinate advanced mobile life-centered society group FGH or at the internal level of the state of the superordinate acquired settled society A.
Research on gender differences based on a free-thinking scientific approach has declined or become impossible in principle, both in the advanced mobile living-centered society group FGH and in the acquired sedentary group society A.
It is necessary to consider where in the world such research freedom can be secured.
For now, as long as we remain in the acquired sedentary group society A, we can only wait for the liberal scientific approach of the advanced mobile life-centered society group FGH to roll back in the field of sex difference research.

At present, it is necessary to position the Advanced Mobile Life Center FGH feminism as a kind of paternalistic religion.
Advanced mobile life-centered FGH feminism holds the perspective that male-dominated social norms are the global standard.
Based on this perspective, they position women as the world's sexually vulnerable, and they are constantly clogging up the world to protect and favor such vulnerable women.
They oppose sexism, deny the existence of sex differences, and deny free sex difference research in the direction of affirming the existence of sex differences.
That they are forced by paternalistic approaches to follow these artificially created ideas from the perspective of religious clergy as objects of faith, and that they are interrogated for heresy if they do not believe.
In the advanced mobile life-centered society group FGH feminism, the same thought pattern of the former Christian heresy interrogation is being reproduced intact.

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Female Dominated Society Acquired sedentary group Society A and Science

Science in the acquired sedentary group society A is female dominated.
It is a stronghold of the traditional master-apprentice system, in which disciples desperately study and inherit the precedents of their masters, and the senior-senior system, in which old-timers are treated as unconditionally superior to newcomers.
The science of the female-dominated acquired sedentary group Society A is conducted in the universities of the acquired sedentary group Society A with the female-dominated pattern of thinking in which the research style and new findings of the advanced mobile life-centered social group FGH as super-superiors are incessantly disciplined and synchronized, and such research style and new findings are incessantly pushed high as a grateful precedent. The research is conducted in the universities of society A.
The reason why original research is so popular in the universities of the acquired sedentary group society A is because it is a research style recommended by the advanced mobile life-centered society group FGH, which is a superordinate group, and because original research is basically a male-dominated research style based on challenging unknown areas. This style of research is contradictory to the female-dominated research style of acquired sedentary society A, which prioritizes following precedents in everything.
However, even in the female-dominated acquired sedentary group A, minor adjustments and improvements are made to the precedents to suit the social conditions of the time, and this can be called micro originality, which is different from the macro originality of the male-dominated group.
This microscopic originality is the weak point of the male-dominated advanced mobile living-centered society group FGH, and is the strength of the female-dominated acquired sedentary group society A and the inherent sedentary group society BC in demonstrating their competitiveness in the field of science.
In science conducted in the advanced mobile life-centered society group FGH, a male-dominated perspective that views the research

object as an object is essential.
However, female-dominated thinking dislikes this, and inherently prefers psychological integration with the research object and its inclusion as an object of affection.
Male-dominated scientific thinking is essentially incomprehensible in a female-dominated society.
Science in today's acquired sedentary group society A is a product of discovery and psychological integration of the authoritative superordinates of the advanced mobile life central group FGH.
When the male-dominated advanced mobile life central group FGH retreats globally, scientific research will disappear in the female-dominated acquired sedentary group society A.

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The relationship between the resolution of the declining birthrate problem in acquired sedentary group A and the dependence on academic cliques in government and business in acquired sedentary group A

What are the root causes of the declining birthrate problem that has become a major factor in the decline of the acquired sedentary group society A? One of the major causes is the tremendous rise in the cost of education at the national level of the Acquired Settled Society A, which is caused by the bubble in educational attainment caused by the decline in the birthrate and the entry of all students into universities, and the existence of the dependence on academic cliques of the government and corporations of the Acquired Settled Society A, which fundamentally hinders the resolution of this problem.

In the acquired sedentary group A society, the declining birth rate

has led to the inflation of academic qualifications, which has become the norm for all children, and all companies have come to require all applicants to have a high level of education, such as a university degree. As a result, the cost of educating children in each family is extremely high. As a result, the financial burden on each family to make their children financially independent is too great. As a result, families cannot have children unnecessarily. Due to the worsening economic situation, each family is earning less and less money, so they are financially unable to have children anymore.

In the end, in the acquired sedentary group society A, the declining birthrate has caused the birthrate to decline even further. This will lead to further inflation of the educational background required by companies. In the acquired sedentary group society A, hyperinflation of educational background is exactly what is going on.

The content of lectures and research guidance at universities in the Acquired Sedentary Group A society is useless in the real world, and is only a decoration for the teachers' self-gratification. In reality, the content of university lectures, as it is now, is useless and not needed by anyone, except for a few technical people.

Universities in the acquired sedentary group society A are only trying to analyze the results of advanced research such as the advanced mobile life-centered society group FGH, absorb the results by rote study, and apply them unilaterally to the acquired sedentary group society A. In the first place, universities in the acquired sedentary society A are structurally incapable of producing challenging and advanced results on their own because of the overemphasis on accumulation of research results through the emphasis on the traditional master-disciple relationship, and the strong tendency toward psychological synchronization between master and disciple and discernment from disciple to master.

In this respect, it is cheaper and more advantageous to directly import research results from universities in the advanced mobile life-centered society group FGH via the Internet, rather than relying on universities in the acquired sedentary group society A for the absorption of research results and their education. Alternatively, the

direct import of results from universities in the inherently sedentary group society BC, which has a higher level of research and education than the acquired sedentary group society A, may be more effective, as the content of the results may be further improved.

In this respect, in the acquired sedentary group society A, universities are generally socially useless and not very necessary. Even if the universities in the Acquired sedentary group A society are dismantled, with a few exceptions, there will be little harm in terms of the usefulness of their research and educational content to society. In this respect, the only people who would resist would be those with vested interests in the universities, and the people of acquired sedentary group A, who suffer from high tuition fees at universities, would be overjoyed.

But in fact, the big problem with the dismantling of the universities is the government and corporations of the acquired sedentary group A, who assume the existence of university cliques and insist on utilizing them. Government offices and corporations in general (i.e., the traditional "corporate sedentary group") of the acquired sedentary group society A are too obsessively dependent on the use of high school and university cliques, i.e., the traditional senior-senior relationship and teacher-disciple relationship, in hiring employees and utilizing them after they are hired.

I mean, in the Acquired sedentary group Society A, the hiring evaluations of job applicants in government offices and companies often focus on "graduated from XX university in XX year, XX department" and not so much on "XX qualification" as well as the format of the resume. In addition, "graduated from XX university" is given more weight in terms of attention than "graduated from XX undergraduate school". For example, when changing jobs, "worked for XX enterprise sedentary group from XX to XX years" is given more weight than "holds XX qualifications. Government offices and companies in the Acquired sedentary group Society A place great importance on which university the applicant for a job in their company graduated from and which academic clique they belong to.

In the following, we will limit our discussion to university cliques.

Is the existence of university cliques and their use within companies really helpful in terms of improving the performance of government offices and companies in the acquired sedentary group society A? Or does the old-fashioned practice of hiring new graduates en masse, which has created an obsessive psychological attachment to such academic cliques by the government and corporations of the acquired sedentary group A society, really help to improve corporate performance? Isn't it actually not effective at all?

Aren't many of the more talented students and pupils trying to apply for jobs preferentially to foreign companies in the advanced mobile life-centered FGH and BC lineages that do not emphasize academic cliques, and that have better corporate performance? They are also avoiding the central ministries and agencies of the acquired sedentary group society A, which emphasizes academic cliques, from their job applications.

The government offices and corporations of the Acquired sedentary group Society A should immediately stop the practice of lifetime employment and lifetime servitude of employees to the government offices and corporations, which enforces a cruel lifetime forced slavery system on the employees that binds them for their entire lives and hours. In fact, this practice is the root of the dependence on academic cliques of government offices and corporations in the acquired sedentary group society A, isn't it? This is because the automatic membership by admission, the psychological unification within the members, and the perpetuation of mutual support, as in the case of academic cliques, is the same as the practice of government offices and corporations in the Acquired sedentary group Society A of perpetuating the state of settlement within the group of the members who belong to their group, in other words, perpetuating the permanent settlement within the group of the employees. This is because they are fundamentally compatible with the idea of life-long employment and life-long subjugation, which both aim to perpetuate human relationships among the members of the group.

(This lifelong employment itself is the source of social problems such as difficulties for female employees to cope with parental leave and the resulting hiring freeze of female employees, or the mass generation of social exiles, non-regular employees who are not allowed to be part of the government or corporate group for life, and the resulting drastic decrease and instability of economic income. This is the source of the social problem of the large number of non-regular employees who cannot be included in the corporate group, and the accompanying large decrease in economic income and instability, and it has become another social malady that has caused the birthrate problem in the acquired sedentary group society A. The reason why the people of the acquired sedentary group A cannot afford the high cost of education is because of the increasing informal employment by the government and companies of the acquired sedentary group A.)

The people of the acquired sedentary group society A fundamentally love the mental settlement in government and corporations, so they easily affirm the harsh forced slave labor system for life inside corporations. In particular, the women (mothers and wives of men) of the acquired sedentary group A, who do not feel any psychological pain in forcing the men of the acquired sedentary group A to do long hours of forced labor in the corporations for the rest of their lives, and who continue to be obsessed with the amount of money they make and their success in the corporations, are the real major villains of this problem. The women (mothers and wives of men) of acquired sedentary group A, who are obsessed with high income and success in the corporate world, are the real villains of this problem, but no one in acquired sedentary group A has a problem with them.

In the first place, the real rulers of the social groups that live in one place, such as rice farming and agriculture, which is the traditional way of life of the acquired sedentary group society A, have been in control of the acquired sedentary group society A since long before the introduction of patriarchy into the acquired sedentary group society A by the government's ideological national policy to leave the female-dominated retarded area since the Meiji era and join the male-dominated advanced area. In this respect, the academic factions of the acquired sedentary group society A, which are

oriented toward permanent residence within the group to which they belong, may in fact be operating with a female-dominated constitution. The dependence of government offices and corporations on academic cliques in the Acquired sedentary group A society may have its origin in the female-dominated social psychology of traditional mothers, grandmothers, and mother-in-laws, and may be a troublesome thing that is very difficult to erase because of the origin of the Acquired sedentary group A society.

Alternatively, the traditional way of hiring and utilizing employees in the central ministries and agencies of the government, the "higher-ups" of the acquired sedentary group society A, which serves as the ideal model for hiring employees in the government offices and corporations of the acquired sedentary group society A, may be the pinnacle of the social evil of lifetime employment and social practices dependent on academic cliques in the government offices and corporations of the acquired sedentary group society A. This is the reason why the Japanese government has been reigning at the top of the social scourge of lifetime employment and social practices dependent on academic cliques in government offices and corporations of the acquired sedentary group society A. However, the fact that the people who work in the central government seem to have no awareness of this problem is actually fatal to the elimination of the root cause of the declining birthrate in the acquired sedentary group society A brought about by the educational bubble.

The people who work in the central government of the acquired sedentary society A are also completely dependent on the existence of academic cliques of universities such as the University of Tokyo, and they have been working on the premise of the existence of academic cliques and their utilization. Is it really helping them to improve their practical business results? On the contrary, it may have become a big obstacle for them practically, creating strange familiarity among employees and unnecessary disciplines based on the hierarchical relationship between senior and junior. In fact, the fact that the operations and practices of the central ministries and agencies of the acquired sedentary group society A, which operates on the basis of academic cliques, have not been working well at all, was brought to light by their horribly bad response to the new

coronavirus.

Aren't the government offices and corporations of the acquired sedentary group society A, which is based on the recruitment and utilization of employees dependent on academic cliques, already inferior to the rest of the world? The dependence on academic cliques inevitably leads to the dependence on the seniority system within the academic cliques, which in the end leads to the domination of government offices and corporations by the old people who are the oldest at the top, which leads to the aging of decision-making in government offices and corporations and the fundamental decline in the practical ability of government offices and corporations due to the disregard for new science and technology. The decline of the entire country of the acquired sedentary group society A should also be connected to this problem.

Government offices and companies in the Acquired sedentary group Society A should, in fact, stop relying on academic cliques when hiring employees. They should hire their employees based on other criteria such as holding national qualifications. The government agencies and companies that are dependent on the traditional academic cliques are not doing well at all in terms of performance anymore, so they should quickly change their recruitment and utilization of employees to be based on qualifications and not on academic cliques.

The following is based on the assumption that the government offices and companies of the Acquired sedentary group Society A have already done everything to eliminate this dependence on academic cliques.

First of all, those who are involved in the universities in the Acquired sedentary group A society, i.e., the owners and managers of the universities and the faculty members working there, should be aware of the following
(1) They should realize that the demand for them is simply a meaningless bubble economy caused by the academic bubble associated with the declining birthrate, and that what the people of society want is the educational background of their children and the possibility of using academic cliques, and that the demand for the

lecture content itself does not exist at all. (2) We are not contributing to society at all.
(2) That they are the worst of the worst in making the lives of the people in the current acquired sedentary society A more difficult by collecting high tuition fees, in other words, they are the root cause of the declining birth rate in society.
They should start preparing to get out of the university management and education business as soon as possible. There is a social need for measures to prevent them from losing their jobs, and we should start preparing for it now, like the government of the Acquired sedentary group Society A.

Secondly, the government and businesses of the acquired sedentary group A society should stop making useless demands for higher education for their children. They should be the first to make an agreement to reset the required level of education on a horizontal basis.

In the end, in order to make the current educational bubble of the acquired sedentary group society A disappear, we need a social blockade of the level of education, like a bank blockade during economic hyperinflation, or a horizontal reset of the level of education that the government and companies try to demand of applicants, a moral decree on education. By doing so, we should reduce the needlessly high cost of education, and make it possible again for society as a whole to make children economically independent at low cost for everyone. If we do this, we can eliminate one of the major reasons for the declining birth rate. After all, we are living beings, and we all want to have our own genetic offspring, right?

It would be nice if we could get this far, but it may be difficult.
(First published May 2020)

The acquired sedentary group society as a maternal society A - Mother as ruler, mother-in-

law

1.

1. The acquired sedentary group society A is a maternal rights society - from the viewpoint of dryness and wetness of the behavioral style.

1.
1. Feminism in the modern acquired sedentary group society A is trying to import the theory of women's emancipation advocated in the advanced mobile life-centered society group FGH society directly to the acquired sedentary group society A and apply it to the phenomenon that women seem to be discriminated against, such as male chauvinism. As a result, they make interpretations such as "acquired sedentary group society A is a male-centered society" and "the family in acquired sedentary group society A is patriarchal. The status of women is universally lower than that of men (women are universally weaker than men). (Women are universally weaker than men.) They see women's status as universally lower than men's (women are universally weaker than men.) and loudly try to improve the "low" status of women.
On the other hand, it is also true that there are quite a few discourses that suggest the female-dominated nature of the society of the Acquired sedentary group A, such as "the society of the Acquired sedentary group A is driven by the maternal principle" and "the national character of the Acquired sedentary group A is female-dominated. (Although most of them are just one word impressions. I will give some examples below.
As for the female-dominated nature of the acquired sedentary group society A, the following are some examples.
For example, in [Yasushi Haga 1979], the outline of the members of the acquired sedentary group society A is described as "a group of

somewhat small-scale people who are gentle, meticulous, wet, 'feminine,' and shy.
Or, as Yuji Aida (1979) put it, "The traditional characteristic of the acquired sedentary group society A can be summed up in the fact that it has always been a country of 'women's style'. Women have always played an active role in the culture in general.... The culture as well as the society itself has a strong "feminine" character, and the only two periods that were male-dominated were the Warring States period and the end of the Tokugawa shogunate and the Meiji era, which was a period of foreign conflicts, changes and upheavals. . . . . This inherently "effeminate" but peaceful country will only take on male-dominated qualities when there is a strong sense of crisis from abroad. Once that crisis is overcome or passed, the world becomes feminine again... In other words, he is saying, "If the crisis is overcome or goes away, the world of women will return to its original state.
Or, in [Naozaburo Kimura 1974], "The abilities of members of the acquired sedentary group society A are generally 'feminine' abilities, the so-called 'school smarts' ... . Although they have mastered the studies, science, technology, and arts of the advanced mobile life-centered society group FGH, there are very few scholars, thought family sedentary groups, and art family sedentary groups internationally who have broken new ground.... The mental attitude of the members of the acquired sedentary group Society A is probably order-forming, 'feminine', traditional and agricultural...". In other words, the mental attitudes of the members of acquired sedentary group A are probably order-forming, 'feminine,' traditional, and agricultural.
In 1985, Koji Sasaki wrote, "I think there is no other society that is as easy and comfortable for women as the acquired sedentary group society A. Women completely dominate this society in a spiritual sense, not because women are trying so hard to dominate, but because men, unable to overcome their own infantile nature, make mothers everywhere. ...If men don't somehow free themselves from the indiscriminate search for mothers, women's calls for women's lib will be laughable. Ben-Ami Shill

Ben-Ami Shillony (2003) points out that the system of social domination by the owners of the state in the Acquired sedentary group Society A has a female-dominated character.

As for the idea that acquired sedentary group society A is a maternal society or a mother-rights society, it is as follows.
Hayao Kawai (1976) states, "The maternal principle is indicated by its 'encompassing' function, which encompasses all things with absolute equality. It is the fundamental principle that mother and child are one.... The acquired sedentary group society A can be said to be an "eternal boy" type society with the "maternal principle" as its foundation. (Etsuko Yamashita 1988).
Etsuko Yamashita (1988) states that "unlike the patriarchal system of the advanced mobile life-centered society group F, where the patriarch, the king of the house, reigns supreme, in the acquired sedentary group society A, the mother of the son, the patriarch, has substantial power.
In the case of the acquired sedentary group society A, the mother of the patriarchal son has substantial power. The former status may have been low, but the latter may never have been so. The author has long stated that "the mother of the acquired sedentary group A must have had a very high status and an important role to play..." [Kenrick 1991].
Kenrick (1991) points out that wives in the acquired sedentary group A have the authority to manage the household budget and give allowance to their husbands, which may be a matriarchal system.
Ederer (1991), based on examples such as the educational mamagong, believes that women are at the center of the family in the acquired sedentary group society A, and sees the society of the acquired sedentary group society A as one based on the power of the mother. She points out that mothers in the acquired sedentary group A society are the educators, driving their husbands and children to achievement and success.
Which pace does the acquired sedentary group society A move at, the male or the female? In other words, who has more power and status in the society of acquired sedentary groups A? In the following, I try to elucidate these questions by using the dryness and wetness of interpersonal senses as the key.
2.
In this section, I will discuss the relationship between the dryness and wetness of behavioral patterns and the state of gender, society, and the natural environment.
In this section, I will discuss the relationship between the dryness

and wetness of behaviors and the state of gender, society, and the natural environment. According to the author's research, there are more than a dozen categories such as individualism-collectivism, liberalism-regulationism.... According to my research, there are more than a dozen categories, such as individualism-collectivism, liberalism-regulationism ... . All of these items together have a comprehensive and exhaustive enough content to explain various human behaviors. This means that we can sum up various human behaviors in one word, "dry" or "wet". It is possible. It is possible to do so.

In this article, I will discuss the following

(1) Interpersonal senses (the senses that people give to others through their actions and behaviors)

(2) Dryness and wetness of society (nomadism and agriculture) in response to the dryness and wetness of the natural environment.

(3) Human gender (male and female) and gender differences in terms of the dryness/wetness of actions taken.

(3) Gender differences in terms of the dryness and wetness of human behavior.

As a result, the correlations between (1) and (3) are as follows

Interpersonal sensation	Natural environment	Social status	Appropriateness
Wetness	Wetness	Agriculture	Female
Dry	Dry	Nomadic	Male

We confirmed that the relationship between the two is valid.

As a result of our research, we found that the dimension of dryness/ wetness of behavioral patterns covers most of the theories on gender differences in behavioral patterns.

From this, we can take out the relationship between the nature of the society and the gender.

Farming = female

Nomadic = male

The following link is established.

The following is a brief description of this linkage.

(1) In the field of cultural anthropology, for example, in [E. Ishida 1956] and [E. Ishida 1967], we find the following.

(1) In the field of cultural anthropology, for example, in [Ishida Eiichiro 1956][Ishida Eiichiro 1967], the basic character of the earth mother deity is that the water goddess, in the form of a dragon and serpent, is worshipped as the goddess of agriculture,

and at the same time, as the primordial goddess, she becomes the founder of humanity. When human life depends on the gathering of plants and their cultivation, the status of women as the people in charge of such activities is central. This means that we can say that we have an agrarian-motherly cultural foundation.
The cultural elements surrounding the horse belong to the nomadic, paternalistic, rational, and supra-religious cultural lineage originating from the inland steppe region. (This is a summary by the author.)
(This is a summary by the author.
Judging from Ishida's explanation, the relationship between the natural environment and religion is as follows.
Nomadism = Father God of the sky (male deity) = skyward orientation.
Farming = Goddess of the earth (female deity) = earth oriented.
This relationship supports the mutual association of farming = female (= wet) and nomadic = male (= dry).
At the same time, Ishida suggests that agriculture is maternal and nomadism is paternal. In other words, in agrarian societies, women (mothers) rule, while in nomadic societies, men (fathers) rule.
(2) In the field of geography, for example, in [Chiba, Tokuji 1978], we find the following.
"Farming is settled and awaits the slow progress of crop maturity. It requires meticulous and tireless repetition, for which women are far better suited than men, both in constitution and physique. With women presiding over agriculture, higher productivity can be expected from the crops. An agrarian society is female dominated. Gathering culture, the basis of agriculture, evolved from women. In pastoralist societies, the need for military action and the demands of livestock management emphasize the physical superiority of men, young and old, while the status of the elderly, women and children is low. In the home, the husband has more power than the wife. (The above is a summary by the author.)
These are some of the explanations given.
I confirmed whether or not these relationships really exist by conducting a questionnaire survey (1999.5-7) on the dryness and wetness of personalities and attitudes, and found that they are true as expected, as shown below.
For more details, please refer to the author's work on the sense of humidity and gases and liquids.

No.	Item -Dry. Description (Hypothesis = Dry)	Neither.	-Dry- Neither.	Item -Z score Description (Hypothesis = Wet)	Significant
C12	That it is male-dominated.	46.154	24.434	29.412	Female dominance in thinking.	2.863	0.01
A11	Moving from place to place instead of staying in one place.	50.450	20.721	28.829	Staying in one place and not moving.	3.618	0.01
B10	Prefer nomadic life.	62.727	20.909	16.364	Preference for agricultural life.	7.733	0.01
C33	Orientation to the sky.	45.249	23.982	30.769	The idea is oriented toward the earth.	2.469	0.01

In the end, the questionnaire results show the following.
(1) There is a link between women = wet = farming and men = dry = nomadic.
(2) The content of dry/wet personality and attitude is comprehensive enough to capture social personality.
It was confirmed that
(a) In agrarian societies, women take the lead in running the society, or occupy the most fundamental position in running the society, and control the fundamental parts of the society. The reason for this is that if the society is not designed for women (female dominance), it will not be able to adapt to the natural conditions that require an agrarian society. In other words, the society moves at the pace of women. In this respect, women have a

substantially higher status and power.
(b) In nomadic societies, men take the lead in running the society. The reason for this is that if society is not designed for men (male dominance), it will not be able to adapt to the natural conditions that demand a nomadic social system. The society moves at the pace of men, and men have the higher real status and power.
In summary
Agrarian society: female dominated
Nomadic societies are male-oriented (dominated by men).
This is what I mean.

When agriculture becomes the dominant way of life in a society and the farmers become strong, the status of women and mothers in the society increases, while the status of men and fathers decreases. On the other hand, when nomadic and pastoralist lifestyles become dominant and nomadic and pastoralists become stronger, the status of men and fathers in society improves, while the status of women and mothers declines.

(Added in May 2008) Paternalism, maternalism, and gas/liquid types
The above dryness or wetness of interpersonal sensation is related to the physical "gas" or "liquid" type.
For more details, please refer to the author's writings on the sense of humidity and gases and liquids.

From this classification of gas and liquid types, it is possible to see the relationship between agrarian societies and female domination (matriarchy), and nomadic societies and male domination (patriarchy).
The advanced mobile life-oriented society G belongs to the nomadic society type, while the acquired sedentary group society A belongs to the agrarian society type.
The results of the questionnaire survey show that
The results of the questionnaire survey showed that there was a correlation between the G personality and gas molecular motion in the Advanced Mobile Life Center Society and the A personality and liquid molecular motion in the Acquired sedentary group Society.
We also found that male-dominated personality correlated with

gaseous molecular motion, and female-dominated personality correlated with liquid molecular motion.
This suggests that
Advanced mobile life-oriented society G = nomadic society = gaseous (gas type) = male dominance = patriarchy
The relationship between the liquid molecular motion and the liquid molecular motion is as follows.
The following relationship can be established.
In this case, the relationship is as follows.
In the classification of dryness/wetness of the natural environment, acquired sedentary group society A is naturally expected to be a wet society according to the correlation "wet climate = agrarian society = wet".
The author conducted a literature survey on the degree to which the national character of the members of the acquired sedentary group society A is wet/dry.
The results of the above survey showed that "specific to traditional acquired sedentary group A" = wet.
In addition, the "wet" behavioral style extracted by the author was found to cover most of the theories on the national characteristics of the members of the Acquired sedentary group Society A (the behavioral style of the members of the Acquired sedentary group Society A) with one word, "wet".
On the other hand, "female dominance" = being wet.
In terms of whether or not the behavioral style fits into the "wetness" category, the relationship between the national character (behavioral style) of the members of the acquired sedentary group society A and the female dominant personality (behavioral style) was identified based on the results of the literature review, and there is a positive correlation between the two (members of the acquired sedentary group society A - female). It was confirmed that there is a positive correlation between the two.
Therefore, from the perspective of the dry/wet dimension, we can conclude that the unique characteristics of acquired sedentary group society A = female dominance, and that acquired sedentary group society A is a society dominated by women. The reasoning is as follows.
The reasoning behind this is as follows.
(1a) The national character of the acquired sedentary group society A is wet. (1a) The national character of the acquired sedentary

group society A is wet, which is natural because it is an agrarian society (especially rice farming).
(1b) The character of women is wet.
(2) The content of the wet character is sufficiently comprehensive (it covers most of the theories on the national character of the members of traditional acquired sedentary group A and theories on gender differences). This means that
(3) That the national character of the acquired sedentary group society A is female-dominated when wetness is considered as a correlative axis.
(3) The national character of acquired sedentary group A is female-dominated when wetness is considered as a correlation axis. This means that they are safety-oriented and follow successful examples. (Fear of failure and avoidance). Lack of adventurous spirit. Lack of a sense of adventure. Dependence on large organizations. The shade of a big tree. These are examples of female dominance.
They are examples of feminine dominance, which means showing femininity. For a more detailed explanation of the behavioral patterns, please refer to the author's article on the biological valence of femininity.
The reason for the feminization of the national character of the acquired sedentary group society A can be explained as follows. The Acquired Settled Society A is a society based on rice farming, which requires wet behavior such as adherence to the land and interdependence with others in terms of water use. Women are the driving force behind the wet behavioral patterns. Women are the driving force behind wet behavior, not men. Women's influence on society in general is essential for the wetting of society to adapt to rice farming. A side effect of using women's power to wet society is that women's influence extends to areas of society that are not normally associated with wetness. (Areas that are related to biological preciousness but not to wetness, such as whether or not one takes responsibility for one's actions and whether or not one is sensitive to the safety of the actions one takes. The result is that the entire acquired sedentary group society A has become female-dominated, including the feminization of male behavioral patterns. (An irresponsible system in which people try to get others around them to take responsibility for their actions for their own protection. (A system of irresponsibility in which people seek to have others around them take responsibility for their actions in

order to protect themselves. Lack of a sense of adventure.
The fact that the national character is wet is evidence that women are stronger than men in the acquired sedentary group society A.
The fact that the national character is wet is evidence that women are stronger than men in the acquired sedentary group society A.
The fact that the national character is wet is evidence that women are stronger than men in the acquired sedentary group society A. It is wrong to say that the acquired sedentary group society A is a male-oriented society. In fact, the acquired sedentary group society A revolves around women. In other words, the system of acquired sedentary group A is designed for women and is not suitable for men.
Why are women strong in acquired sedentary group A? In summary, it is because it is a society surrounded by a natural environment where farming (rice cultivation) requires wetness (fixity, interdependence in interpersonal relationships, etc.) and therefore requires female-dominated behavioral patterns.
4.
In contrast to the conventional theory, the acquired sedentary group society A is actually a female-dominated (matriarchal) society where the power of women exceeds that of men. This is because the rice-farming society of the sedentary lifestyle group ABC, which includes the acquired sedentary society A, is a natural environment that requires wetness in interpersonal relationships, and under this environment, women, who are innately wetter, have an advantage and actually control household management authority.
Can we say that the motherhood system does not exist? In conclusion, it is very difficult to say that it does not exist: agrarian societies that "clearly exist" are basically matriarchal.
The following is a summary of the reasons why the existence of the matriarchal system has not been recognized so far, by point of view.
1) How to give a "family name
1) Confusion with the matriarchal system. Too much attention was paid to which gender's family name would be passed on to the descendants. Because the gender of the family name was considered to be stronger, the fact that the father's family name was mostly inherited was mistaken for the strength of the father, and the patriarchy was mistaken as if it were the worldwide standard. The family name serves as a "sign" = something to be held up to the outside world, indicating blood relations, so to speak, in the "front"

world. Since men are more likely to be exposed to the outside world, it is thought that it was considered appropriate to give them male surnames. This is not directly related to the patriarchal system.
2) Ownership and management of "property
2a) Too much attention was paid to whether the sex of the owner/ heir of property in the family was male or female. Did not realize that there are cases where the nominal owner of the property and the person who actually manages it are not the same = separated. We pay too much attention to whether the nominal owner is male or female, and not enough to whether the manager is male or female. In dry nomadic societies, both are male, but in agrarian societies, the former is sometimes male, but the latter is usually female.
2b) They did not realize that the real status of the person who holds the real control over the flow of property (finances) is higher than that of the person who simply owns property nominally. In nomadic societies, the property manager (the person who holds the household purse) is a man, but in agrarian societies, it is a woman. In nomadic societies, the property manager (the person who holds the household purse) is a man, but in agrarian societies, it is a woman. This indicates that in agrarian families, the status of women is substantially higher.
3) Circumstances in each "region
3a) In the advanced mobile life-centered society group FGH, they could not imagine that there are cultures where mothers are more powerful from their own "patriarchal" cultural standards. Since patriarchy was regarded as the default and "matriarchy disappeared in the distant past," the theory of the Advanced Mobile Life Center FGH (Bachofen, Engels) became the mainstream, and the existence of matriarchy itself was considered unthinkable worldwide.
3b) In ABC, a group of societies centered on sedentary life, such as the acquired sedentary group society A, male domination was confused with male domination (patriarchy). Or, because the advanced mobile life-centered society group FGH theory, which was more advanced than theirs, denied the existence of the matriarchal system, they uncritically accepted it in an authoritarian manner and did not realize that they actually had a matriarchal culture.
4) Relationship with "natural environment
There was a lack of perspective on the difference in the degree of

adaptation to the natural environment between men and women. As in an agrarian society established in a wet environment, "wet relationships are necessary. →Women are more adaptable and stronger than men" was not assumed.

5) Relationship with "status in public organizations

Women, as the more valuable biological sex, fear that they will not be able to live openly in society or receive help because they will be held accountable for their mistakes, i.e., they will not be able to protect themselves. Since holding a high position in a public organization (government office, company) entails a great deal of social responsibility and the risk of failure is very high, women willingly avoid holding a high position in the organization. As a result, higher positions in organizations are occupied by men. It is not that women are "unable" to occupy high positions in organizations due to lack of ability, etc., but that they "do not willingly occupy, do not occupy, or avoid occupying" such positions for reasons of self-preservation. Therefore, we cannot simply look at the ratio of men to women in high positions in public organizations, such as government offices and corporations, and say that women are weak because the number of women is small. This is because women, even if they have a strong social influence, tend to push men into high positions in public organizations in order to avoid their own social responsibilities and risks.

The domination of men by women in acquired sedentary group A is mainly through the mother-son relationship. Women (mothers) in the Acquired sedentary group A society create a strong sense of unity with their children in the process of raising them, and maintain a strong influence over their male sons by making them mentally dependent on them and do as they say. The woman, as the "educating mother," encourages her son to achieve a high social status, and then controls and manages him as her puppet or robot. In this way, she can use her son as an excuse to exert a powerful social influence without having to assume social responsibility herself. The wife-husband relationship is fundamentally similar to the mother-son relationship in that the wife makes the husband psychologically dependent on her as a substitute for a mother, makes him compete with her for a higher position, and exerts control as a manager over the husband who has achieved a higher position. In this respect, women in the acquired sedentary group society A, as those who manage and control men's lives and

consciousness, i.e., as those who turn men into "robots" who do as they please, can be said to be in a higher position than men of higher social status, and yet they successfully escape taking social responsibility. As long as men are psychologically dependent on and controlled by women, no matter how high a position they hold in public organizations, they are dominated by women.
There is another reason why public organizations (government offices, corporate workplaces) in the Acquired sedentary group Society A are male-dominated and women are not allowed to enter these organizations, besides women's tendency to avoid holding high positions. This is because it is the last place where men can maintain their self-esteem. It is a place where men can maintain their self-esteem and pride in the fact that they are the only ones who can support their families financially. Men feel threatened by the entry of women into this field. That's probably why. Men don't want women to easily surrender their place in the public organization. If they do, they will fall from their apparent high status and lose the last of their self-esteem. The rest is just a matter of overwhelming the man in both appearance and substance. This is because they become social misfits who simply follow the pace of women.
6) Relationship to the display of "power
6a) Women tend not to describe themselves as strong voluntarily (i.e., they make themselves look weak in order to be protected by men because they are biologically the more valuable sex). There is a tendency. Also, if they admit to being strong, they become socially responsible for their actions. So, in order to avoid having to take responsibility for their actions when they fail, they tend to pretend that they are strong (even if they are actually in a position of strength). In order to avoid having to take responsibility for the failure of their actions, they need to pretend to be weak, never admitting that they are strong. For this reason, they do not like to use the term "matriarchy" to indicate that they are the strong one in power. As a result, people think as if the motherhood system does not exist.
6b) Men tend to try to make themselves look strong. 6b) Men tend to try to make themselves look strong and independent (i.e., they feel that they are okay and can get by without anyone else to protect them). It also means that you are able to lead others under your control. They want to show people that they are capable of

protecting women. Therefore, they tended to emphasize the power of the father more than necessary. As a result, the patriarchal system has taken on a life of its own.
7) Relationship to the way we interpret the "male chauvinism" phenomenon
There are two contradictory ways of giving priority to one person over another: "giving priority to the strong" and "giving priority to the weak. It is correct to regard "male chauvinism" as an idea of "giving priority to the weak" in order to protect men as socially weak and to preserve their human rights and self-esteem in an agrarian society that denies the dryness of male dominance. It is correct to regard it as a "priority of the weak" approach to protect men as socially weak and to maintain their human rights and self-respect. For more details on this point, please refer to the page that summarizes what is the essence of male chauvinism.
Note: The model that attempts to explain the strength and weakness of power between men and women includes the following.
1) Muscular strength and brute force model (male dominance) Men have more muscular strength.
Women live longer than men.
Women are more valuable and are valued more.
Dry = nomadic = (dry) male dominance, wet = agricultural = (wet) female dominance.
5) Child Care Provider Model (nomadic = male dominance, agricultural = female dominance) The strength or weakness of men and women in society is determined by how much more of their own gender-based behavioral style they can infuse into their children. For example, if women infuse more of their own behaviors into their children than men do, the society will become more feminized and more comfortable for women.
The first two are possible. Traditionally, only 1 has been taken into account, and 3 to 5 have been rarely considered. If we take 3 to 5 into consideration, we can see that the idea of motherhood = female dominance is also valid.
As shown in Floyd's psychoanalytic theory and Parsons' theory of family society, in advanced mobile life-centered FGH (nomadic) societies, fathers intervene and interrupt child-rearing to a greater degree, and fathers play the role of director. (2) The role of the director. In agrarian societies such as the acquired sedentary group society A, women are the director of child rearing.

Why do women look weak? Or do they make themselves look weak?
1) "Muscular strength" model: Muscular strength is weaker than men.
2) "Protection" model: Being biologically more valuable than men. Therefore, they want to be protected by men. (They want to be protected by men.) That men are the less valuable, disposable sex. This protective behavior was confused with the behavior of the weak wanting to be protected by the strong.
5.
In summary, the social strength (influence, power) and social status of women should be determined by whether the atmosphere (national character, social character) of the society is female-dominated and wet or not. This is the most certain way. This is how I see it. The national character of a society is a kind of litmus test, tinted with the color of those who have the most influence and power in that society. If women are more powerful in a society, then the character of that society will be predominantly female. In short, national character is tinted with the color of the major and powerful social force in a country, and the fact that the national character of the acquired sedentary group society A is female dominated is related to the fact that women wield dominant power in the acquired sedentary group society A.
The fact that women's status is low in the acquired sedentary group society A, based only on the conventional viewpoints of not having nominal property or not holding high positions in public organizations, is actually revealing a lack of social analysis skills that can only superficially see the relationship between the nature of society and gender differences. In other words, we can only see the relationship between the nature of society and gender differences superficially. The traditional national character of the acquired sedentary group society A is wet, liquid, and female-dominated, which indicates that the power of women greatly exceeds that of men, that women are stronger than men in society, and that society moves at the pace of women.
Conventional feminism and feminist studies of acquired sedentary group A have failed to match gender psychology, i.e., the social character of males and females, with the national character of the members of acquired sedentary group A, i.e., the social character of acquired sedentary group A. Therefore, they have failed to notice

the correlation between female dominance and the social character of the members of acquired sedentary group A. In the future, we would like to see the results of this study in a more detailed manner.

It is my hope that in the future, the number of people who rightly evaluate the high status of women in acquired sedentary group A will increase, even if only a little.

Note: There is little room for the above theories to be accepted in the current society of acquired sedentary groups A.

1) Men. → 1) Men: The notion that one is superior (sense of superiority). Because they feel uncomfortable when it collapses. They turn to the existing feminist theory that flatters them as the strong one.

2) Women. → Refusal to acknowledge one's own strength. (It means that they think that if they admit it, there will be no men to protect them. (They think that if they admit it, there will be no men to protect them, or if they admit it, they will have to take responsibility for the consequences of their domination of society, which is risky. Therefore, they want to pretend to be weak. Adherence to the traditional feminist/women's studies view of "strong male, weak female".

The above argument of the theory of the acquired sedentary group society A mother-rights society is to cut off the path of women of the acquired sedentary group society A who are trying to protect themselves, secure their safety, or escape the responsibility of controlling the acquired sedentary group society A. In other words, you are the real rulers.

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Problems of the conventional theory of motherhood

In the conventional theory of motherhood, the assertion by Bachofen and Engels that "motherhood is a thing of the past and the entire global society has already shifted to paternalism" has been accepted without question.
However, this assertion that "matriarchy is just a legacy of the past that has already disappeared" is based only on the knowledge of Europe and the Middle East, which are relatively paternalistic, without knowing that the national character and social climate of people in rice-farming societies such as acquired sedentary group society A and sedentary life-oriented society group D are maternalistic. This was done based on the findings of Europe and the Middle East, which are relatively paternalistic.
Bachofen et al. were ignorant of the psychology of the maternal-dominant, rice-farming people, and they failed to expand the scope of their research to include the sedentary society group D. They reached the conclusion that "maternal dominance is a relic of the past" for the implicit purpose of justifying the paternal dominance

of their society.
Bachofen and others in Europe are nomadic and pastoralists, and it is a natural conclusion for them to conclude that "mother-rights society has been defeated by father-rights society and disappeared. However, it would be a clear violation of their rights and a mistake to try to universalize the conclusion of the nomads and pastoralists to the society of the rice-farming people of the sedentary lifestyle-centered society group ABC, which is different in scope and is still dominated by mothers, without checking whether it is applicable or not.
The claim by the matriarchalists of the advanced mobile society group F that the matriarchal system is a thing of the past and that the global society as a whole has shifted to the patriarchal system is an ideology for nomadic and pastoral societies such as the advanced mobile society group F with strong paternal rights to assert their own legitimacy. It is a kind of ploy for the nomadic and pastoral societies to overcome and dominate the agrarian societies by standardizing their own patriarchal social type into a global standard and depriving the agrarian societies such as ABC of maternal influence.
Naturally, feminism, which argues that women are placed in a weaker position and discriminated against under strong paternal authority, has the same strategy as the maternal authority theorists of the advanced mobile life-centered society group F. It is an attempt to establish a dominant position in the world by forcibly applying and imposing the theory of its own nomadic and pastoralist paternal society as the global standard to the rest of society as a whole. It is an attempt to establish a dominant position in the world by forcibly applying and imposing its own theories for nomadic and pastoralist patriarchal societies as the global standard to the rest of society.
Ignorant of this background, the women scholars and feminists of the traditional acquired sedentary group society A have fallen into the strategy of the nomadic pastoralists of the advanced mobile lifestyle-centered society group F and are trying their best to promote the application of their ideology to their own society.
On the contrary, it may be possible to bury the strength of maternal rights in the acquired sedentary group society A by applying the theory of the extinction of the maternal rights system of the advanced mobile lifestyle-centered society group F to the acquired

sedentary group society A and spreading it widely among the members of the acquired sedentary group society A. In this respect, the arguments of the maternal rights theorists of the advanced mobile life-centered society group F can be said to be useful for liberating the men of the acquired sedentary group society A from the domination of their mothers.
(First published April 2009)

The Need to Distinguish between Maternal Authority and Matrilineage, and Paternal Authority and Patrilineage

It is not true that the matriarchy is said to have disappeared. This is because the power of the mother in the acquired sedentary group society A is powerful, and in this respect, it is possible to say that the acquired sedentary group society A is a matriarchal system. On the other hand, the matriarchal system, which considers the mother as the representative of the bloodline, is said to have disappeared, but this is also incorrect because it is said to exist in Indonesia and other countries. The matrilineal system does not apply to the acquired sedentary group society A, only the matriarchal system does.
Why the confusion between matriarchy and matriarchy?
The reason seems to be that the advanced mobile life-centered FGH societies, which gave rise to the idea of matriarchy, were mainly patriarchal or patriarchy.
In patriarchy, both the external representative of the family (the surname, the representative in the lineage) and the person in power are the father, and they are identical. This implies that those who represent have power, or conversely, that those who have power represent.
On the other hand, the acquired sedentary group society A is matriarchal but patriarchal. The mother is the ruler and wields power, but she leaves the role of the representative of the family to the father and imposes on him. In other words, she prefers to be protected in the back room and exempted from taking risks, while her father and the man take on the dangerous and difficult roles that interfere with her self-preservation and expose her to the

outside world. In this way, we can see the behavior of the more biologically valuable sex, which puts self-preservation and safety first.
Thus, in the acquired sedentary group society A, the power holders and representatives do not coincide, which may not be assumed in the concept of Matriarchy in the advanced mobile life-centered society group FGH.
In short, in the concept of Matriarchy, the mother is assumed to be both externally representative and powerful, and thus the concept of the representative head of the family is mixed up with that of the powerful.
This is a problem inherent in the traditional concept of "head. The "head" is both a representative and an authority figure, and the person who is the "head of the family" is considered to be the patriarchy in the case of the father and the matriarchy in the case of the mother. In both patriarchy and matriarchy, the notions of representative, authority, and ruler are mixed up, and this is the cause of the confusion in the academic literature as to whether matriarchy exists or not.
In order to resolve this confusion, it is necessary to establish a new terminology, such as the advanced mobile life-centered FGH language, which is widely used in the world, that clearly separates the concepts of maternal and paternal authority, which represent the power and control aspects of parents, and maternal and paternal lineage, which represent the representative and responsible aspects of parents. It is thought that it is necessary to establish a new term, such as the advanced mobile life-centered society group FGH language, which is widely used in the world, to express the concept of patrilineage clearly and separately. In the language of the acquired sedentary group society A, it is possible to separate the concepts of matriarchy and matrilineage, but in the conventional concept of matriarchy of the advanced mobile living group FGH, they are mixed up and it is impossible to separate them, so a new term is needed. For example, should we say "society of strong, powerful mother" or "society of strong maternal power" for "matriarchy"? For example, should we say "society of strong, powerful mothers" or "society of strong maternal power" for matriarchal society and matriarchy? It is necessary to make a decision as soon as possible.
In short, the conventional matriarchy is not a good translation for

the matriarchy in English. Matriarchy is a word that can be used when both matriarchy and matriarchy are combined, and it can be used to describe a society that is not a matriarchal society, such as the acquired sedentary group society A, where the mother has strong matriarchal power, but the mother does not represent the family. In other words, it is not appropriate to describe a society that is not a matriarchal society.
A matriarchal society in which the mother wields power and control within the family is common in rice-farming societies such as the acquired sedentary group society A. On the other hand, a matriarchal society in which the mother represents the family is not appropriate. On the other hand, matriarchal societies in which the mother represents the family and takes responsibility for the family are rarely found in acquired sedentary group A societies. This means that I wish I could simply describe this current situation in one word, for example, in English.
(First published in January 2012)

Ignoring and Concealing Motherhood in Acquired sedentary group Society A

Why has Acquired sedentary group Society A not been referred to as a mother-rights society, even though it is a mother-rights society? Or, why has motherhood been ignored or concealed?
The following reasons can be considered from the nature of acquired sedentary group society A in general.
(1) Since the discourse of the advanced mobile living-centered society group FGH, which is a source of authority for the acquired sedentary group society A, has declared that the motherhood system is a thing of the past and no longer exists, the members of the acquired sedentary group society A, who tend to think things by relying on the authority of the advanced mobile living-centered society group FGH, have been saying that the acquired sedentary group society A is not a motherhood system. This is because the members of the acquired sedentary group society A, who tend to rely on the authority of the advanced mobile life-centered society group FGH, have come to believe that the acquired sedentary group society A is not a matriarchal society, but a patriarchal society, without any proper confirmation.
The following reasons can be considered from the way men are in

the acquired sedentary group society A.
(1) Because the men of the acquired sedentary group A, who have been living in a male-dominated society with a high sense of pride and dignity, do not want to admit that their social position is actually much weaker than that of women.
(2) The reason is that males of the acquired sedentary group A do not want to officially acknowledge their mother's dominance because they do not want to be seen as a love object and be sexually devalued if women recognize that they are under their mother's dominance and that they are mother-controlled.
The following reasons can be considered from the way women are in the acquired sedentary group society A.
(1) It is because women in the acquired sedentary group society A do not want to be called "mother".
Women generally do not feel good or tend to be offended when they are called "mother.
The reasons for this are as follows.
The word "mother" implies that the woman is married with children and is no longer a romantic interest for men.
The more children she has, the older she is, the less young she is, the less men see her as a woman, and the less attractive she is.
It is thought that this is due to the fact that they feel a sense of loss in the aspect of sexual consciousness, as they are forced to recognize that they are sexually devalued because of the confirmation of the fact that they are no longer young.
As a result, women in the acquired sedentary group society A do not feel good about "being a mother" or "being called a mother," even though they wield a great deal of power as mothers themselves. They also try to avoid or ignore the emphasis on "motherhood" and "motherhood.
(2) Women in the acquired sedentary group society A are socially responsible for their own motherhood if they admit that they dominate the society. For women who are oriented toward self-preservation and safety first, it is inconvenient that they will have to take risks in case of failure in running the society, and they try to avoid the term "motherhood" because they do not want to admit that they are controlling the society.
(3) Women in the Acquired sedentary group A society, who are more sensitive to their own protection and security than others, try to avoid being represented externally and stay as wives. If a woman

in the acquired sedentary group A admits that she is a mother and rules the society, her existence itself, which should be invisible to the outside world due to her seclusion, will become transparent to the outside world, and she will be known and understood from the surface. And then they become the target of pursuit by those who want to go deeper, as if the true ruler is lurking behind. For women who are concerned with self-preservation and safety first, and who want to stay in the inner sanctum, where they can't be seen from the outside, where they are safer and warmer, and continue to dominate society, it is inconvenient that their own safety is threatened when their existence as the ruler is revealed to the outside. They do not want to admit publicly that they dominate society, so they try to avoid the word "motherhood.
These are probably the main reasons why the acquired sedentary group society A has not been referred to as such, although it is in fact a maternal society.
(First published in March 2012)

The members of the Acquired sedentary group Society A do not want to read the matriarchal society theory.

When treating the acquired sedentary group society A as a case study of maternal rights society, it is important to understand the following issues beforehand. It is the problem of the attitude of the members of the acquired sedentary group society A toward the theory of maternal rights society.

The members of the acquired sedentary group A do not want to read the maternal rights theory. The members of the acquired sedentary group A ignore the maternal rights theory. Members of the acquired sedentary group A do not respond to the theory of maternal social rights. The reasons for this are as follows.
The members of the acquired sedentary group A insist that their society is patriarchal because they want to join the advanced mobile life-centered society group FGH. The reality of the acquired sedentary group society A is not patriarchal in the slightest. The members of the acquired sedentary group society A see the advanced mobile life-centered society group FGH as a sedentary

group of women like themselves, and they are desperate to join it, to continue their membership, and to avoid being considered different and expelled. Behind this behavior, there is a refracted feeling that members of the acquired sedentary group society A have toward the inherited sedentary group society BC. The members of the acquired sedentary group society A have an unpleasant feeling toward the inherited sedentary group society BC because they have been excluded from the inherited sedentary group society BC within the sedentary life center society group ABC. Deep down, the members of the acquired sedentary group society A have an unconscious awareness that they are the same kind of people as the inherited sedentary group society BC. However, the members of the acquired sedentary group society A do not want to admit it. The members of the acquired sedentary group society A are trying hard to hide it. The members of the acquired sedentary group A desperately insist that they are members of the advanced mobile lifestyle-centered group FGH, not the sedentary lifestyle-centered group ABC. The members of the acquired sedentary group society A are desperate to become patriarchal in appearance. The members of the acquired sedentary group A actively emphasize the weakness of women in the acquired sedentary group A and insist on male dominance. As evidence of this, members of the Acquired sedentary group A actively bring up the fact that women in the Acquired sedentary group A do not enter the corporate world and that women in the Acquired sedentary group A do not hold positions. However, when someone points out that the women of A are in a dominant position, giving allowance to the men of A, the members of A ignore it. The members of Acquired sedentary group A never put that in their school textbooks.

Males in A cannot confess their dependence on women and mothers, because if they do, women in A will not marry them. Women in the Acquired sedentary group A society are afraid of being dominated by their mother-in-law, so they firmly refuse to live together with her. When a man in the acquired sedentary group A society shows his dependence on his mother, the probability of living together with his mother-in-law is high. Women of the acquired sedentary group society A are uncomfortable with it. On the other hand, women in the acquired sedentary group A want to keep their sons with them forever and love them. On the other

hand, a woman in the Acquired sedentary group A society wants to keep her son with her forever and love him, and a woman in the Acquired sedentary group A society wants to live with her son. In order to avoid the exposure of such contradictory psychology, women in the acquired sedentary group A do not want to talk about it and avoid it.

The goal of this book is to achieve a correct understanding and recognition of the acquired sedentary group society A. To do so, it is necessary to understand the acquired sedentary group society A. In order to do so, it is necessary to forcibly bring the members of the acquired sedentary group society A into the discussion of maternal rights society. That is the purpose of this book.

(First published September 2020)

The Sexual Roles of Males and Females in Acquired Sedentary Group Society A: "Mother and Son

The sexual roles of males and females in acquired sedentary group A society are expressed as "mother and son.
The woman, in the role of mother, gently envelops the man in the role of son with great strength, cares for him with great care, sees him as a means of her self-realization, motivates him to earn money and get ahead, and beats his ass.
Men, in their role as sons, work hard to earn money and rise in the world to fulfill the wishes of women in their role as mothers, dependably helping women when necessary, psychologically dependent on women, pampered, and under the control of women as mothers. As an eternal son, he is psychologically incapable of being a father, of being less than paternal.
(First published Feb. 2012)

The strongest existence in the acquired sedentary group society A

The final rulers of the acquired sedentary group society A are as

follows.
At home, it is the mother and mother-in-law, and at work (although there are few of them.) In the workplace, they are the sisters.
Women who are sisters at work and mothers and mothers-in-law at home are the strongest in the acquired sedentary group society A.
Traditionally, they have stayed in the background, out of the public eye, and controlled the men who are their sons, the representatives of the public pretense. Because they are the ones behind the scenes, the ones in the dark, they have not been recognized as the rulers in the conventional, superficial gender studies.
In the future of gender studies, it is necessary to bring these women who are the final rulers out from the back rooms to the front.
(First published July 2010)

Mother System, Acquired sedentary group Society A

K. Wohlfren's "women, the maternal social system" is the mystery, the unknown system, that forms the core of acquired sedentary group society A.
The social system of the acquired sedentary group A is driven by the mother system and the female system, but how it works has not yet been properly studied. However, how it works has not been properly researched yet, and needs to be clarified in the future.
(First published in March 2011)

Acquired sedentary group Society A as Mother's Kingdom, Paradise

The acquired sedentary group society A can be regarded as the mother's kingdom or paradise.
It can be said that the heavy, persistent, noisy, and powerful nature of the mother covers the entire acquired sedentary group society A.

(First published in June, 2012)

Acquired sedentary group Society A: Modernization and the Mother System

The liquid, female, maternal system society = mother system is inherently regressive and has no seeds of modernization of its own. On the other hand, the male, paternal system society = paternal system has the germ for modernization in that it willingly confronts danger and tries to obtain innovative knowledge.
The mother system (acquired sedentary group society A) imports new technology and other things from the father system (advanced mobile life-centered society group FGH), and in doing so, achieves modernization.

(First published in March 2011)

The fundamental importance of new batch recruitment in wet maternal acquired sedentary group society A

One of the prominent features of the existing acquired sedentary group society A is the principle of batch hiring of new graduates in corporate sedentary groups and government offices.
This is the principle of "starting with a clean slate," which means that, like new students at the beginning of the school year, no human relationships have been formed yet. The friendships and relationships between new students are formed in the first moment, and most of the rest is formed there. In the case of club activities or other situations where the staff is fixed and there is little metabolism or movement of people, it is difficult for those who are not able to infiltrate into some human relationship or group in the first moment to break into the already established friendships and relationships later, and this is the reason why it is difficult to make new friends.
The FGH society is a dry, paternalistic, advanced, mobile, life-centered society that allows people to quickly move on to other places, while the A society is a wet, maternal, acquired, sedentary group society that does not.

In the wet maternal acquired sedentary group A society, interpersonal relationships, once created, act like a web. In other words, they become entangled in a web of goo. As a result, you lack the power and ability to break down and rebuild existing interpersonal relationships.
Therefore, they will just continue to use the existing connections made by their ancestors and seniors, or by other people who are already in the same group. It means that we can only draw additional lines of relationships and connections between people. They cannot be severed, erased, and repartitioned. In other words, you can't "initialize," so the lines of connection keep growing, getting more and more complicated, and you get more and more stuck. This is a kind of disease that cannot be cured by one's own power. The power of existing connections and connections to maintain precedent is too strong, and as the fences become more and more rigid, the free flow and vitality of society is lost. It is in traditional sedentary group societies, such as rural villages in acquired sedentary group societies A, that the fences are chained and layered from generation to generation, and the opportunity for new reconfigurations is almost gone.
Drastic new formation of connections is possible only once in the beginning, which is the main reason why corporate sedentary groups and government offices of acquired sedentary group society A are fundamentally dependent on new batch recruitment.
(First published October 2011)

2.

Seeking Liberation from Motherhood - A Prescription for Breaking Free from "Motherhood Dependency" -.

[Abstract] Men in the acquired sedentary group society A are completely dominated by "motherhood" and are also intensely dependent on "maternal women". This article describes a prescription for the men of the Acquired Sedentary Group A society to regain the paternity they should have and to break free from this

dependence on motherhood. This is the first time I have ever heard of such a thing.
Conventionally, it has been said that acquired sedentary group A is a "maternal society" in which motherhood plays a central role (e.g., [Kawai 1976]). I believe that the problem lies in the fact that not only women but also men, who are the bearers of motherhood, adopt a maternal attitude.
The actual attitudes of males in the acquired sedentary group society A in the workplace, etc., are mainly wet and maternal, such as the so-called "naniwabushi" attitude, which places excessive importance on mutual togetherness and synchronicity, strongly seeks warmth and "sweetness" in interpersonal relationships, and prefers closed interpersonal relationships that are limited to the inner circle. (For an explanation of maternal and paternal attitudes, please refer to the author's other works.
(For an explanation of maternal and paternal attitudes, please refer to the author's other works.) The men of the acquired sedentary group society A are actually acting with maternal values, even though they are wearing a male skin. (This in itself is part of the female-dominated value system. This shows the strength of maternal dominance in the society of the acquired sedentary group A. It also shows that the final authority in the society of the acquired sedentary group A is actually the wife who acts as the "mother" (mother-in-law) or "mother" of the men.
The men of the acquired sedentary group society A who behave in this maternal way are encompassed by their mothers, anesthetized by their mothers, and become "maternal pickles. In this respect, under the strong influence of motherhood, which is the opposite sex to their own, they have lost the paternity that they should have.
In short, the men who superficially appear to dominate the acquired sedentary group society A are actually "robots" or "puppets" piloted and controlled from behind by the "mother," and are completely dominated by the "mother. Because they are controlled and manipulated by the "mother," the men of the Acquired sedentary group Society A behave in a wet and maternal manner, which is the opposite of the individualism, liberalism, and open-mindedness of men, such as collectivism, mutual regulation, and closed-mindedness.
The entirety of acquired sedentary group A emerges as a single "mother," and men are completely swallowed and suffocated in the

huge vortex of motherhood.
In order to save the men of the acquired sedentary group society A from being preyed upon by the opposite sex, it is necessary to "liberate them from motherhood.
Until now, "motherhood" in the Acquired sedentary group A society has often been perceived by men as a positive and desirable thing, as a kind existence that envelops them with warmth and unity. The ideal image that men in the acquired sedentary group society A seek in young women they marry also tends to be maternal, such as "a warm welcome when I come home tired from work" and "taking good care of me.
In addition, the "mother" and "mother-in-law" who exercised "motherhood" were never seen as authorities. In the Women's Studies of the Acquired sedentary group Society A, most of the time, it is the men who are the "patriarchs" who are in power. There are few books that mention the fact that these "patriarchal" men are bound by a strong sense of unity with their mothers and always act in accordance with their mothers' wishes.
For example, the title of the family's property is supposed to be held by the "patriarch," the male, which gives rise to the view that the acquired sedentary group society A is a male-dominated country. In reality, however, a man who has become a "maternal pickle" under a strong sense of attachment and unity with his mother is, in effect, her "property" and a being under her control. He is not an independent man, but rather a "son of his mother and mother-in-law," and he moves according to what his mother sends him. Therefore, even if a man holds the title to property, it is only an apparent delegation by the mother to her son, her child, her extension, and the actual management is done by the mother. In this respect, property rights are, in effect, the property of the mother of the son. The only difference is that the mother, as a woman, prefers to be protected at the back of the family and does not want to be in the position of representing the family outwardly, so her role is passed on to the son. The mother simply gives the son the title to the property, but the mother (mother-in-law) has a firm grip on the actual management of the property.
Thus, for the men of the acquired sedentary group A who are dependent on their mothers, and who try to take advantage of women in general as if they were their mothers, a new prescription is needed to break free from maternal domination. For males in the

Acquired Sedentary Group A society, motherhood is not something that is desirable, and it should be an existence to be broken away from and overcome, but there are too many males who do not understand this and have a strong desire for motherhood.
The following are my suggestions on how to deal with "motherhood addiction.
(1) First of all, men should change their attitude to a dry "paternalistic" attitude, which is individualistic and respects freedom and individuality. The first step is to change our attitude to the dry "paternal" attitude that men should have, which is individualistic and values freedom and individuality. For example, men in the advanced mobile lifestyle-centered FGH societies, which are rich in fatherhood and are the driving force behind the "patriarchal" societies (i.e., nomadic and pastoralist societies), can be considered as an appropriate model for this. Although it would be extreme to try to realize a patriarchal society like the advanced mobile lifestyle-centered society group FGH, it would be necessary to improve the position of paternity to the point where motherhood and fatherhood have equal value, instead of being overly maternal until now.
In the past, there have been calls for the "restoration of fatherhood" (e.g., Hayashi, Michiyoshi 1996), but the term "fatherhood" was used to refer to a perspective that looks at the whole, leadership, and authority. There is no mention of the dry fatherhood that I mentioned above. In this respect, the "fatherhood" that has been described as the subject of restoration is the "motherhood affirming and complementary" type of fatherhood that makes use of the state of mother-child attachment as it is and complements what is lacking in the conventional motherhood, and not the "motherhood denying and opposing" type of fatherhood that rebels against motherhood and tries to build a fatherhood that is the exact opposite of the extension of motherhood, as the author claims. (2) In addition, the "motherhood denial/opposition type" is different from the "fatherhood restoration type.
(2) It also means that we should try to escape or rebel against "mother" values. It is certainly very difficult to rebel against or try to become independent of a mother on whom you have been dependent with a sense of unity, but unless you do this, you will be under the control of motherhood forever. For this reason, it is necessary to voluntarily practice training to "break free from

motherhood" and "recover fatherhood," aiming for smooth separation and independence from the other person, so that the ego can remain calm without a sense of unity or sweetness with the other person. For women in general, it also means overcoming the dependence on them that is deep in our hearts. (Don't expect them to take care of you warmly like your own mother. (Don't think that they want you to take care of them warmly like your own mother), and to have the spirit of independence to take care of yourself. These are the things that are necessary.

(3) It is necessary to actively participate as a father in child rearing and to intervene in the mother-child bond to separate them.

Traditionally, men in the acquired sedentary group society A have had little psychological interaction with their children because "work is important. This has created a strong, unbreakable bond between the mother and the child by allowing the man to separate himself from the child and unconsciously distance himself from the child, which in turn has created a holistic domination of the child by the mother. (A mother and child in this state is tentatively named by the author as a "mother-child union.") See other sections of this book for detailed descriptions.)

Men's lack of interaction with their children is partly due to the fact that they themselves did not experience satisfactory interaction with their fathers during their own childhood. The psychological isolation of the previous generation of fathers from their children has allowed for the reproduction of the "mother-child alliance. Therefore, in order to prevent the reproduction of a "mother-child alliance," a state in which the child is completely attached to the mother and the mother's domination of the child is complete, it is important for fathers to intervene between the mother and the child and take the initiative in psychologically interacting with the child. It is important for fathers to be aware of the fact that the excuse "I'm too busy with work" that has been used by men in the acquired sedentary group A society to avoid raising children is an unconscious attempt by the mother to keep the child away from the father. It is time for women to take a more active role in the home by delegating more of the outside work to women.

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Members of the "mother-dependent" acquired sedentary group society A

People in the acquired sedentary group society A are intensely dependent on their mothers and mothers-to-be. Many of them feel that they can't do anything or live without their mothers. They are all mentally dependent on their mothers and continue to be their "mother's children. It is well known that during the Pacific War, soldiers who were members of the acquired sedentary group "A", who were dying in defeat, died screaming "mother". It means that they feel that their mothers are not only taking care of them, but also supplying them with the strength to live in society itself. The mother, the woman, is the spiritual pillar of the family and society as a whole, and is truly a powerful being. This indicates that the woman, the mother, is the true ruler of the society.

The problem for men, on the other hand, is that they remain mere children, less than fathers, dependent on their mothers.

(First published in June 2012)

On the Hidden Strategy of the Critique of the "Maternal Society Theory": "Motherhood" as the Final Ruler of the Acquired sedentary group Society A

The author believes that the theory of "acquired sedentary group society A = maternal society" essentially indicates that the supreme authority of the society that ultimately controls acquired sedentary group society A is motherhood (women as the bearers of motherhood). The criticism by the Women's Studies of the Acquired

sedentary group Society A that "the theory of maternal society unilaterally imposes the role of child-rearing on women" is considered to be an "unfocusing" to hide the fact that women practically control the Acquired sedentary group Society A and to escape responsibility. It can also be seen as a strategy that women, fed up with the traditional "indirect control of society through their own children," aim for "direct control of society," in other words, to be promoted and become the rulers of the corporate sedentary groups and government offices directly by themselves.
This is a strategy of "direct social control.

In conventional women's studies of acquired sedentary group A, the view that acquired sedentary group A is a "maternal society," as proposed by clinical psychologists and others, is based on the idea that acquired sedentary group A unilaterally imposes the role of bearing and raising children on women (mothers) alone. It means that it shows that. It is harmful. It is harmful and it must be corrected. This is the mainstream response.
On the other hand, I believe that the view of acquired sedentary group A as a "maternal society" should be interpreted as follows: "The influence and power of motherhood in acquired sedentary group A is strong. This is a manifestation of the fact that "the mother is the ruler of the society in the acquired sedentary group society A. In short, I believe that the expression "maternal society" indicates that "mother" controls the basis of society in the acquired sedentary group society A, and that it is a society in which all people are "pickled in motherhood" under the strong influence of mother.
The mothers of the acquired sedentary group society A are huge, formidable, and unstoppable, like "Kyoiku Mama Gon," for example, who are treated as monsters for their strength.
A critique by Women's Studies of Acquired Sedentary Group Society A that "clinical psychologists use the term maternal society to glorify women only as "mothers" and impose on women the role of bearing and raising children. It means to remove people's eyes from the current situation that "it is motherhood (women as the bearers of motherhood) that dominates the basis of the acquired sedentary group society A. This means that women should not have to assume the responsibility of controlling the society. It means trying to prevent the dominant women from attracting the criticism and

opposition of the dominated (men and children). It is a clever strategy and ploy for "unfocusing". It seems to me that this is the case. They are desperate to keep people from realizing that they, women (mothers), are the real rulers of society.
There is a widespread argument that women should not be forced to take on the role of bearing and raising children, but I believe that the reason why women in the acquired sedentary group society A have been able to dominate society is because they have been able to monopolize the role of child rearing and train their own children to be "pawns" that can move as they wish. This is because they were able to monopolize the role of child rearing and train their children to be "pawns" that could move as they wished. The women of the acquired sedentary group society A use their children as "tools for self-realization," spanking their children to compete for entrance exams at school and for promotion in the corporate sedentary group. As a "mother," she can be admired by society as the "final ruler" who controls her seemingly socially dominant child.
In short, the ability to completely "personalize" one's own children by monopolizing their upbringing is the main reason why women in the Acquired Sedentary Group A have been able to wield so much power in society. Indirect domination of the acquired sedentary group A through their own children" has been the usual pattern and method for the women of the acquired sedentary group A to dominate the society. In short, the women of the acquired sedentary group A have been controlling and dominating the society as the jockeys who control the reins of the racehorse (my child).
The fact that the women of the acquired sedentary group A are sympathetic to the argument that "women should not be forced to play the role of bearing and raising children. This means that they are throwing away the "social domination through children" that they have built up so far, which is their method of dominating the acquired sedentary group A society. This is, in fact, a negative for the women of the acquired sedentary group A society. It is actually a negative for the women of the acquired sedentary group society A. It is a positive for the men, as it gives them more opportunities to reclaim their children from the hands of the women.
However, the most frightening thing for the men of the acquired sedentary group A society is that the women of the acquired sedentary group A society will not be satisfied with the traditional "indirect control of society through their own children" and will

start to "directly control" the society themselves. While maintaining the traditional "control of society through one's own children" by making one's own children one's personal property, one's own self will be promoted and become a great person in the corporate sedentary group or government office, thereby completing the "direct and indirect" control of the acquired sedentary group society A. This is what should be the ultimate goal of feminists (women's rights expansionists) of the acquired sedentary group society A. This should be the ultimate goal of the feminists (women's rights expansionists) of the acquired sedentary group society A. As men of the acquired sedentary group society A, we need to do our utmost to prevent this from happening. Fortunately, the feminists of acquired sedentary group A are still unaware of this ultimate goal and are trying to throw away their indirect authority over society through their own children. This is a great opportunity for men in the acquired sedentary group society A to reclaim their children from women.

The stereotype that "women are supposed to raise children" is a way of thinking that promotes the monopolization of children by women and their indirect control of society through their children in the acquired sedentary society A. It has many advantages for women and disadvantages for men. However, without realizing it, men in the acquired sedentary group society A work hard at their jobs in the corporate sedentary group as pawns for their mother's "self-realization," mistakenly thinking that this is "manly.

Shouldn't men in the acquired sedentary group society A be more mindful of strengthening their influence over their children? If they do not make more efforts to convey their values to their children and make them their successors, the children will always remain the personal property of women. And when women, while firmly taming their children to themselves, begin to promote themselves in the corporate sedentary group, the men who are still dependent on motherhood deep inside will fall apart without a trace. In order to prevent this from happening, they should reevaluate their relationship with their mothers and "graduate psychologically from motherhood" and "establish the power to control their children.

(First published in October 2005)

The Necessity of the "Mother" and "Mother-in-law"

Perspectives: An Examination of the Future Direction of Women's Studies in Acquired Sedentary Group Society A

[Abstract] Conventional women's studies in the Acquired sedentary group Society A has limited its position to women in weak positions, such as "daughters" and "wives. For this reason, it seems to lack the perspective of "mothers" and "mother-in-laws," who have extremely strong power even among the same women. In the future, I believe that the perspectives of "mothers" and "mothers-in-law" should be incorporated to a greater extent in order to understand the acquired sedentary group society A more correctly.

I would like to thank you for your time.

The existing feminism and women's studies of acquired sedentary group A are studies for women in the position of "daughters" and "wives" who are socially weak, and they definitely lack the perspective of "mothers" and "mother-in-laws" who are the rulers and authorities of society.
A survey of the literature on women's studies in acquired sedentary group A societies shows that the words "wife," "wife," and "woman" (which often correspond to "daughter," an unmarried woman) are frequently used. But when it comes to the word "mother," the number rapidly decreases. (Most of them also criticize the connection between women and "motherhood," and there are few descriptions from the standpoint of "mothers.) "Mother-in-law" is not mentioned at all. In short, there has been almost no literature on women's studies written from the standpoint of "mothers" and "mother-in-laws. In short, the women's studies of the acquired

sedentary group society A seems to repeat its arguments only from the standpoint of "daughters" and "wives.
Existing women's studies of acquired sedentary group A have regarded "male domination of acquired sedentary group A = patriarchal system" as a problem and an object of criticism.
For example, when choosing a man to marry, young women in Acquired sedentary group A tend to avoid marrying the eldest son and marry the second son or younger, or avoid living together with their husband's family and live separately. The core of what makes these women take these actions is that they are "without the old woman (mother-in-law)" (i.e., they don't want to be with their mother-in-law).
In short, the most frightening thing for them is not the man who will become their husband, but their mother-in-law (a woman!).
Why are they so afraid of "mother-in-laws"? The reason why they are afraid of their mother-in-law is because she is the true administrator of the family, including her husband, and no one in the family can stand against her. When they get married and live together, husbands and their wives are all subject to the intervention and instructions of their mother-in-law, who is equally their "mother" or "mother-in-law," even down to the raising and lowering of chopsticks. If they do not obey, they are lectured at every turn, harassed insidiously, and so on, to the point where there is no escape mentally. Also, financially, since the mother and mother-in-law have a firm grip on the family's finances, it is necessary to listen to them.
In these respects, "mothers" and "mother-in-laws" are the "final rulers of the acquired sedentary group society A" that both men, who are their sons, and women, who are their daughters-in-law, must overcome. In particular, mother-child attachment is the source of the power of mothers and mother-in-laws to manipulate their children (especially their male sons) as they wish with a strong sense of mother-child unity, and is considered to be the key to "social control by motherhood.
Why hasn't the study of women in acquired sedentary group A taken up such "mothers" and "mother-in-laws" until now?
[1] The main purpose of women's studies in the acquired sedentary group A society has been to liberate socially disadvantaged women, but the existence of "mothers" and "mother-in-laws" as rulers in the acquired sedentary group A society is probably because they are

troublesome and contrary to the purpose of "liberating women as weaklings. This is because once the perspective of the powerful "mother" and "mother-in-law" is taken, it becomes practically impossible to see women as weak.
[2] Women's studies in the acquired sedentary group society A is thought to have developed by placing importance on solidarity and unity among women. In the past, it was easy for women as a whole to unite broadly by taking the positions of "daughter," "wife," and "wife. However, when the positions of "mother" and "mother-in-law" are introduced, a rift is created between (a) women in the position of "mother" who have children and those who do not yet have children, and (b) women in the position of "mother-in-law" and those in the position of "daughter-in-law" who have to reluctantly accept her control. As a result, the sense of solidarity and unity among women will be greatly damaged. Therefore, in order to maintain the unity of women as a whole, it is thought that they have dared to ignore their "mothers" and "mother-in-laws.
These [1] and [2] are all ideas of "covering up what stinks" and "ignoring events that are inconvenient for developing one's own theory," and can be said to be a major impediment to the development of women's studies in the acquired sedentary group society A as a "science" with persuasive contents.
(1) The view that "women are weak everywhere in the world" should be fundamentally overturned so that social phenomena related to women can be handled correctly, assuming that "women are strong in the acquired sedentary group society A.
(2) By clarifying the conflicts between "mothers" and "women who are not yet mothers (daughters and wives)," and between "mother-in-laws" and "daughter-in-laws," which lie deep within the superficial sense of solidarity and unity among women, without fear of damaging the sense of solidarity and unity, and by taking a fresh look at these conflicts, we can create a new sense of solidarity and unity among women that is not superficial, but that is true and heartfelt. It is necessary to find the possibility of new solidarity between women from the bottom of their hearts.
Isn't it necessary to do something like this?
On the other hand, there may be a reason why women's studies in the acquired sedentary group society A has neglected "mother" and "mother-in-law" as follows.
[3] Women's studies in the Acquired sedentary group A society has

focused on improving the roles and status of women in social organizations where men have been active (i.e., companies and government offices), and for that reason, it has underestimated the influence of the family on general society. In short, even if we admit that "mothers" and "mother-in-laws" hold power in the home, we have ignored them because we believe that their influence is limited to the home and does not extend to society.
On the other hand, there is the view that the family is the basic base or mothership of society, and that it is the final place of life and the place of return for those who commute to work or school every day and must eventually return home. In this view, the family is the most basic unit of society, and the activities of social organizations, such as corporations and government agencies, can only take place if they are based on the foundation of the family. In short, "he who controls the family controls society.
If this view is correct, then mothers and mother-in-laws are the fundamental supporters of the consciousness of people (mostly men) who are active in companies and government offices. If this view is correct, then mothers and mothers-in-law have the face of "fundamental rulers and administrators of society" who support, manage, control, and steer the consciousness of people (mostly men) who are active in companies and government offices from the bottom up. In short, the family has a great influence on the general society, and ignoring the "mother" and "mother-in-law" as the rulers of the family makes it difficult to correctly grasp the mechanism of the acquired sedentary group society A. From this point of view, it is necessary to include "mothers" and "mother-in-laws" in the subject of women's studies.
The reason why "mother" and "mother-in-law" have been ignored in the women's studies of the acquired sedentary group society A is as follows.
[4] It is thought that the claims made in the women's studies of the Acquired sedentary group A society are an outlet for the women's dissatisfaction. What is dissatisfying to them is their position as "daughter" and "daughter-in-law" as weak people, while when they become "mother" and "mother-in-law," their social status is stable at a high level and they are considered to be satisfied with it. While the women objected to their unpleasant positions as "daughter" and "daughter-in-law," they no longer needed to object to their positions as "mother" and "mother-in-law.

In order for Women's Studies of Acquired sedentary group Societies A to be established as a science that correctly understands social phenomena, it is obviously not enough to emphasize only the points that women themselves are dissatisfied with, as described above.
As I mentioned above, the future of women's studies in acquired sedentary group A should shift from the perspective of "daughters" and "wives," who treat themselves as "dominant," "subordinate," and "weak," to that of "mothers" and "mother-in-laws," who treat themselves as "dominant," "superior," and "strong. By doing so, the women of the acquired sedentary group society A will be able to realize their roles as the fundamental managers and administrators of the society, which they have not been properly aware of until now, and from this, they will be able to see a new perspective for social reform.
In this regard, the study of "mother-in-law" or "mother" should be more actively conducted in the future in the field of women's studies of acquired sedentary group society A.
Or, in conventional historiography such as the history of the acquired sedentary group society A, the existence of the mother-in-law has hardly been mentioned until now even though it is highly possible that she is the true ruler of the acquired sedentary group society A.
It is necessary to conduct new research on mother-in-laws in the field of history in the future.
(First published May 2003)

The Mechanism of Maternal Control in the Acquired sedentary group Society A: An Examination of the "Diagonal Stratification" of the "Mother-Child Association

Abstract] In acquired sedentary group A, women form a "mother-child alliance" by strongly bonding with their sons and daughters, and control the family, the most basic foundation of society. The phenomenon of "patriarchy," which is the domination of wives by husbands, can be explained as one of the manifestations of "matriarchy," which is the domination of women by mothers (but

less than mothers). The author believes that this can be explained as one of the manifestations of "maternal domination of (sub-maternal) women".
1.
1.
1. In general, when we think of "the rulers of the acquired sedentary group society A", we usually think of politicians, bureaucrats, and executives of large corporations. In reality, however, there are people in positions that can be called "rulers of rulers," who control and supervise these rulers in hidden ways that are not visible to the public.
Such people who control the basis of the acquired sedentary group society A, i.e., the final rulers of the acquired sedentary group society A, are in fact generally called "mom. (Mom.) The final rulers of the acquired sedentary group society A are actually the people commonly called "mothers. They are psychologically dependent on them and cannot be defied by any of the members of the acquired sedentary group society A. The male children of the acquired sedentary group society A may be physically strong, but they are no match for their "mothers. Society A is dominated by the "mother. In the past, clinical psychology researchers of acquired sedentary group A have called it a "maternal society," which indicates the importance of "mother" in acquired sedentary group A.
Needless to say, the people who are called "mother" and "mother" are women. However, in the past, the mainstream view of the position of women in the acquired sedentary group society A was that they were weak and victims of discrimination, such as being subject to male chauvinism, discrimination in promotions at work, and sexual harassment.
In this case, the word "woman" is mainly associated with young "daughters" or "wives". The word "woman" tends to conjure up images of weakness and unreliability. Women's studies and feminism in the traditional acquired sedentary group society A targeted women in the positions of "daughter" and "daughter-in-law" for "women's liberation.
However, when the term "mother" is used, the image of a woman becomes very powerful and strong, enveloping and engulfing all people with a deep sense of love and unity. A good example of this is the term "mother-in-law. When she is called "mother-in-law," she gives orders to her son and daughter-in-law, even down to the

raising and lowering of the chopsticks, and her face as a powerful person who makes her husband dependent on her for his livelihood is always visible.
Women in the position of "mother" and "mother-in-law" exercise control over their children based on a powerful sense of mother-child unity, and also exercise control over their husbands based on the "mimicry of motherhood" in the form of making them dependent on them as their mothers. In the home, the women called "mothers" and "mother-in-laws" monopolize the major functions of the family, such as the education of the children, the management of the household budget, and the management of the lives of the family members.
In other words, "mothers" and "mother-in-laws" are firmly rooted in society, and their weight is far different from that of fathers. In this sense, we can say that "mother" and "mother-in-law" have an image that dominates the foundation of the acquired sedentary group society A. However, conventional women's studies and feminism in the acquired sedentary group A society generally ignore this aspect of women in the acquired sedentary group A society, saying that "women in the acquired sedentary group A society need to be liberated from motherhood" because it is inconvenient for their theory formation. In short, the bearers of women's studies and feminism in the Acquired Sedentary Group A society prefer to put themselves in the position of weak "daughters" and "wives.
Indeed, it seems that the husband-wife relationship in the acquired sedentary group A society is often dominated by the husband who oppresses the wife, at least in the beginning of marriage, as feminists of the acquired sedentary group A society use the term "patriarchy. The problem of domestic violence by husbands against their wives can be seen as part of this. This may appear at first glance to be "male domination of women," but in fact, it is just a part of a phenomenon in which the mother-in-law, the mother of the husband, takes her son into herself as a "mother-child alliance" and makes him her "puppet," and then becomes one with the puppet to dominate the daughter-in-law and her children. The author believes that this is just a part of the phenomenon of controlling the wife and her children.
In other words, husbands who seem to dominate their wives at first glance are, in fact, the "big sons" of their mothers, or "mother-in-laws," who are subject to the domination of "motherhood," and they

are only acting in accordance with the will of their mother-in-laws. In this respect, he is a victim of his mother's domination, or "maternal domination.
The reality of "husband's dominance over wife" is just a miniature child's version of "mother-in-law's dominance over daughter-in-law" (mother-in-law's son's version), in other words, "mother-in-law's son's dominance over daughter-in-law. When the mother-in-law's backing is removed, the husband is sure to lean on his wife like a wet leaf as a "second motherhood" (existence in place of the mother).
In short, the "domination of women by (less than) motherhood" is the hidden reality of "patriarchy" that has been criticized by feminists of the acquired sedentary group society A. In this respect, the phenomenon called "patriarchy" in the acquired sedentary group society A should be regarded as a problem between women. In this sense, the phenomenon called "patriarchy" in the acquired sedentary group society A should be regarded as a problem between women. In this case, "less-than-maternal" women mean women who have not yet given birth to children and therefore have not yet taken on the position of mothers (unmarried daughters and married wives).
2.
In the acquired sedentary group society A, there is a very strong sense of unity between the mother and her children. This has traditionally been described as "mother-child attachment". In this article, I will use the term "mother-child union" to describe the cozy relationship between mother and child, in which no one, including the father, is allowed to intervene. In this case, there are two types of children, sons and daughters, depending on their gender, and the term "mother-child union" can be applied to both of them without distinction. Needless to say, in the mother-child association, the mother has a dominant relationship with her son/daughter as a parent.
In the genealogy of the direct family of the acquired sedentary group society A, the "mother-son alliance" can be seen as a multi-layered accumulation. In the genealogical tree of the direct lineage family of group A, the "mother-child alliance" is seen as a multi-layered structure. The creation of a new lower (next generation) layer of "mother-child associations" occurs when a new woman enters the family as a bride and gives birth. In this case, the mother-

child alliance of the previous generation, which is the upper layer, is seen as controlling the mother-child alliance of the next generation, which is the lower layer, in all aspects of life. Since the members of the older generation of the mother-child alliance are more familiar with the family's code of conduct, "customs and precedents," than the members of the younger generation of the mother-child alliance, the members of the younger generation of the mother-child alliance, who are the "newcomers" or "newcomers" to the family, cannot resist them. This is a simple diagram of this "diagonal multilayered structure of the mother-child alliance.

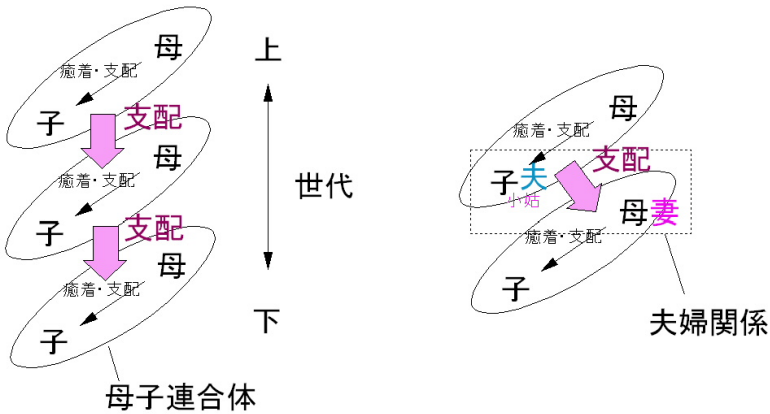


図　日本家族における母子連合体の斜め重層構造

What is important to note here is that in the family tree, if we take out only the marital relationship, the husband ＝ the son of the mother-in-law belongs to the maternal and child union of the older generation, and the wife ＝ the daughter-in-law (or the woman of the same generation who is likely to become the wife of the mother-in-law's son. The husband ＝ son of the mother-in-law belongs to the mother-child union of the older generation, and the wife ＝ daughter-in-law (or for the mother-in-law's son, the woman of his own generation who is likely to become his wife) belongs to the mother-child union of the next (lower) generation. It means that she belongs (or will belong) to the mother-child alliance of the next (lower) generation. The phenomenon that husbands seem to oppress and dominate their wives in marriages is actually the

members of the mother-child alliance of the older generation (sons of mother-in-laws) oppressing and dominating the members of the mother-child alliance of the next generation (daughter-in-laws).
In short, the more accurate reality of the husband's oppression of the wife is that the mother-in-law oppresses the daughter-in-law by incorporating the son into her own camp. In this case, it is difficult to regard the husband as an independent and self-reliant man. In this case, it is difficult to see the husband as a man who is independent and self-reliant. (It is difficult to see him as a man who has been called a "patriarch" by conventional women's studies of the acquired sedentary group society A.) (It is difficult to see him as a man who has been called "patriarch" by the conventional women's studies of acquired sedentary group A.) Rather, he is seen as "mother-in-law's son" or "mother-in-law's agency or branch office," as an existence subordinate to the mother-in-law. The husband, who seems to be a powerful man to the daughter-in-law, is, from the perspective of the mother-in-law, her "alter ego, servant, subordinate, appendage, or extension," and is merely an object of domination and control.
Since the mother is the ruler of the mother-child union, the mother, the woman, is actually the strongest in the multilayered structure of the family, the mother-child union. This proves that the acquired sedentary group society A is in fact a "matriarchal system" even though it appears to be a "patriarchal system.
Men in acquired sedentary group A can only play the role of children dominated by their mothers in the mother-child association (i.e., they cannot become mothers). This means that their position in the family and society is permanently weak. (Note that the word "father" is nowhere to be found in the above illustration of the mother-child association. (Note that the word "father" is nowhere to be found in the above diagram, which is consistent with the fact that the father has no place in the family of the acquired sedentary group society A.) (In a family of an acquired sedentary group society A, a man can only exist as a "child" of his mother.
This situation is explained by the existence of a woman called a "small mother-in-law. In other words, the reality is that a woman who has obeyed her husband's family as a daughter-in-law, on the other hand, has a contradictory attitude toward her brother's daughter-in-law as a coercive and commanding ruler as a "little

mother-in-law. In short, a woman can belong to two different generations of mother-child associations at the same time. It can be thought that a woman who is domineering as a "small mother-in-law" represents the position of the mother-child alliance of the older generation, while a woman who is a "daughter-in-law" and listens to her husband's (family's) instructions represents the position of the mother-child alliance of the next younger generation.
In short, the mother-in-law, husband (mother-in-law's son), and small mother-in-law, who are members of the mother-child alliance of the older generation, work together to sadistically dominate and bully the husband's wife, who is a foreign newcomer to their family (a member of the mother-child alliance of the younger generation). The root of this bullying is the same as that of "bullying of newcomers (juniors)" and "bullying of freshmen (underclassmen)" by existing members in companies and schools (seniors). The psychological characteristics of the people who cause such bullying can be summed up in one common term, "mother-in-law mentality. What I mean by "mother-in-law mentality" here is that they regard the other person as unconditionally lower in rank than themselves. (It means to assume that the other person should be lower than you. It is a psychology that tries to force the other person into unconditional obedience and slavery by reprimanding and attacking the other person, dragging the other person down, and psychologically putting the other person in a tight spot, in order to find fault with the other person's inadequacies and deny the other person's good points.
It is not just the idea of "male chauvinism" that makes young men in the acquired sedentary group society A unconcerned with being overbearing and domineering towards women of their generation. It is not only that they have a "male chauvinistic" mindset, but also that they are determined to belong to the mother-child alliance of the previous generation, one generation ahead of the women of the same age who are potential marriage partners in their future family relationships. The reason is that they are in an advantageous position to dominate women of the same age as their own mothers, who are supposed to become "wives" and build the mother-child alliance of the generation below them, as members of the older mother-child alliance.
Domestic violence (DV), which is violence by husbands against their wives, can easily appear to be domination of women by men at first

glance, as it is domination and bullying by husbands using violence against their wives. However, in reality, in the case of families in the acquired sedentary group society A, it is not only husbands who dominate and bully their wives, but also mother-in-laws, who are mothers of husbands, and small mother-in-laws, who are sisters of husbands, sadistically dominate and bully their wives.

In this respect, it can be said that domestic violence (DV) by husbands is actually just a part of the domination and bullying of the members of the mother-child alliance (wives and their children) of the younger generation by the members of the mother-child alliance (mother-in-law, husband, and mother-in-law) of the older generation. In short, domestic violence by husbands against their wives in the acquired sedentary group society A has the same root as the so-called "mother-in-law spirit" of a mother-in-law who snacks on her daughter-in-law, or is a kind of it. It can be said that it is a kind of bullying of newcomers and juniors (= wives) who have not yet mastered the family style by the members (mother-in-law, husband, mother-in-law) who have already mastered the style of the family sedentary group.

In this case, men can be coercive not because they themselves have power, but because they are psychologically backed by their own mothers, who form a mother-child alliance (one generation above them). In this way, the tendency of men in the acquired sedentary group society A to depend on their mothers (mother-controlled) can be seen.

The reason why husbands are able to be high-handed, commanding, and violent toward their wives is because they belong to the mother-child association of the generation one above their wives, which enables them to dominate the mother-child association of the next lower generation formed by their wives and their children.

In this case, the husband can always be in an apparently superior position to his wife, but that does not mean that this is evidence of the superiority of males over females in the acquired sedentary group society A. In other words, the husband is not superior to his wife because he is a man, but because he is the "son of the mother-in-law," i.e., he belongs to a higher level of mother-child association one generation before his wife.

In short, the domination of a wife (daughter-in-law) by her husband (son of mother-in-law) is the same in nature as the domination of a daughter-in-law by her mother-in-law. Because both the husband

and the mother-in-law are members of the mother-son union of one generation older than the daughter-in-law, they are able to dominate the daughter-in-law in common (with the daughter-in-law as their junior). In this case, needless to say, the husband (and mother-in-law, too) is a member of the mother-child alliance formed with the mother. In this case, it goes without saying that the husband (and the mother-in-law) is the one who is subject to the domination of the woman who is the mother in the mother-child union formed with the mother.

In short, the husband is in a state of adhesion with his mother-in-law and is under her control. In this respect, the truly superior person in the acquired sedentary group society A is the woman who is the "mother-in-law" and not the man (husband) who is under her control as her son. In this respect, the acquired sedentary group society A is a society dominated by women = motherhood, not a male society.

In the families of the Acquired sedentary group Society A, the husbands have been domineering and the wives submissive for generations, and this has given the impression that the families of the Acquired sedentary group Society A are male-dominated. However, in reality, the high-flying husband is merely an "accessory or subcontractor of the mother-in-law" under the holistic and close control of the mother-in-law, and it can be said that the family of the acquired sedentary group society A has been maternal-female dominated for generations.

Wives, who appear to be docile and subordinate to their husbands, are in fact strongly attached to their children and dominate them in a strong sense of unity that no one can interfere with. The wife's child (son), even as he grows up, maintains a strong sense of oneness with his mother (wife to the husband) and remains under her control, which means that he is married. And the wife, through her son, will dominate the new married woman and her child.

In short, in the mother-child union, the mother is the one who controls the entire personality of her children (sons and daughters) in a unified and suffocating sense of attachment. The direct family of the acquired sedentary group society A has been formed by the accumulation of the mother-child alliance in which the alliance of the older generation dominates the alliance of the younger generation. It can be said that the direct family of the acquired sedentary group society A has been formed by the chain of

"domination of children by mothers" and the stratification.
This idea of multilayering of mother-child associations is consistent with the conventional view in family sociology that "marital relations are weak and mother-child relations are strong in the families of acquired sedentary group A. In the families of the Acquired sedentary group A, the mother-child relationship, which corresponds to the mother-child alliance of each generation, is very strong and forms the basis of family relations, while the couple relationship merely serves as a glue that binds the mother-child alliances of different generations together.
I have created a diagram in the form of a family tree to show the above mentioned stratification of the mother-child alliance.

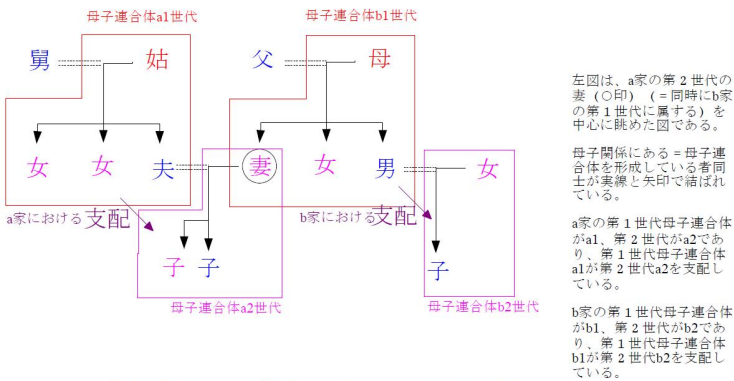


図　母子連合体重層構造の家系図による説明

The relationship between a mother and her multiple children can be seen as a multilayered cluster of mother-child associations. See the following diagram.

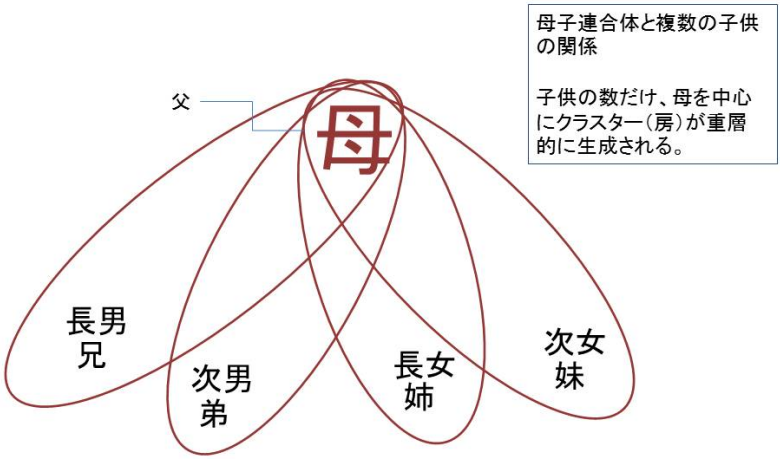


図　母子連合体クラスター

As mentioned above, in the acquired sedentary group society A, women form a "mother-child alliance" and control the family, which is the most basic foundation of society. The conventional phenomenon of "patriarchal domination by husbands over wives" in the family relations of acquired sedentary group A can actually be viewed as domination of the next generation (lower generation) by the mother-son alliance of the upper generation. By looking at the relationship of domination of sons and daughters by mothers within the mother-child alliance, it can be explained as a manifestation of "domination of women of the lower (later) generation (daughter-in-law or potential daughter-in-law) by women of the chronologically higher (previous) generation (motherhood = mother-in-law) and their subordinate children (sons = husbands, daughters = mother-in-laws) = matriarchy.

However, the concept of "mother-child alliance" can also be applied to family relationships in other societies of the sedentary group ABC (inherent sedentary group society B, inherent sedentary group society C1...), where the degree of mother-child bonding in child rearing is strong. The results of this study are also applicable to family relationships in other sedentary living-centered societies.

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Maternal Management": A Maternal View of Corporate sedentary groups and Government Organizations in Acquired sedentary group Society A. [Abstract

[Abstract] Corporate sedentary groups and government agencies in acquired sedentary group society A can be seen as maternal in nature. In this case, I believe that the mothers of the members immerse their children (mainly sons and males) into the organization and create a psychology that makes them belong to the organization completely, which is the driving force and energy source that makes the organization "maternal. I believe that it is the mothers of the members who establish and maintain the corporate sedentary groups and government agencies of the acquired sedentary group society A as maternal organizations, and that the characteristics of the management style that has been conventionally called "management unique to the acquired sedentary group society A" can be called "maternal management.

1.

Relationship between maternal organization and its members
In the acquired sedentary group society (A), organizations such as corporate sedentary groups and government agencies value the warm and holistic sense of unity and inclusion among members, and take a closed attitude by strictly distinguishing between "home" and "abroad" in the organization. Fostering a sense of dependence on the organization among members. The shade of a big tree. The organization has a strong maternal character that treats its members like mothers. Such an organization can be called a "maternal organization," for example.
Belonging to a maternal organization is perceived by its members with a warm sense of unity, as if they were actually being held in their mother's womb.
The corporate sedentary groups and governmental organizations of the acquired sedentary group society A appear to the members as one big "motherly existence" in itself. For the members of the Acquired sedentary group A, getting a job in a corporate or government organization is like entering their mother's womb and

being embraced in it.
For members of the corporate sedentary group and government organization of the acquired sedentary group society A, the organization and their entire personality are completely integrated, and they cannot dryly separate themselves from the corporate sedentary group. The corporate sedentary group of the acquired sedentary group society A is a maternal organization, so the members must be bound and dedicate their entire personality to it. The members are completely surrounded by the maternal organization of the corporate sedentary group and government offices, and there is no place to escape.
Men in the acquired sedentary group society A expend all their energy in the corporate sedentary group. The corporate sedentary group is 100% for his life. In this respect, a maternal organization can be said to encompass, swallow, and absorb all of its members. When a man has spent all his energy in the corporate sedentary group, he returns home and approaches his mother or wife, asking them to take care of him. In the case of mothers, they can tolerate this attitude because they are their own children, but in the case of wives, they feel that men (husbands) do not care enough about them because they are former strangers, and they are not happy. Men who work in organizations are tired and do not have time to care. They feel that they deserve to be taken care of, so they unintentionally become arrogant.
The reason why the members of an organization do not mind being bound by the organization to their entire personality, but rather show a sense of satisfaction, is based on their desire to be warmly embraced by the organization with a sense of unity. It has the same root as the desire for a mother. The warm sense of unity of a maternal organization makes it difficult for members to leave their jobs.
For the members, the organizational goals of the corporate sedentary group match their own life goals. Rather, they are immersing themselves in the goals of the corporate sedentary group. This means that they are aligning themselves with the organizational goals. This means that you are unconsciously killing the aspects that do not match. This is a kind of masochism.
Maternal organizations such as the corporate sedentary groups of the Acquired sedentary group Society A and government agencies swallow the entire personality of their members, seize and control

them, and suck out all their energy. It means that they make the members spend all their energy and time for themselves.
In the acquired sedentary group society A, the ideal male image is one who spends all his time on the organization to which he belongs. The psychological system is designed to make him work overtime until late to serve the organization. The ideology of the maternal organization is "labor supremacy," which places the highest priority on labor for the organization to which one belongs, and "organization-first," which places the organization to which one belongs first and foremost, no matter what.
Members consume and burn all of themselves in the organization. The rest of the organization is a shell.
On the other hand, for the members, belonging to a corporate sedentary group or governmental organization has the merit of satisfying their need for unity with their surroundings, just as they do with their mothers. The corporate sedentary group or governmental organization provides members with the same pleasant feeling of warmth as that of a mother. It is important to remember that in order to satisfy their deep-seated need for a warm sense of mutual unity, members actively seek to join corporate sedentary groups and government organizations.
2. Maternal organizations and "housewives
After working for the organization 100% of their lives, they do not have the time or energy to take care of themselves. For this reason, it is essential to have a person outside the organization who can support the members, a person who can manage and take care of the members. These are the people who have traditionally been called "housewives. Although they are outside of the maternal organization, they are actually the children and collaborators of the maternal organization.
The fact that housewives do not adhere to the family sedentary group, but go out to work. It means that a full-time housewife goes out to work without protecting the family sedentary group. This means that the role of the psychological backbone of the organizational members is neglected. Insufficient support for the members of the organization. It means that the members of the organization will feel anxious and will not be able to work adequately. This is seen by the people who work in the organization as a form of blame. Without housewives, maternal organizations would not be able to sustain themselves because they would not be

able to support their members.
The housewife must be "100% full-time" in order to psychologically support the members of the organization. The reason why women in general are prevented from entering the workplace in the acquired sedentary group society A is because the workplace organization in the acquired sedentary group society A is maternalistic, and requires 100% integration and dedication to the organization from its members. This phenomenon can be seen as a conflict between career-oriented "women" and "maternal" organizations.
The reason why education is not required of women in the acquired sedentary group society A and why there is discrimination in promotion even in the corporate sedentary group is not at all because women are considered inferior. It is evidence of social inducement to young women to take a course toward acceptance of "housewifery," a very important role in the maintenance of maternal organization, in a way that deliberately makes any path other than "housewifery" seem unattractive.
There is currently little relationship between the content of housewifery and education, so there is little point in going out of one's way to get a higher education. Also, maternal organizations do not want to have a shortage of "housewives" to support their members outside the organization by having too many women stay in the corporate sedentary group. (The lack of "housewives" for the members to marry will prevent them from giving their all for the organization. This is why they deliberately make the treatment worse.
Incidentally, a housewife, as an "administrator" who manages and controls the entire personality of the members of the organization, has more real power than a man who is in a position to be managed. This is especially true when the housewife is the mother of the member.
When the members of a maternal organization are women, it is difficult to find heterosexual men as supporters and caretakers outside the organization. This is because men are considered to work in the organization as a default. Outside of the organization, caretakers are assumed to be women of the same gender. Therefore, women who continue to work for the organization and try to get ahead within the organization are likely to be unable to get married and end up remaining single.

On the other hand, if they get married, they will be expected by men to play a supporting role outside the organization and will have to stop working within the organization. This is a fundamental issue that women working in maternal organizations have been facing since the Edo period (1603-1868).
Of course, the role of support and caretaker (full-time housewife) outside of the organization has important and lucrative benefits, such as being the head of the household budget management and the overall control and education of the children. Particularly, when one becomes a "mother," one can completely control her children (especially her sons) as her "henchmen" and reinsert them into the corporate sedentary group or government offices as she pleases.
3. Maternal organization and "mothers" of the members
Traditionally, when it comes to housewives, only the position of the wife has been highlighted and has attracted much attention. However, in fact, the position of the mother is more important. In other words, a mother is the one who sends her sons and daughters to the organization.
Mothers play a very important role in making sure that their members, as members of a maternal organization, are able to burn off their own energy in the organization. Mothers are the ones who immerse their children (mainly sons and males) into the organization and create the psychology of full belonging - full energy combustion. They are the driving force and source of energy that makes the organization "maternal. It is the mothers of the members who establish and maintain the maternal organization.
There is a paradoxical phenomenon that men are the main actors in maternal organizations, and not women, who are the original bearers of motherhood. Men are acting in a maternal manner. They are immersing and belonging to the mother organization, seeking a sense of unity and pampering. It is the mothers of the men who make them act in such a maternal manner. They are the real creators of maternal organizations.
The reason why mothers strongly integrate their sons into the organization is because they use their sons as pawns and tools for their own self-realization. Mothers drive their sons to join the organization and compete for success within the organization. She believes that her son's success in the organization is her own self-fulfillment. His wife inherited the same idea from her mother.
The mother, more than the son, is also a "corporate sedentary

person. The mother is also more of a "corporate settler. Mothers are also more "corporate sedentary people" than their sons. They are more interested in the performance and social status of their son's business group. (How high is the rank? (How high is the status?). The mother herself acts as if she is psychologically integrated into the organization to which her son belongs.
The mother makes her son feel wholeheartedly integrated into the organization, so that he sees himself as the organization. She makes her son, as a "corporate sedentary group man," exert all his energy in his organization to contribute to the improvement of the organization's performance and rank, and compete with other members for promotion. This way, the mother sees her son's promotion in the organization as her own promotion, and her son's promotion as her own promotion. The rise and fall of the social status of the organization is linked to the rise and fall of the social status of the mothers of the members of the organization. The competition for promotion among the members of the organization actually has a hidden aspect of competition among their mothers behind it.
In this case, the behavior of mothers who urge their sons to get promoted in the above-mentioned government and corporate sedentary groups is the same as the behavior of "educational mothers" who scold and encourage their children in order to get them into the best schools possible.
This kind of privatization and control of the son by the mother (= member of the organization). This means that mothers and their sons form a "mother-child alliance" that is mutually cozy and strongly bonded. (For an explanation of the concept of a "mother-son alliance," please refer to other sections of this book. It means that the son naturally and spontaneously acts in accordance with the mother's will, to varying degrees. This is why it is possible.
It is the corporate sedentary group and government offices of the acquired sedentary group society A as a maternal organization that has realized the desirable organizational image for mothers to make their own children, especially sons, active. The son's success in the organization leads directly to the mother's self-satisfaction. In other words, the maternal organization is the main place of self-realization for the mothers of the members of the organization. On the other hand, for the organization, the mother of the member is an indispensable source of energy for organizational activities, as

she motivates the member (her son) to work hard for the organization.
It can be said that the maternal character of the corporate sedentary groups and government agencies of the acquired sedentary group society A reflects the intentions and values of the mothers of the members, such as the importance of mutual unity and interdependence, because the members act in accordance with the intentions of their mothers. In this respect, the true protagonists of the corporate sedentary groups and government offices of the acquired sedentary group society A are not the male members who superficially act as protagonists, but the mothers who use them as pawns for their own self-realization and encourage them to work for a higher position. The true rulers of maternal organizations are the mothers of the members (representatives of the corporate sedentary group, managers - ordinary members of the corporate sedentary group).
The corporate sedentary groups and government offices of the acquired sedentary group society A are "bright red warriors" and "red soldiers and soldiers" (which are often men) dyed in maternal red by their own mothers. It might be easier to understand if you think of a "red warrior," "red soldier," or "soldier" (which is often male) in a stuffed animal costume, dyed red by their mothers. They may indeed be mainly male, but they are completely dyed red by their mothers, and their behavior is maternal, female-dominated, collectivist, harmonious, cooperation-oriented, seniority-based, and risk-averse. In this case, rather than men themselves playing an active role, the main mothers and women who have dyed men into maternal colors are in effect playing an active role. The corporate sedentary groups and government offices are places where men are active only on the surface. They are dominated by maternal power. It is inappropriate to call them a male society.
In addition, mothers want their sons, who devote 100% of their energy to the organization, to be supported by the next generation of caretakers and housewives as their wives. In this respect, it can be said that the "housewife" and "good wife" ideologies that hinder career-oriented young women are actually based on the needs of male "mothers" and "mother-in-laws. In short, the "full-time housewife" ideology, which has been criticized by feminists and women's studies scholars as requiring women to be full-time housewives, has actually been carried by (male) "mothers" and

"mother-in-laws" of women, who are the same sex as career-oriented women.
Some women who work in the corporate sedentary group say, "Men concentrate on their work and monopolize the executive and high positions in the corporate sedentary group. We can't be great. In fact, there are those who criticize men. In fact, it is their mothers and their stay-at-home wives who are desperate to get ahead in the corporate sedentary group, doing only the work of the corporate sedentary group and helping little with the housework. It is their mothers who tell them to work harder and be better, and are the driving force behind their desperation to work harder. Women who work in the corporate sedentary groups complain that they are not promoted because of the men. They don't realize that their real enemies are the women who are Women of the same sex as them = (male) mothers. Or that it is housewife-oriented wives who take the place of (male) mothers.
The only way for women to be promoted in the corporate sedentary group is for men's mothers and wives to stop relying on men as pawns for their own self-fulfillment. In other words, mothers and wives of men must decide to do their own self-actualization, not through men. If they stop pushing men to get promoted, men will stop working so hard without regard for their families and will naturally realize that there are many other reasons to live besides work. In this way, the pressure on men to work will weaken, and the urge to promote will weaken, and they will give way to women. This will open up more and more room for women to play an active role and get promoted.
In short, the quickest way for women to be promoted (on par with men) in the corporate and governmental organizations of the acquired sedentary group society A is for the mothers (wives) of men to stop making the promotion of their sons (husbands) their purpose in life. This is an important point that almost no one has mentioned so far.
Other women do not earn their own salaries, but rely on their sons' (husbands') financial earnings and treat them as ATMs (automatic teller machines), patting them on the buttocks to make them earn as much as possible, pushing for their promotion, while they, in turn, hold the purse strings of the family. In the meantime, she gives her son (or husband) only a minimal allowance, while she freely enjoys expensive purchases by flexibly managing the family

budget in her hands, hoping for a life with "three meals and a nap. The truth is that there are still many women who prefer to be housewives. (They are still the mainstream of society.) (They are still in the mainstream of society.) They contribute greatly to making men mentally uncomfortable and immersed in work for a paycheck or promotion. The elimination of these women is also crucial in reducing the work pressure on men in the corporate and governmental organizations of the acquired sedentary group society A, so that women can be promoted (on par with men).
Incidentally, in the acquired sedentary group society A, the traditional gender role division of labor is supported, and the wife is asked to be a housewife. It means I want you to be a housewife, not to work. In the case of husbands who declare, "I want you to be a housewife, and I don't want you to work," they are usually reflecting the above desire of their mothers to their wives.
The hidden trap of maternal organization
There is another hidden aspect of maternal organization from the mother's point of view. This is the aspect of immersing the son in the organization (corporate sedentary group, government office) instead of letting him return to the home where his wife is waiting for him, in order to separate him from her and prevent her from taking him away. This is to maintain the mother-son alliance (mutual attachment) between the mother and her son, and also to reproduce the mother-son alliance in the daughter-in-law's generation.
It means that husbands say, "I will work hard for my family (wife and children). They devote all their time to their work to earn money and provide financial support for their families. However, despite the husband's desire, this leads to a lack of communication with the family (wife and children) and alienation from the wife and children at home.
In fact, the husband's attention and concern is totally entangled with the organization he works for. This is because the husband has been unconsciously trained by his mother to direct his attention exclusively to the corporate sedentary group and government organization to which he belongs. Lack of communication with the husband's family (wife and children) and isolation in the home. The lack of communication with the husband's family (wife and children) and isolation in the home are implicitly set up by the husband's mother. (He entrusts his dream of self-realization to his

son. The attempt to separate the son from his wife.
Such a guilty feeling of putting one's family (wife and children) second (with one's corporate sedentary group as primary) becomes an excuse to say, "I am working hard to sacrifice myself for my family. In order to justify the discourse that they are working for the family, they try to maximize their power over the family, which drives them to obsessively see themselves as the patriarch.
This is what drives us to obsessively see ourselves as patriarchs. The phenomenon that is only seen as a lack of communication between husband and wife, or a lack of communication skills by the husband, can actually be seen by focusing on the mother-son (=husband) line. We can see why sons (= husbands) work so hard in corporate sedentary groups and why they do not communicate with their wives.
In a close sense of mother-child unity, the mother urges her son (her protégé) to work hard in the organization and get ahead and promoted as a means of self-realization for the mother. The son working in the organization is a pawn for the mother's self-realization. At the same time, the mother makes the son exert all his strength in the organization so that there is no energy left to communicate with his wife. This means that she tries to separate the son and daughter-in-law.
5. Maternal organization and blank slate hiring and lifetime employment
Maternal organizations, while maintaining strong unity and homogeneity internally, are closed externally, making a strict distinction between the inside and outside of the group and closing the door to strangers.
For example, in the central government and large corporations of the acquired sedentary group society A, most of the recruitment opportunities are for new graduates, and they only open their doors to young people who are blank slates and have not yet been stained with the color of any social group. ("Color" refers to customs, organizational culture, etc.) This practice can be described in terms of "blank slate recruitment. This practice can be described by the term "blanket hiring," where the path to full-fledged mid-career recruitment is closed. The idea is to form a strong bond within one's own group ("our group"), which maintains its purity of blood, in opposition to other groups, and to keep a thread of connections inside.

The maternal organization in the acquired sedentary group society A is strongly closed and oriented toward pure blood, and basically only opens its doors to the outside world when it recruits new graduates en masse. In effect, students have only one chance in their lifetime to join a socially influential organization such as the central government or a large corporation, so they are eager to acquire academic background and connections such as academic cliques in order to successfully join the organization of their choice. Once they join a group, they are expected to stay in the group until they are no longer needed due to retirement or restructuring. (This means not cheating.) = In other words, "lifetime employment" is required.

Why do we need blank slates and lifetime employment? It is essential to ensure the homogeneity of members in an organization and to create a strong sense of unity among members.

Once a member joins an organization, his or her entire personality is dyed in the color unique to that organization. In this case, "color" refers to the norms, customs, conventions, and psychological climate specific to the organization.

A member can be dyed in the organization's specific color only if he or she is a blank sheet of paper. Members with the same color are homogeneous and bonded by a strong sense of unity. Such a strong desire for homogeneity and unity within an organization is a characteristic of maternal organizations. From this point of view, the "blank sheet of paper" that is a prerequisite for coloring the members of an organization with the same color is essential for maternal organizations that seek to ensure the homogeneity and unity of their members.

If a member is already "colored," the color he or she is already wearing will interfere with the organization's original color, thus disrupting the unity and harmony with other members in terms of color. In a maternal organization, "other colored people" are essentially avoided in this respect.

Once a young blank slate joins an organization, he or she becomes a "colored" person, dyed in the unique colors of that organization. Once that happens, they are already "other colored" to the rest of the organization and become repellent. For this reason, once a person joins an organization and becomes a member of that organization's specific color, he or she cannot move to another organization and must stay with the first organization for the rest of

his or her life.
In a maternal organization, we think that strangers who are different from us, who are of a different color from us, are not safe because they are different from us, their behavior is different from ours, we don't know what they are thinking, and we are worried that they will do something to disturb the customs and manners of the group to which we belong. They feel unsafe because they are afraid that if they get together with other people, they will do things that will disturb the customs and manners of the group they belong to. The maternal concern that allowing strangers of "other colors" into the organization will adversely affect the sense of unity among the members of the organization is a factor in the creation of a closed culture in which people try to secure themselves with only their familiar and safe relatives.
This avoidance of "other colors" is similar to the maternal preference to maintain a sense of unity within the group by preventing strangers from entering.
When a member is dyed in the color of one organization, he or she is considered by the other organization to be "already colored" (i.e., not a blank slate). If a member is dyed in the color of one organization, he or she is considered by the other organization to be "already colored" (i.e., not a blank sheet of paper), and is not allowed to move in or out, because he or she is marginalized as someone who has a different "color" from theirs (i.e., someone who disturbs the homogeneity and harmony of the organization). Therefore, for better or worse, they are "tamed" by the first organization they join and spend the rest of their lives in that organization. This is the true cause of the "lifetime employment" phenomenon in maternal organizations.
The "lifetime employment" of members is inextricably linked to the "blanket adoption" of members. Both are practices that determine the entry and exit of members in maternal organizations ("blank slate" is related to "entry" into the organization and "lifetime employment" is related to "exit" from the organization). In other words, they are inseparable from each other. In this respect, "blank slate" and "lifetime employment" are both important features that are fundamental to the maternal nature of an organization.
This obsession with "intra-organizational = dyed-in-the-wool" is a major factor that hinders the mid-career hiring of members in maternal organizations such as central government offices and large

corporations in the Acquired sedentary group Society A.
The phenomenon that once a person joins an organization and is stained with the colors of that organization, he or she cannot move on to another organization means that young people who fail in their initial choice of which organization to join will not be able to start their lives over. Those who fail in their first choice of organization have no choice but to be "kept" in that organization, regretting it for the rest of their lives. However, the trouble is that in a society with a maternalistic (female-dominated) climate such as the acquired sedentary group society A, "venture" is frowned upon as being too adventurous or too risky, and there is not enough social support. This is the current situation.
This inability to make a fresh start in organizational choice is one of the major problems faced by maternal organizations.
These characteristics, such as "lifetime employment" and "avoidance of mid-career hiring," are inherent and unchanging in closed maternal organizations that emphasize holistic unity among members. However, since the essence of the organization has not changed, it is expected to come back to life again like a phoenix with the change of the times.
6. "Maternal Management" - The Importance of a "Mother-Centered" Perspective in Organizational Analysis
The reason why the organizations of the corporate sedentary groups and government agencies of the acquired sedentary group society A are maternal is because the members of the organizations are strongly stained with the color of their mothers, which is evidence of the strong influence of the mothers of the members. The members of the organization are strongly influenced by their mothers' intentions in their work. The corporate sedentary groups and government organizations of the Acquired sedentary group Society A are dominated by men, and it is easy to mistake them as male-centered at first glance, but in fact they are maternal-centered organizations that are strongly influenced by their mothers. (It is, in a sense, female-centric.)
In short, because men are under the control of their own mothers, the organization is maternal, no matter how many key positions are occupied by men.
In a dry paternalistic society, such as the advanced mobile life-centered society group FGH, it is effective to analyze the society by placing fathers (men) at the center of the society. However, if we

try to apply the theories of the "patriarchal" society born in the advanced mobile group FGH to a wet maternal society like the acquired sedentary group A, as scholars of the acquired sedentary group A have been doing, we will not be able to analyze the society well.

In a wet matriarchal society such as acquired sedentary group society A, we should place women as mothers at the center of the society and analyze the society while always keeping in mind the influence of mothers on the society. In other words, a "mother-centered perspective," which places the mother at the center of the society to be analyzed, is required. This is also true in the analysis of maternal organizations, and we should place greater emphasis on the enormous influence that mothers, who are outside the organization and seemingly have nothing to do with the organization, have on the organization.

The conventional view of "management peculiar to an acquired sedentary group society A" is that it is "maternal management" under the influence of the mothers of the members of the organization, and its characteristics (collectivism, seniority system, lifetime employment, convoys, regulation and collusion, etc.) are generally based on female-dominated and maternal values. On the other hand On the other hand, the "advanced mobile life-centered society group FGH-style management" based on free competition among disparate and independent individuals can be called "paternalistic management. In the future, we will be able to understand the nature of management organization more accurately by placing more emphasis on the female-dominated and maternal nature of management unique to the Acquired sedentary group Society A.

Wet organizations that emphasize unity, interpersonal relationships, and cooperation among members, such as the government and business sedentary groups of the acquired sedentary group society A, cannot be created by men, who are individualistic by nature and prefer to be separated from each other. In order to realize such a management organization unique to the acquired sedentary group society A, women with wetness and strong maternal power are necessary, and in this respect, the true creator and creator of the management organization unique to the acquired sedentary group society A is the mother of the members.

7. Corporate sedentary group Motherhood

Men in the acquired sedentary group society A are psychologically attached to their corporate sedentary groups and government agencies. There is a strong sense of unity with the corporate sedentary group, a sense of indulgence in the corporate sedentary group, and a sense of strong ties to the corporate sedentary group. In other words, they feel that they cannot do anything without the corporate sedentary group to which they belong, and that their ego cannot exist without it.
For example, it is still common for males in the acquired sedentary group society A to cancel the date and do the work of the corporate sedentary group if they are ordered to do additional work by the corporate sedentary group when they have a date with their girlfriend after regular hours. In this case, it can be said that the man gives psychological priority to the corporate sedentary group over his girlfriend, and that the corporate sedentary group is the final object of psychological attachment.
It can be said that the reason why a man in the acquired sedentary group society A gives priority to working in the corporate sedentary group and does not care for his family or participate in child rearing is because he is completely dominated and controlled by the corporate sedentary group.
In this case, it can be said that the corporate sedentary group, the object of unification and pampering, plays the same role as a mother for the man in question. In this case, the corporate sedentary group, the object of integration and pampering, plays the same role as a mother for the man in question, since integration and pampering are linked to motherhood, not fatherhood. The fundamental psychological dependence of men in the acquired sedentary group society A on the corporate sedentary group can be called "corporate sedentary group mother-controlled".
8. Corporate sedentary group mother ship theory
A man in the acquired sedentary group society A is so focused on working in the corporate sedentary group and earning a salary that he does not care about or value the family. This is because, for him, the corporate sedentary group is the "mother ship," not the family. From the perspective of a stay-at-home wife, the corporate sedentary group is thought of as an entity that goes out from the home it runs to the corporate sedentary group, does its work, and then comes back to its own home. In this way, husbands are seen as airplanes that take off from the "mother ship" of the home, fly back

to the home, and come back to rest.
However, looking at how the male members of the acquired sedentary group society A are attached to the corporate sedentary group, it makes more sense to think that the above "home mothership theory" does not apply to him. In this case, we should consider that the "corporate sedentary group mothership theory" (or workplace mothership theory) is what the man in the acquired sedentary group society A is actually taking.
The "mothership theory of the corporate sedentary group" states that the corporate sedentary group is the one to which one essentially returns and to which one is attached, and that the home is merely a temporary place of return or stopover. In short, it is a way of thinking in which one considers oneself to be a first-class major member who is directly connected to the mothership of the corporate sedentary group, while one's family is a second-class, inferior member who is dependent on and troublesome to the group. There is a high sense of pride in the role of the family, to which one belongs, as a distributor, a conduit, and a provider of nutrients from the main trunk of the corporate sedentary group to the subordinate branches of the family.
In addition to taking the view that "the corporate sedentary group comes first," men in the acquired sedentary group society A have a strong sense of pride and superiority over their own families, believing that their families cannot exist without them as a conduit to supply nutrients from the corporate sedentary group. In the case of men in the acquired sedentary group society A
The "corporate sedentary group mothership theory," which sees the corporate sedentary group as the most important entity that provides sustenance for survival, and clings to it, and considers one's own family as an addition to it, and sees one's own role as the main conduit that provides the family with sustenance distributed by the corporate sedentary group, is the reason why men in society A of the acquired sedentary group are so concerned about the corporate sedentary group. This is the reason why men in society A of the acquired sedentary group tend to be obsequious to the corporate sedentary group and treat their own family members with high-handedness and arrogance, giving priority to the corporate sedentary group in everything.
In this case, it can be said that the corporate sedentary group, which provides sustenance for men and their families in the

acquired sedentary group society A, is just like a mother who provides sustenance to her unborn child through the umbilical cord. In this respect, for men and their families in the acquired sedentary group society A, the corporate sedentary group is the mother. Men in the acquired sedentary group society A, who are willing to do their best for the development of the corporate sedentary group, forgetting about themselves for the sake of the corporate sedentary group, and who always put the corporate sedentary group and the workplace first, live their lives immersed in the "mother corporate sedentary group.

9. Emancipation of Men from Motherly Organizations

As we have seen above, the organization of the corporate sedentary groups and government agencies that men of the acquired sedentary group society A have been relying on is actually in accordance with the intentions of their mothers (wives who take the place of mothers). The corporate sedentary groups and government offices of the acquired sedentary group society A are strongly controlled by "motherhood. In order for men to end such "maternal domination" of the corporate sedentary group organizations, and to gain independence from the corporate sedentary group organizations, it is fundamentally necessary for the men themselves, the members of the organizations, to somehow break the strong bond with their own mothers, and dissolve the "mother-child alliance," so that they will not be owned by their mothers, and will not be forced by their mothers to work harder and move on. By dissolving the "mother-child alliance," she will be able to free herself from the position of being owned by her mother and being a "derby horse" who is beaten by her mother to work harder and move on.

10. Women's Participation in Maternal Organizations

In the traditional acquired sedentary group society A, it means that women have not stopped inside the organization themselves, but have gone outside and devoted themselves as "housewives" to manage men (sons, husbands) by sending them into the organization to work hard.

However, the work of housewives has been "hollowed out" as household chores have become more labor-saving and educational functions have been outsourced to schools, and the work of housewives is gradually becoming less "rewarding" and less attractive to women. In addition, housewives feel suffocated by the

fact that their place is in the "home," an enclosed space cut off from the outside world.
Rather than the traditional method of "indirect self-realization" by becoming "housewives," in which they control their sons and husbands as their own robots and make them active in the organization, the women of the acquired sedentary group society A are more interested in "direct self-realization," in which they themselves directly enter the corporate sedentary group or government office, play an active role there, and make achievements with their own hands. It is certain that women are feeling more motivated to live in "direct self-realization" where they directly enter into corporate sedentary groups or government offices, play an active role there, and make achievements with their own hands, rather than in "indirect self-realization. Women, like men, expect to spend their entire lives as members of organizations. By taking the initiative in raising their children, they are trying to achieve "double self-actualization" by letting their children become their own robots and compete for success as well as by working in the organization to achieve their own self-actualization.
However, in the conventional society of acquired sedentary group A, it is exclusively men who are active in government and business sedentary group organizations, and women often work as assistants to men. This is because women were expected to be "housewives" and their work was not considered important because it was considered to be a short-term backbreaking work until women became "housewives" and retired.
The women of the Acquired sedentary group Society A have already begun to seriously enter into government and corporate sedentary group work, but the way government and corporate organizations are organized still encourages the old "full-time housewife course". In order to correct this mismatch, in the very near future, it will be necessary to fundamentally rethink the way of management organization in the acquired sedentary group society A so that women can continue to work as organizational members for the rest of their lives.
The government and business organizations of the Acquired sedentary group Society A, which are "maternal management bodies" with maternal characteristics and climates, are inherently more suitable for women than for men, and it is believed that women can achieve better results when they work than when men,

who currently have a large face in the organization, work.
Until now, it has been mostly men who have criticized the climate of corporate sedentary groups and government offices in acquired sedentary group society A as "sedentary group society (traditional farming and village communities in acquired sedentary group society A)" and unpleasant, while women have not. This means that the "sedentary group society" is a comfortable society for women, one that is suitable for women and motherhood.
In order for women to smoothly take the lead and surpass men in the government and corporate sedentary group organizations of the acquired sedentary group society A, which has traditionally been led by men, women must not only perform as well as men in the organization, but also become "mothers," "mother-in-laws," and "elder sisters" in the organization. and subordinates. It is important for women to have a psychological and spiritual strategy to make men (both bosses and subordinates) psychologically dependent on them as mothers and to make them listen to them.
Men in the acquired sedentary group society A, who have grown up under maternal domination, are vulnerable to the presence of "mothers," "mothers," and "mothers-in-law," regardless of whether they are older or younger, who wrap them in a strong sense of unity and make them dependent on them. Therefore, if women treat men as their "big children," men will easily fall into the arms of women and hand over important positions in the organization to women. This is also true when the women are younger than the men, and by adopting a maternal attitude toward the men, they can mentally dominate the older men as "little mothers" or "little sisters.
This domination of men by women in organizations through "motherhood" has the effect of compensating for the lack of psychological backup that men feel when women stop being housewives. In short, by directing the feelings of psychological dependence and pampering that men have traditionally subconsciously sought in their own mothers and wives who are full-time housewives to the women in their workplaces (especially their bosses), men can be made to feel less troubled by the psychological support they receive even when the women are no longer full-time housewives.
In the past, the bottleneck for women trying to achieve self-fulfillment in corporate sedentary groups and government organizations was that they had to resign or take a leave of absence

once they were busy with childbirth and childcare.
In order for women to be able to focus on their achievements as members of organizations throughout their lives, it is necessary to eliminate the handicap that retirement and leave of absence bring. In order to do this, it is necessary to demonstrate in earnest that providing women with a wide range of mid-career employment and reemployment options is beneficial to the management of corporate sedentary groups and government agencies. In other words, it is necessary to demonstrate that women who have left the workforce for childbirth or childcare can be rehired as members or employees of the corporate sedentary group in the central part of the organization, and can achieve the same important results as men. Women need to show that rehiring women who have left the workforce due to childbirth or childcare can be used as regular members of the corporate sedentary group with immediate results, rather than having new graduates learn the work from scratch. Alternatively, we need to show that hiring female members of the corporate sedentary group is more effective than hiring male members of the corporate sedentary group for the same full-time work, and more useful for improving the performance of the corporate sedentary group and government offices.
In order to demonstrate this, it is necessary to conduct "experiments" using actual government and business organizations. In order to demonstrate this, it is necessary to conduct "experiments" using actual organizations of government agencies and companies, and to prepare a number of "pilot cases" of government agencies and companies in which members and employees of female corporate sedentary groups who once left for childbirth and childcare are rehired to work at the core of the organization. It would be good if we could show as empirical data that the performance of women in such "pilot case" organizations is not inferior to that of traditional male-dominated organizations. Such an experiment will require a certain amount of support from the government in terms of both cost and system.
In addition, it is also possible to prevent women from resigning or taking a leave of absence due to childbirth or childcare. In order to achieve this, it is necessary for women to take the initiative in preparing an environment where working women can raise their children while working in an organization as a member of an organization or a group of people settled in a company. For

example, it is possible to set up nursery schools, kindergartens, elementary and junior high schools that are connected to each workplace via the Internet and are available 24 hours a day, so that women can send their own children there and communicate with them via the Internet. This would allow women to follow their children while at work. In this way, women can maintain the "mother-child alliance" that they have traditionally formed with their own children, and still devote themselves to their work as organized people.

It is necessary to create an environment in which women can devote themselves to both childcare and work, and to draw out the power of women by supporting their self-realization, in order to strengthen the constitution of the management organization of the acquired sedentary group society A. This is because women, who are the bearers of motherhood, are more suitable for the "maternal" management organization of the acquired sedentary group society A than men, and it is expected that productivity will be higher if the management of the organization is led by women. In the government and business sedentary groups of society A, which is an acquired sedentary group with a maternal constitution, once women move into the center of the organization, the situation where men are forced to hand over management authority to women is expected to come within a relatively short period of time. In order to achieve this, women should not only resist passively or passively, such as by not getting married or not having children, as they have done in the past, but they should also actively urge the government and corporate sedentary groups to "improve day-care centers and realize 24-hour day-care" and "reemploy women in the organization's core" in the form of a social movement. At the same time, it is necessary to show them evidence that their business performance will definitely improve if they use women in their organizations.

The key to a social movement is to be able to attract housewives, who have traditionally languished in their homes. We need to give them a bright blueprint that says, "If you continue to work as an organized person, you will have a much better life and self-realization than if you just stay in the home as you have been doing. It is necessary to persuade these housewives by showing them a bright blueprint of how they can achieve a better life and self-fulfillment by continuing to work as an organized person than

by simply staying in the home.
In addition, women's studies in the acquired sedentary group society A should not only focus on negative campaigns that blame men, such as "sexism is wrong," as in the past. This will also be effective when we are rehired after leaving the company due to childbirth or childcare. If you don't use us proactively in your organization, you will lose. It can be said that a positive attitude to demonstrate this is required in the future.
As for household chores such as meal preparation, cleaning, and laundry, which have been burdensome for women, it is necessary to eliminate household chores as much as possible by, for example, selling lunch boxes supervised by nutritionists at convenience stores at low prices so that women can simply buy them, or introducing laundry and cleaning robots. In order to do this, it is necessary to eliminate the notion that a housewife who does not do household chores is not a housewife, and concentrate on the fundamentally important tasks of a housewife, such as managing the household budget and educating the children.
In this case, since men have been brought up to be housewives by default, they may feel uncomfortable with women (wives) who do not do housework, and complain that they should do more housework. If women of the mother-in-law's generation, who are the mothers of the men, actively go out to work and show an attitude of outsourcing the housework, the men, who are the children of the mothers, will follow suit. For this to happen, it is necessary for the mother-in-law to undergo a generational change from being mainly a housewife to being mainly a professional and organized person. It may take another 10 to 20 years for a generational change to take place where it is normal for mother-in-laws to work outside the home.
For the men in the acquired sedentary group society A, what should they do when the women adopt the above strategy and are promoted to overtake them in the organization? This is a difficult question to answer. One thing that can be said is that men in the acquired sedentary group A society will not be able to emerge socially as long as they continue to be the "servants of their mothers" as in the past. Isn't a "spiritual break with the mother" the key for the men of the acquired sedentary group society A to step up to a new spiritual stage? In short, we should not work for filial piety to our mother, but for ourselves. Such a dry wind in the mind

is necessary for men in the acquired sedentary group society A to truly mature as workers and compete with women. This will lead to a dry change in the organizational climate of the corporate sedentary group of the acquired sedentary group society A, which has been called "naniwabushi" and "mura" in the past. Drying up the organizational climate of the corporate sedentary group by men is the condition that enables men in the acquired sedentary group society A to truly compete with women in the corporate sedentary group organization.
(First published in June 2003, added in December 2013)

A shift from a workplace-centered perspective to a family-centered perspective is necessary.

In both the advanced mobile life-centered society group FGH and the current acquired sedentary group society A, there is a tendency to try to measure the strength of women's involvement in society by the degree to which they enter the workplace and the degree to which they hold managerial positions in the workplace.

However, in reality, the degree of women's influence in the family, which is more fundamental, should be prioritized as a measure of their influence on society. In this regard, it is necessary to shift from the traditional workplace-centered perspective to a family-centered perspective in order to measure the strength of women in the acquired sedentary group A society.

(First published March 2015)

The Acquired sedentary group Society A Family as an Aircraft Carrier, Charger, and

It can be said that the household in the Acquired sedentary group Society A assumes the role of an "aircraft carrier" from which fighter planes are serviced and take off.

Or, it can be said to be a "charger" or "charger" for connecting and charging various devices, and a facility for refueling and maintenance.

We should not only look at the activities of men and children as fighters, but we should also look at the activities of women as aircraft carriers.

(First published March 2015)

Conflict between Motherhood and Women in Acquired Sedentary Group Society A

[Abstract] In the Acquired sedentary group Society A, there has long been a "maternal society theory" which claims that motherhood is superior to fatherhood. The maternal social theory, which states that motherhood is a part of femininity and that motherhood is stronger than fatherhood, is thought to indicate female dominance in the acquired sedentary group A society. However, for some reason, feminists in the acquired sedentary group society A never draw the conclusion that women are dominant. The author believes that the reason for this is the conflict within women, the conflict between daughter-in-law and mother-in-law.
The author believes that the reason for this is the internal conflict between women, namely the conflict between daughter-in-law and mother-in-law.
The theory of maternal society has been advocated by Shigeru Matsumoto, Hayao Kawai and others for a long time.

The maternal society theory, which states that motherhood is a part of femininity and that motherhood is stronger than fatherhood, is considered to indicate female dominance.
In contrast, the feminism of the acquired sedentary group society A does not try to draw the conclusion that women are strong. Rather, it argues that motherhood is harmful because it imposes childcare on women and prevents women from realizing themselves in corporate sedentary groups. In other words, there is a rampant view that sees women and motherhood as enemies and opponents of each other.
In reality, women and motherhood are smoothly integrated in the society of older women with children, especially mother-in-laws, who dominate the society of acquired sedentary groups A with their strong maternal power, and there is no conflict between them.
The hostility to motherhood by women scholars and feminists of acquired sedentary group A actually threatens the raison d'etre of acquired sedentary group A feminism, which has developed on the premise that women are in a vulnerable position, because the theory of acquired sedentary group A = maternal society affirms motherhood and represents the strength of women in acquired sedentary group A. Therefore, women's studies scholars and feminists of the acquired sedentary group society A ignore the acquired sedentary group society A = maternal society theory, or deliberately take a distorted view of it to avoid dealing with it head-on.
This has led to an abnormal situation where the power of the mother-in-law, who leads the maternal society A, is rarely discussed in the women's studies of the acquired sedentary group society A.
(First published in July 2000)

Mother-in-law and "Women's Liberation

In the case of criticism of the family system by women in the Acquired sedentary group Society A, the women put themselves in the position of a daughter-in-law and criticize the system.
I have never seen a woman criticize the family system by placing herself in the position of a mother-in-law.
From the standpoint of a mother-in-law, isn't the family system something that is reasonably comfortable and not subject to

criticism?
Even though we are the same woman, we cannot cooperate with each other when we are in different positions as mother-in-law and daughter-in-law.
The conventional feminism of the acquired sedentary group society A only takes the perspective of the daughter-in-law, but not that of the mother-in-law.
Is the mother-in-law excluded from liberation, even though she is the same woman? The truth of the matter is that they cannot be liberated = they are strong enough and there is no need to liberate them.
There is, at the root, a same-sex conflict, a conflict between daughter-in-law and mother-in-law. On the other hand, there is a sense of solidarity between the two sexes, which makes it impossible to make the conflict public.
From the point of view of a woman in the position of a daughter-in-law, her mother-in-law and her son, or husband, are united and attack the daughter-in-law.
The mother-in-law is an elder woman in the family sedentary group as a precedent setter and senior in terms of customs and practices.
The mother-in-law is a senior woman and a teacher to the daughter-in-law and the son. When teaching the precedents that have been handed down as family customs, it means to be overbearing. It means to be intimidating.
Shouldn't a woman who stands in the position of a daughter-in-law criticize her mother-in-law as a person who oppresses her, who also controls her son?
Since women cannot or do not feel comfortable criticizing their mother-in-law who is of the same sex as them, don't they criticize men (sons of mother-in-laws) instead?
There must be a complicated situation in which people of the same sex want to pretend that they are close to each other, even if it is only apparent.
Isn't the real goal of the attack by feminists of the "acquired sedentary group society A" on the "acquired sedentary group society A family = patriarchy" to reduce the power of the mother-in-law = homosexual woman, not the husband = man? In fact, the attack on the "family of acquired sedentary group society A = (mother-in-law =) matriarchy" is more correct. But that would contradict the original purpose of feminism, which is to raise the status of women.

The attack by feminists that "acquired sedentary group society A = maternal society" is a wrong way of thinking that confines women within the framework of motherhood is also understandable from the standpoint of a daughter-in-law who has not yet given birth to a child, but incomprehensible from the standpoint of a mother-in-law who has given birth to a child and has succeeded in bringing it under her control.
Even though they are the same woman, the positions of wife and mother-in-law do not seem to work together.
Feminism has a limitation that it can only target women in a weak position.
(First published in July 2000)

Two bonds in the family of the acquired sedentary group society A

The mother-in-law dominates the daughter-in-law and the daughter-in-law submits to the mother-in-law as the leader of the family culture based on the bond of blood relationship (parent-child relationship).
The theorists of "Family = Patriarchy in Acquired sedentary group Society A" are as follows.
(1) They mistook this domination-submission relationship with the mother-in-law as domination by the husband.
(2) That they do not want to show the conflict between women. The women (wife and mother-in-law) make it look as if they are united.
Husbands and wives are attracted to each other by the union between the opposite sexes. On the other hand, mothers and children, parents and children, are attracted to each other by a sense of unity through the sharing of common genes and values.
The blood bond (parent-child relationship) and the opposite-sex bond (marital relationship) rival and antagonize each other, trying to strengthen each other's strength. The stronger one takes the initiative.
The husband is deeply committed to both, unable to attach and is pushed around. Sometimes, however, there is a fishing expedition.
(First published in July 2000)

Women and motherhood in the acquired sedentary group society A

Mother-control is a state in which the child voluntarily accepts the mother's integrated domination of the child, in accordance with the mother's will. It seems to be a major phenomenon in the acquired sedentary group society A where maternal power is strong.
In the acquired sedentary group society A, mother-control can be perceived either negatively or positively for the same woman, depending on her position.
For a woman who is about to marry or is in the position of a married wife, motherhood is undesirable and should be denied. She is repulsed by her own boyfriend or husband's close attachment to her mother-in-law, becoming her mother-in-law's ally, criticizing her this way and that, trying to dominate her, and trying desperately to avoid her boyfriend or husband becoming like that, saying, "Mother-controlled men are no good.
However, when the same woman who criticized mother-control in this way has a child of her own, especially a son, she becomes so attached to the child that she looks forward to the feeling of togetherness with the child and the desire to control the child to do as she wishes. In this way, they come to see motherhood as a positive thing. In other words, they welcome motherhood.
It can be said that the current situation of women in the acquired sedentary group society A is that they are either oblivious to the contradiction or, even if they are aware of the contradiction, they reopen their minds by conveniently using the contradictory positions of "against mother-control" for their own mother-in-laws and husbands and "for mother-control" for their own children, depending on the situation.
(First published May 2007)

Rice Farming Culture and Motherhood

Rice farming culture is a mother-control machine. This is because it strengthens the power of women and motherhood in society, and all children are affected by it.
On the other hand, nomadic and pastoral cultures are father-controlling machines. The nomadic and pastoral cultures, on the

other hand, are father-controlling machines, because they increase the power of men and paternity in society, and all children are affected by this.
(First published in September 2011)

The Two Types of Mother-Cons

The term "mother-cons" has traditionally been used as a shorthand for the term "mother complex".
However, it can also be used as an abbreviation for the term "mother control" (control by the mother, domination by the mother).
(First published in June 2012)

Male emancipation and the recognition of motherhood

For men, agreeing with the emancipation of men from motherhood is the same as stating that they themselves are currently mother-controlled. If a man says that he wants to liberate men from their mothers, it means that women will identify him as a mother-con, and he will not be able to marry them.

In the love market, mother-controlled men are not highly regarded by women. That's not convenient, so it puts a brake on the expression.

Men want to look good to women, so they try to deny and not admit that they are mothers.

This is why they do not accept the theory of male liberation and the theory of motherhood itself.

Hence, the male liberation movement (from mothers), while necessary, is not widespread.

The male liberation movement is a revolt of the son against his mother. Therefore, women worry that their sons will revolt against them in the future, and try to suppress them.

In this respect, the men's liberation movement sends a message to women that they are trying to break free from being a mother's boy. This is a positive thing for women who are about to get married, and it will make them feel more appreciated by women.

(First published in August 2011)

Maternalization of Men in the Acquired Sedentary Group A Society

Naoki Ogi, a prominent educational critic and family settler in the acquired settler group society A, is socially known as "Ogi Mama" because of his onee language. Although he is a male, he has become the embodiment of motherhood, and this is accepted by the acquired sedentary group society A as a very natural thing. This is evidence of the strong influence of motherhood on males in the acquired sedentary group A society. This is evidence that

motherhood is strong and has a strong influence on men in the acquired sedentary group society A. Or, it is evidence that men are easily maternalized in the acquired sedentary group society A. (First published in September 2011)

The mother-child dyad in acquired sedentary group A

In the acquired sedentary group society A, it is considered traditional and desirable for mothers and children to proceed in a tripod. It is considered better for mothers and children to form a mother-child association or a mother-child union, and for mothers and children to proceed in joint steps.

It is considered desirable for education and other reasons for mothers and children to work together to achieve the same goal, rather than separating the mother from the child and aiming for different worlds, as in the case of FGH, an advanced mobile life-centered society group.

If the mother and child are separated (by the father), as in the advanced mobile life-centered society group FGH, the bond between mother and child will be weakened and the mother will not be able to dominate the child. This is to be avoided.

In this case, it would be better to wait patiently until the child reaches an age where he or she is able to understand, and then

work together with the mother and child, passing on the mother's know-how of life to the child. It's a good idea.

Mothers see their children as an effective means for their own self-realization. She should not see her children as a hindrance to her own self-realization. Thinking of the child as a hindrance separates the mother from the child and weakens the mother's power. She should wait patiently until the child is old enough to respond to her.

As a mother, the only way for a woman to exert influence in society is to stay close to her children, not to give them up, and not to treat them as an obstacle. As a mother, you should never leave your children, give them up, or treat them as an obstacle.

If a woman in the acquired sedentary group society A wants to wield power in society as a mother, she should grab her child and never let go, and be one with her child constantly.

Conversely, the destruction of this mother-child triad is a prerequisite for men in acquired sedentary group society A to be able to exert real influence in society as fathers.

(First published in April 2012)

The achievements of the child are the achievements of the mother.

In a society such as Acquired sedentary group A, where the mother encompasses the child, forming a mother-child union, the child's achievements are the mother's achievements. In the acquired sedentary group society A, even though on the surface it appears that only males are active, in reality, each of these males is continuously encompassed by their mothers while they are active in society, and therefore, their activities are synonymous with their mothers' activities.

Alternatively, in the acquired sedentary group society A, men's activities to dominate social organizations such as corporate sedentary groups and government offices (such as becoming the representative of corporate sedentary groups or the prime minister) can be regarded as the domination activities of men's mothers over their social organizations. This is because the male is operating in a state where he is completely absorbed by his mother.

Therefore, in the acquired sedentary group society A, even though on the surface it seems that only males are active, in reality, their mothers, the females, are more socially active than the males. As children achieve and rise to higher social positions, the achievements and social status of the mothers who surround them also rise.

(First published in September 2012)

The Importance of Parenting in Social Control

Child-rearing is the most important keyword for women's domination of the acquired sedentary group society A. Or, the fact that women are responsible for child rearing is the fundamental reason why women are able to dominate the acquired sedentary group society A.
The fact that women are responsible for child rearing is the fundamental reason why women can dominate the acquired society A. The fact that FGH women in the advanced mobile society group disregard child rearing and insist that their career is more

important than child rearing is the fundamental reason why FGH women in the advanced mobile society group are weak in the society.
This is the fundamental reason why women in advanced mobile life-centered societies are weak. Women in the Acquired sedentary group A spend a lot of time raising their children, and invest their time generously as mothers and educators.
In the Acquired sedentary group A society, women and their children (especially sons) are working together for self-realization. The self-actualization of the children (sons and daughters) becomes the self-actualization of the mother. For example, if the son succeeds and gets ahead in his career, it is directly related to the mother's own success.
The mothers of the acquired sedentary group society A are all desperate to control their children as they wish. By doing so, they succeed in ensuring that their children are at the mercy of their mothers, and that their decisions are fully reflected in society as a whole. The mother is the exclusive ruler of the child, and this can be seen as a manifestation of the mother-rights society.

(First published in June 2012)

The real agent of the acquired sedentary group society A = "male society" is the mother.

Men in the acquired sedentary group A society who have their mothers (their own mothers or wives) take care of everything around them, including eating, dressing, and washing, are mother-controlled.
No matter how much of his salary he earns, he is dependent on his mother for all aspects of his life, from cooking and washing to managing the household budget.
The important thing to remember is that it is actually the mothers (wives) of these men (women) who are the architects of the so-called "men's society" where the workplace is centered around men. Men's mothers take care of all the men's personal needs and make them dependent on their mothers so that they cannot live without

them, resulting in a situation where men are mentally dominated by their mothers.
The reason why men are so eager to work in the corporate sedentary group has something to do with the fact that their mothers tell them to work hard and get promoted.
Men are their mother's self-actualization tools, manipulative robots, pets to be loved, and slaves.
Slaves of their mothers, that is the real image of men in the acquired sedentary group A society.
The mothers of the acquired sedentary society A deliberately make sure that men concentrate on their studies and work and do not pay attention to anything else.
For the mothers of acquired sedentary group A, their sons are like "derby horses" that they make to compete for entrance exams and promotions in the corporate sedentary group. She thinks that her son's winning such competitions and becoming a social winner is the same as her own self-fulfillment, and desperately slaps him on the buttocks.
As a result, the son turns into a man of study and work.
The corporate settlements are full of such "derby horse" sons. It's the emergence of a "male society. It is the mothers who create the "men's society," a group of men who devote themselves solely to the work of the corporate sedentary group.
The mothers of the acquired sedentary group society A desperately try to take care of their sons in order to prevent their sons from falling behind in the competition for entrance exams and promotion in the corporate sedentary group by taking extra care of household chores such as cooking and washing.
This attitude of the mother is the driving force behind the son's tendency to stop doing anything other than studying and working, and to make his mother or wife take care of everything around him, including his wallet.
The mother in the acquired sedentary group society A who urges her son to be competitive is like the boss in the corporate sedentary group who urges his subordinates to improve their performance.
The mother is the boss and the son is the subordinate.
It is ironic that the mother's desperate efforts to take care of her son, the "Derby horse on which the mother bet her life," appear to the son as an ideal benefactor who offers him free love.
It is ironic that the son sees his mother as the ideal benefactor who

provides him with free love. The fact that he often idealizes his own mother by contrasting her with his wife is evidence that his thinking has become mother-controlled.
For a son, his mother is an old woman who will eventually die. So the son, who can do nothing but work, turns to his wife next. This is where the wife becomes the "mother" of the son.
The wife becomes the "mother" of the son, and he becomes mentally dependent on her.
The housewife holds the purse, the children, and the real power of the home, and the man becomes a dependent and unreliable person who can only work as a corporate settler to bring in a salary for the family.
Men take it for granted that their wives will take care of them as well as their own mothers, and that their wives should take care of themselves, not work outside the home and be housewives. This is the cause of mature-age divorce. The source of the problem is the husband's mother, who made her son into her derby horse. It is also the mothers of men who have made their sons into workaholics, creating a situation where women in the acquired sedentary group society A are forced to give up working outside the home and become housewives because of the burden of housework.
The wife, who has no choice but to become a housewife, turns her husband and son into her "derby horses" and encourages them to compete in entrance examinations and promotions in the corporate sedentary group, while taking care of everything around them so that they can concentrate on their work and studies. This is the "intergenerational chain of professionalization" (husbands become professionals, wives become housewives). (Husbands become full-time workers, wives become full-time housekeepers. This is the acquired settlement. This is the main reason why the so-called "male-dominated society" in the acquired sedentary group society A has not been resolved at all.
It is women, of course, who have created the "male society" that feminists and women's studies scholars of the Acquired sedentary group Society A criticize. We should pay more attention to this fact.
(First published in May 2008)

I would like to change the name to "maternal rights society.

Traditionally, in the field of clinical psychology and other fields, a society such as the acquired sedentary group society A, where the psychological influence of the mother is strong, is called a maternal society, and this is how it is often called in the world.
However, this term "maternal society" is a term that describes the static nature of the society, and it is not enough to realize the magnitude of social influence and control that mothers dynamically exercise in the acquired sedentary group society A.
In my opinion, it would be desirable to replace the conventional term "maternal society" with the term "maternal rights society" (or "maternal rights society") so that we can realize the power of mothers in the acquired sedentary group society A.
At the same time, the author thinks that it is preferable to call a society with a strong father, such as the advanced mobile life-centered society group FGH, a paternal society (or a paternalistic society) rather than a paternalistic society.
(First published in July 2008)

Why has the mother-rights society not been mentioned?

The reason why the mother-rights society has not been mentioned is as a result of the consideration by women not to destroy the face of men. Women do not dare to say that they are strong.
When a man feels himself weaker than a woman, he shrinks as small and weak as his penis and loses his strong power to pull women along. Or, they lose the ability to use themselves as a shield to protect women. If this happens, the woman will be in trouble, so she will try her best to pretend to be weak.
There is also the problem of men avoiding being called motherfathers. There is also the issue of men not wanting to appear weak or unattractive compared to men in other countries, for national security or other reasons.

(First published in April 2012)

Men and "Motherhood" in the Acquired sedentary group A Society as a "stand-up" existence

The male in the acquired sedentary group A society is a selfish tyrant and despot. They are arrogant, domineering, and tend to dress well.
Males in the Acquired sedentary group A society are mentally "sons" forever held in their mother's bosom, dignified in the palm of her hand, but deep down, they remain immature children, spoiled and deeply dependent on their mother.
Even after marriage, the man of the acquired sedentary group society A remains as another child of his wife, psychologically dependent on her, unable to be a father, and less than a father.
As immature children, they behave selfishly and forcefully, appearing to be powerful rulers, as if they were "patriarchs.
These men of the acquired sedentary group society A have a "vain" nature that assumes that they want to look good "in front of everyone," to be dignified, to represent everyone, to stand on top and give orders, to be seen as capable and competent, and to get ahead of others. (2) Acquired sedentary group society A
In order to make themselves look good, men in the acquired sedentary group society A have the desire to look as good as possible in front of everyone, but they do not have the mental strength to achieve this on their own, and unconsciously try to rely psychologically on the motherly presence around them to wrap and support them. This is the reason why I have to be on my own. This is the reason why they are unable to stand on their own feet, creating a weak, papier-mâché "standable person" state.
Men in the acquired sedentary group society A are basically "put up" from behind. He is standing on the surface of the corporate sedentary group or society, but he needs support to maintain his status, and some kind of "mother figure" makes him stand and supports him. In this case, the "mother figure" could be his own mother, his wife, his mama at the pub, or the corporate sedentary group to which he belongs.
To be supported means to be dependent on the existence that supports you. The painful thing about men in the acquired sedentary group society A is that they cannot do anything on their own, they are not aware that they are being "set up" by the people around them, they think that they are independent on their own,

and they are dominating the society as if they are the official ruler. However, if they don't get help, they will soon collapse or collapse in an unattractive manner, just like a corporate sedentary group from which a talented member of the corporate sedentary group has fled.
The actual ruler of the acquired sedentary group society A is the one who makes the apparently domineering men stand up, support them, depend on them, wrap them in a big warm package, and pamper them, which is the "mother figure" mentioned earlier. The "mother figure" is the true ruler who sits in the back of the acquired sedentary group society A.
These "maternal beings" are the driving force, the motor, the engine that drives the men of the acquired sedentary group society A, the "people who can stand up", to act. It is the "maternal engine. (Mother engine.) It is the "maternal engine. (Mother motor.)" "Mother motor. It is something that can be called a "motherly engine. In order to act based on such maternal engines and motors, the behavioral style of males in the acquired sedentary group society A naturally becomes maternal, preferring integration with the organization to which they belong and group behavior.
(First published in July 2008)

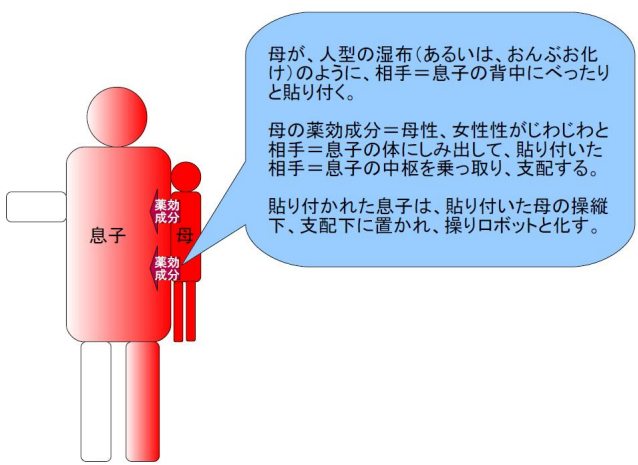
The theory of "acquired sedentary group society A = male society" should be revised to "acquired sedentary group society A = mother society.

The results of research by sociologists have halfway become the official view of society that the workplaces of acquired sedentary group society A are male-dominated "male societies" where the percentage of women in managerial positions is lower than in other countries, and where promotions are delayed compared to men. However, such a view does not envision a situation in which a man's mother is psychologically united with him and controls him as she pleases by sticking to the back of the man in the acquired sedentary group society A, who is active and dominant in the workplace.
The male in the acquired sedentary group society A is outwardly the ruler of the society, but in fact, his mother, who is the true ruler

of the society, is attached to the back of the male, making the male dependent on her, spoiling him, and controlling him by giving him instructions and orders. Therefore, even if it is the male who plays an active role in the acquired sedentary group society A, the nature of the acquired sedentary group society A is maternal, emphasizing mutual unity, inclusion, and collective action. Those who argue that "acquired sedentary group society A = male society" have failed to realize this composition.
In this respect, the theory of "acquired sedentary group society A = male society" is wrong and should be revised to "acquired sedentary group society A = mother society.
(First published in July 2008)

Human poultice (son = mother of acquired sedentary group society A stuck to man)

This means that an explanation with a diagram is provided.



人間湿布（息子＝男性に貼り付く日本の母）

The way in which women in the Acquired sedentary group Society A dominate men is to take full advantage of their position as mothers of men.
(Step 1) The mother uses a humanoid poultice (or piggyback ghost.)
(Stage 2) The mother's medicinal effects.

(Stage 2) The mother's medicinal ingredients (maternal and feminine) slowly seep into her son's body and take over his central nervous system.
(Stage 3) The pasted son is placed under the control of the pasted mother and becomes a manipulative robot.
It can be said that mentally and psychologically, males in the acquired sedentary group society A always carry their mothers on their backs, and half unconsciously act according to the will of the mother on their backs.
(First published in September 2008)

Fascism and Motherhood Specific to Acquired Sedentary Group Society A

The psychology of the acquired sedentary group society A during the Pacific War can be viewed as a hysterical spiritual upsurge based on a sense of mutual unity and inclusion, which exposes its female dominance and maternal nature.
In other words, in the women's liberation movement of the acquired sedentary group society A, at the time of the Pacific War, it was as follows.
In other words, in the women's liberation movement of the acquired sedentary group society A, during the Pacific War, as represented by Takagun Itsue, the owner of the nation = (being a goddess) As represented by Takagun Itsue, the owner of the nation = (that she is a goddess.) It was done to regard her as Amaterasu. This means that the system of social control by the owner of the state, which is the center of the acquired sedentary group society A, was regarded as feminized.
In addition, it was common for mothers to order their sons to die for the country. This shows that as a mother, she exercised tremendous psychological influence over her son, who was non-independent and integrated with her, and who would listen to her commands.
This social trend called fascism, which is unique to the so-called acquired sedentary group society A, was created under the strong influence of women and motherhood, and can be regarded as the strength of women and motherhood in the acquired sedentary group society A.

(First published in March 2012)

The mother-in-law society and the mother-in-law domination society in the acquired sedentary group society A: The mother-in-law guts of the members of the acquired sedentary group society A

The most powerful person in the acquired sedentary group society A is not the man who is domineering on the surface, but his mother-in-law.
The mother-in-law creates a powerful mother-child bond with her son, and in that bond, she is the parent. →She uses the dominant-subordinate relationship between the parent and the child to mentally control the son.
The mother-in-law usually stays in the back of the house and bows her head and says, "My son has always been taken care of by you," so it is difficult to reveal the fact that she is wielding power in the home.
The entire society of the acquired sedentary group A is tainted with the mother-in-law's sense of values and the mother-in-law's spirit, and she bullies the weak people who are in a position equivalent to that of a daughter-in-law in the society in a sly and insidious way.
The mother-in-law's spirit is as follows.
She does everything with the tone of command and instruction from the top.
She demands absolute mental obedience to her mother-in-law, who is her superior, and does not allow her to say or do anything.
"She keeps a watchful eye on every little detail, nagging and complaining hysterically even about the raising and lowering of chopsticks.
"He will lecture the other person one way and another until he is satisfied with himself, and while he is speaking, he will associate and remember one new sermon after another and continue to lecture the other person.
They demand one-sided devotion to the existing family culture (or corporate culture of the sedentary group) and customs, and reject all attempts at new changes as being contrary to precedent.
This is the attitude that a mother-in-law shows when she dominates

her partner.
This seems to be the basis of the attitude of the members of the acquired sedentary group society A, especially toward the weak.
The attitude of seniors toward juniors is a typical example of this mother-in-law mentality.
(First published in December, 2008)

Mother-in-law thinking, mother-in-law guts, and mother-in-law-ism

It is a way of thinking and an ideology that is widely held by the upper and dominant members of society in the acquired sedentary group society.
All people are divided into the position of mother-in-law and daughter-in-law in one way or another.
In the acquired sedentary group society A, the parent company sedentary group, the boss at work, the senior at school, and the main family in the community are in the position equivalent to a mother-in-law.
The subcontractors, subordinates, juniors, branch families, and small farmers are in the position equivalent to wives.
The mother-in-law does not like not being able to take care of her own children and grandchildren.
It is unacceptable for a daughter-in-law to leave her children and grandchildren to go to work.
The mother-in-law does not allow her daughter-in-law to cut corners or be lazy at all.
She will not allow her daughter-in-law to put her child in a day-care center, because it is an abandonment by her. This means that they do not want to build more nursery schools. This is the main reason why the waiting list for childcare centers has not been resolved.
The mother-in-law looks for every fault of the daughter-in-law, points it out, and lectures her endlessly.
She does not allow her daughter-in-law to rebel, to escape from her, to be independent, or to build her own territory.
The mother-in-law's thinking is as follows.
Monitoring and interfering with the daughter-in-law in detail and without omission.
He imposes his own values on his wife.

Noisily warning the daughter-in-law from the top.
The mother-in-law's thinking is as follows.
She is a point-subtractive person who focuses only on negative points.
They only blame and do not try to praise.

Long, one-sided sermons and self-explanations from superiors to subordinates.
If you argue with them, they take it to heart, bully you, and torment you. They do not tolerate rebuttals.
The content of the sermon is emotional and sentimental, and lacks objectivity.
Mother-in-law thinking is as follows.
Forcing you to endure.
Judging the avoidance of pain as spoiling and criticizing it.
Demanding complete submission to oneself.
Looking down from above.
Being a sadist.
Mother-in-law thinking is as follows.
Mother-in-law thinking means being stubborn about trivial things.
Being meticulous.
No omissions. That there is a sense of stagnation for the wife.
The mother-in-law does the following
Denying the new knowledge and ideas that the wife has thought of.
Refusing to allow her own knowledge to be invalidated.
There is a deep relationship between the emergence of the so-called unrelated society and the achievement of independence of the daughter-in-law from the mother-in-law.
For the individual members of the acquired sedentary group society A, the external society, the world, plays the role of mother-in-law.
They do not like it, so they try to minimize the contact with the external society and the world by staying indoors.
Reducing the influence of the mother-in-law may be the aim of feminism in the real acquired sedentary group society A.
(First published in July 2010)

Mother Thinking and Mother-in-law Thinking

The prototype of the thinking of the members of the acquired

sedentary group society A is the mother, and their thinking style can be called motherly thinking or mother-in-law thinking.
When it comes to relatives, within the same blood group, faction, group, or inner circle, the thinking is motherly, and compassion, generous love, and acceptance of indulgence can be seen.
On the other hand, when it comes to outsiders, those who are not related to them, those who are outside of the group, and those who are outside of the faction, the mother-in-law mentality prevails, and it is preceded by harsh evaluation, criticism, and preaching.
In both mother-think and mother-in-law-think, there is a strong sense of encompassing and swallowing the other person, and the other person feels a sense of unity, stagnation, suffocation, and a sense of being dominated with no place to escape.
(First published July 2010)

The Weakening of the Mother-in-law in the Family of the Acquired sedentary group Society A

The influence of the mother-in-law on the family of the son is declining in the acquired sedentary group society A because the wife of the husband no longer lives together with the mother-in-law who is the mother of the husband.
The daughter-in-law does not like to live with her mother-in-law and chooses only men who do not have to live with their mother-in-law to marry. Or, it is becoming commonplace for a daughter-in-law to ask her husband for non-living together with her mother-in-law as a condition of marriage.
The family of the acquired sedentary group society A, in which the mother-in-law does not live together, has completely become an independent kingdom of the wife, and the husband is beginning to listen to the wife and avoid or not associate with the mother-in-law.
If husbands do not listen to their wives, they will be divorced, have their property stripped from them for alimony, and in the worst cases, be kicked out of the family sedentary group.
Also, if the husband is a mother, it is a good reason for the wife to divorce him. Therefore, the husband cannot continue to be attached to his mother-in-law, which leads to the destruction of the mother-child alliance.
From this point of view, the structure that the mother-in-law

dominates the family in the acquired sedentary group society A, which the author has argued in the past, needs to be changed somewhat. However, this does not mean that the family in the acquired sedentary group society A has stopped being mother-centered and woman-centered. The structure of the wife who has given birth to a child and become a mother overwhelms and alienates her husband through the formation of a mother-child alliance remains unchanged, and the tendency for the husband to mentally depend on his wife as a substitute for a mother becomes stronger. In addition, the tendency of husbands to mentally depend on their wives as mothers has become stronger, and the traditional mother-in-law-centeredness has changed to wife-centeredness.
There is no change in the fact that the family in the acquired sedentary group society A is dominated by motherhood and women. In other words, in the past, the mother and mother-in-law lived together with their daughter-in-law and mother-in-law continued to dominate their children (sons, daughters, and grandchildren) as long as the mother and mother-in-law were alive, even after they became adults and even after marriage, resulting in an intergenerational chain of "lifelong domination. However, as the daughter-in-law becomes stronger and avoids living together with her mother-in-law, and the separation of the daughter-in-law and mother-in-law occurs, the mother (mother-in-law) controls the first half of the son's life until he gets married, and the wife (daughter-in-law) controls the second half of the son's life after marriage.
It can be said that men in the acquired sedentary group society A are becoming dependent on their mothers for the first half of their lives and on their wives for the second half.

(First published in February 2012)

The feminized society of the acquired sedentary group A

Today's acquired sedentary group society A is a society with strong mother-daughter ties, a society that is held together by the mother-daughter connection.
Traditionally, daughters were considered to get married and join their husbands' family sedentary group, thus severing themselves

from their original families.
This is no longer the case, but the bond between mother and daughter is no longer severed after marriage.
With the development of e-mail, telephone, internet and transportation, the bond has been preserved.
For mothers, the heterosexuality of their sons inevitably leads to an area that they can't touch or understand. Daughters, on the other hand, have a stronger sense of sameness and are more familiar to them, which makes the bond stronger.
Also, for a mother, her son will be taken by her daughter-in-law, who is her same-sex rival, but her daughter will never be taken and will always be her closest friend.
Another point is that it is psychologically more appropriate for a blood-related daughter to take care of her elderly mother than a stranger's daughter-in-law.
As wives are no longer psychologically part of the family sedentary group of their husbands, they are becoming more and more reluctant to associate with and take care of their mother-in-laws, and daughters are coming into focus as an alternative.
In the case of married women, the position of mother-in-law's daughter-in-law and the position of biological mother's daughter-in-law exist at the same time, and the position of mother-in-law's daughter-in-law, which used to be the main one, is now shifting to that of biological mother's daughter-in-law.
Or, due to the recent economic downturn and the worsening hollowing out of employment in the acquired sedentary group society A economy, a situation has arisen where women have no choice but to go to work because they cannot live on the income of the man they are married to.
The problem is that the number of day-care centers in the Acquired sedentary group Society A is not designed for this situation, and the number of children is too small to accommodate them.
Therefore, women's mothers have been highlighted as the solution to such a troubling situation. By leaving their children in the care of their own mothers, women can more easily go out to work.
In this way, the mother-daughter line or chain becomes socially dominant, and the feminization of the acquired sedentary group society A can be said to be in progress.
Or rather, in the relationship between the marrying couple and their mother, the transfer of power from the mother-in-law (the

husband's mother) to the wife's mother (what do we call this?) is occurring. In other words, in the relationship between a married couple and their mother, there is a transfer of power from the mother-in-law (the husband's mother) to the wife's mother (what is this called?).
This is largely because the mother-in-law no longer lives with the mother-in-law, or rather, not living with the mother-in-law has become a condition of marriage in many cases, and the occasions for the mother-in-law to exercise power over the daughter-in-law have decreased.
The mother-in-law's exercise of power over the daughter-in-law is decreasing. However, just because the owner of power has changed from the husband's mother to the wife's mother, it is still domination by the same mother. It can be said that the acquired sedentary group society A continues to be a maternal-rights society even though the control by the mother-in-law has weakened.
(First published in July 2010)

From total control by mother-in-law to independence of daughter-in-law

It is thought that the family of the acquired sedentary group society A is shifting from the former total domination of the daughter-in-law by the mother-in-law to the state of securing the independence and freedom of the daughter-in-law from the mother-in-law through the partial domination of the daughter-in-law by the mother-in-law.
It used to be the norm for a mother-in-law and her husband to live together, but this is changing so that even the eldest son lives separately.
This can be summarized in the following three-step diagram.

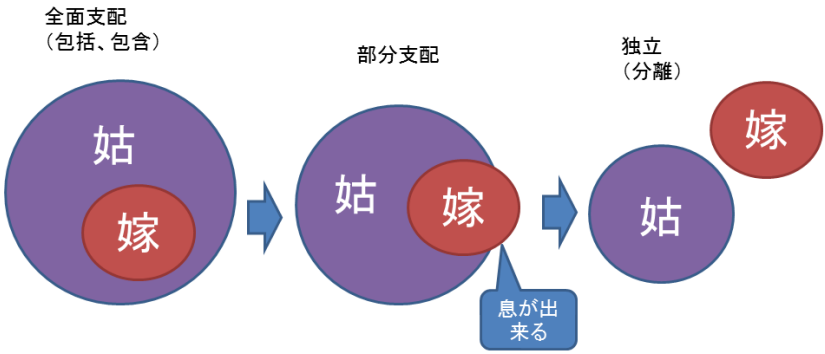


図　姑と嫁　支配の3段階

In the past, the mother-in-law encompassed, included, and totally dominated the daughter-in-law, but this is changing so that the daughter-in-law can come out from under the mother-in-law and breathe independently, and furthermore, the daughter-in-law is separating from the mother-in-law and becoming independent.

(First published January 2014)

The target of blame by the women in the Acquired sedentary group A society is changing from mother-in-law to mother-in-law.

In the acquired sedentary group society A, I feel that the target of bashing by women has recently changed from mother-in-law to biological mother.
They criticize their own mothers as annoying, using expressions such as "mother is heavy. It seems that books and magazines that bash the biological mother are selling well.
Until last year, women were living with their mother-in-laws as wives, but they didn't like that, so they asked their husbands to marry them on the premise of living separately from their mother-

in-laws, and I think they have been able to achieve that.
When she finally achieved this, she began to feel annoyed with her own mother, so she started bashing her for an outlet for her stress.
This incident reminded me that women have deep karma.

(February 2015)

The Mother of the Acquired sedentary group Society A as a Dictator

(February 2015) The mother of the Acquired Sedentary Group A society is the one who exclusively raises her child.
As a result, the mother of the acquired sedentary group society A becomes the dictator who rules over her child.
The child, under constant and close contact with the mother, is unable to defy her and becomes a maternal pickle.
In order to overcome this situation, the intervention of a father with strong paternal qualities is necessary.
In order for the men of the acquired sedentary group A to acquire such a strong paternity, it is necessary to separate the men of the acquired sedentary group A from their mothers and liberate them.
(First published October 2011)

Perpetuation of the mother-child hierarchical relationship and the emergence of a mother-rights society

In the Acquired sedentary group Society A, mothers take the lead in raising children and educating them, and the intense psychological hierarchical relationship of dominance and dependence between mothers and their children that is seen in childhood continues to be

maintained as the children grow up to work in elementary schools, junior high schools, high schools, universities, and companies. And it continues to be maintained even after the child becomes an adult, gets married, and has children. There is a perpetual domination of the child by the mother.
It is thought that the permanent maintenance of the hierarchical relationship of dominance and dependence between mother and child from childhood in the acquired sedentary group society A has a great relationship with the maternal rights society of the acquired sedentary group society A. In other words, the fact that people in the acquired sedentary group society A, as children, are routinely subjected to the domination of their mothers with the habits and inertia they have had since childhood, and continue to be subjected to it even as adults, is thought to be the cause of the society becoming a mother-rights society, or the occurrence of a mother-rights society.

(First published in July 2012)

Criticism of Women by Men in the Acquired sedentary group Society A Who See Things from the Mother-in-law's Perspective

Men in the Acquired sedentary group A society tend to be strongly integrated with their mothers, and when they look at other women, they tend to look down on them from the perspective of their own mothers (mother-in-law), as if they were looking down on their inferior wives. This is the source of the male chauvinism in the acquired sedentary group society A, where male = higher rank and female = lower rank.
When males in the Acquired sedentary group A society criticize women, their own mothers are not included in the list of women to be criticized, but are treated as a separate category, and they tend to view their own mothers in a positive light. The same woman tends to view her mother as a superior being.

(First published April 2014)

Existence as a mothership

In a wet and maternal society such as the acquired sedentary group society A, men are diminutive beings who fly away from and return to the huge mother ship, the mother womb, the woman, the mother.
On the other hand, in a dry and paternalistic society such as the advanced mobile life-centered group FGH, the man is a somewhat large being who flies around freely without a mothership, and the woman is a helpless being who can do nothing but cling to the man.
(First published November 2009)

The flaw in the introduction of the gender-equal society model and the acquired sedentary group society A that consists of pampering of mothers and pampering of women

(First published in November 2009) Acquired Sedentary Group A is a society that consists of indulgence of mothers and indulgence of women.

Women (especially mothers) dominate the foundation of the acquired sedentary group society A (household management, child rearing, wet interpersonal relationships...). Men are barely able to operate after being grabbed by the ankles, supported, and made to stand by them during the process of their upbringing, which means that they are deeply psychologically dependent on and spoiled by women (especially mothers). However, at the same time, they are given social responsibility by women for their actions, and they are in charge of various things, such as management positions in corporate sedentary groups and government offices, so superficially, these men appear to outsiders as the rulers of the acquired sedentary group society A.

As a result of introducing the advanced mobile life-centered society

group F model of gender-equal society, in which the father dominates the society, into the acquired sedentary group society A, the workload on women has become too large, and the society has fallen into dysfunction. In short, women are being pampered by men and have to take full care of them, while at the same time, they have to work as hard as men in corporate sedentary groups and government offices, resulting in a complete overflow in terms of work.

It has long been pointed out that the birthrate in the acquired sedentary group A society is declining, but I think one of the reasons for the declining birthrate in the acquired sedentary group A society is that women are no longer able to take care of their male counterparts or give birth to and raise children because they are required to advance in society.

One solution to the declining birthrate in the acquired sedentary group society A is as follows.
In order to solve the problem of declining birthrate in the acquired sedentary group society A, one thing is as follows: □Stop introducing the gender-equal society model into the acquired sedentary group society A any further. Return to the old model where men are psychologically dependent on women and women fully support men psychologically.
These are the following points.

On the other hand, if we continue to introduce the gender-equal society model into the acquired sedentary group society A
On the other hand, if the gender-equal society model is to continue to be introduced into the acquired sedentary group society A, it is necessary to change the mindset of men who are unilaterally indulged by women. It is necessary to change the mindset of men who indulge women unilaterally. They are required to manage on their own without putting any burden on women. In addition to mothers and wives, there is a need to provide "surrogate mothers" (counselors and social workers) in society.
In order to reduce the burden of housework and childcare on women, it is necessary to introduce robots with maternal artificial intelligence and maternal emotions for housework and childcare (warm robots like human skin = "human skin robots"). For

example, the introduction of a camera that observes and monitors the child's condition and issues a warning in the mother's voice: "Don't do this! For example, it is necessary to introduce cameras that can observe and monitor children and issue a warning in a mother's voice.

(First published in December 2014)

Gender Neutralization as a Cause of Low Fertility in Acquired sedentary group Society A

One of the causes of the declining birthrate in the acquired sedentary group society A is the relationship with the policy of gender equality.

The policy of a gender-equal society states that people should pursue their own identity rather than masculinity or femininity, and as a result of being restrained from being aware of or attracting the opposite sex to each other, the occurrence of male-female bonding is suppressed, and men and women are forced to become neutral, which leads to a declining birthrate.
(First published Feb. 2015)

Women and power in an infertile acquired sedentary group society A

In order for a woman in an acquired sedentary group society A to take power and become a ruler, she needs to become a mother. Since infertile women cannot become mothers, they are considered to be marginalized from power as it is.
Therefore, they take power by becoming teachers, corporate managers, representatives of non-profit organizations, and other roles that serve as mothers to the group and its members.
(First published in August 2011)

Women in Acquired sedentary group Societies A as Power Holders Who Do Not Respect Appearance

Some people say that mothers in the acquired sedentary group A society are not beautiful, shabby, or good-looking because of their messy hair.
Those in power are desperate for others to listen to them, to argue with them, to raise their hands to their children. It is a sign of being a powerful person who cannot be bothered with appearances and cannot be mended.
In this sense, mothers in the acquired sedentary group society A, who are well-groomed and full of life, can be said to be a figure of power itself, a sign of social power, and in this sense, desirable.
(First published August 2011)

Irrefutable Society and Soft, Delicate Area

Beat Takeshi, a world-famous film director and TV personality, makes his disciples call him "Tono" (lord) and prostrate themselves with "Hahaha," as if they are in absolute submission to him and are not allowed to argue with him.
In the case of Beat Takeshi, the above behavior may be just a joke, but in reality, the relationship between superiors and subordinates in an acquired sedentary group society A, as represented by the relationship between superiors and subordinates, often seems to be a tyrannical interpersonal relationship that does not allow any opposition from the subordinates to the superiors. In such a case, the subordinate is not allowed to argue with the superior.
Moreover, in such cases, the subordinate is psychologically attached to the superior as if she were a mother, and can be seen to be spoiled and selfish.
This is a situation where the subordinate is not allowed to argue with the superior directly and coldly, but is allowed a certain amount of selfishness, mischief, and freedom as long as it is attached to the superior.
So why is it wrong to argue directly against the superior?
The reason is that it destroys the following psychology in the mind of the superior.
(1) High pride that one is superior to the subordinate, and that the subordinate will be attached to one, will adore one, will follow one with a sense of psychological unity, and will agree with one, and that one has the human capacity to do so.

(2) A psychologically close sense of unity and security that has been cultivated with the subordinate.
(2) The psychologically close sense of unity and security that has been cultivated between you and your subordinate, and the fact that both of these are unexpectedly destroyed and torn apart at once. It means that a large cut is directly made in the soft area (soft area, delicate area) of the superior's mind, and the psychological damage to the superior is great. It is for such reasons that it is prohibited. It has the same effect as being caught in the act of sleeping.
In this case, the soft and delicate areas are the following areas. It is as if it were the soft skin of a human being, warm, soft, naive, delicate, sensitive, covered with mucous membranes, defenseless, vulnerable, and usually covered with a hard guard area (hard area, guarded area) that does not easily allow outside intrusion.
It means that the superior is psychologically one with the subordinate. (A parent-subsidiary relationship.) At that point, the superior directly exposes its psychologically sensitive area to the subordinate. Of course, the subordinate also exposes its sensitive area directly to the superior in the same way. The master-subordinate relationship between the superior and the subordinate is completed when the two parties' sensitive areas are in direct contact with each other without any interruptions.
For human beings, their true feelings exist only in this delicate area. Exposing one's sensitive area to the other person is to have an honest relationship with the other person. Special rituals (such as drinking together) are often required to establish this relationship. The archetype of such exposure and integration of the sensitive area between the superior and the inferior to the other person is thought to be in the mother-child relationship. Or rather, the yakuza or gymnastic boss in the acquired sedentary group society A is an object of inclusion, attachment, and integration for the subordinate, and can be said to be a substitute for a mother.
Direct access to each other's sensitive areas and close contact is a female-dominated, maternal tendency that values mutual psychological unity and closeness, and is therefore characteristic of mother-child relationships. It is also characteristic of hierarchical relationships in female society. This mutual closeness and sense of unity evokes a wet feeling between the superior and the inferior.
On the other hand, in a male-dominated, paternalistic, hierarchical,

father-son relationship-based society such as the advanced mobile life-centered FGH, the superior and the inferior do not directly expose their sensitive areas to each other, and as a rule, they do not come into close contact with each other. While maintaining their independence and freedom, they keep a certain distance from each other, observe the other's movements, mutually discern the other's direction of movement, way of thinking, and ideology, and finally complete the master-servant relationship in a form of mutual trust, so to speak, in a form of mutual dry separation. It means that they trust each other's fundamental personality while remaining mutually detached.

In a society based on the mother-child relationship, such as the acquired sedentary group society A, the mother or the mother-substitute superior appears as a cushion for the subordinate. Cushions are beings that can flexibly fit and integrate with each other, and they are the direct embodiment of mental sensitive areas. In this case, the subordinate is also required to be a small cushion to the superior in order to maintain a soft sense of mutual unity. A hard marble will not do. The human constitution of both the superior and the subordinate becomes a cushioning constitution. Or, the acquired sedentary group society A itself will appear as a big cushion to the people. This is the emergence of a cushioned society and a cushioned nation.

A cushion is an entity that naturally and softly fits and conforms to itself or to the other party. In the same way, people with a cushioned constitution, such as women and members of the acquired sedentary group society A, are fundamentally unsuited to delve into things and analyze them sharply.

A cushioned person is one who sticks to a superior person as a cushion, puts his or her body in the cushion, and does not want to leave.

A good cushion absorbs and returns to its original shape when you push it too hard. The act of pushing a cushion too hard is mischief or indulgence by a subordinate to a superior.

In cushion societies such as women's society and acquired sedentary group society A, the greater the degree of cushioning, the greater the degree of humanity, and the more idealistic the superior.

(First published July 2010)

3.

Summary of this book, summary

This item is common to the book "The Female Dominant Personality in Acquired Sedentary Group Society A".
The family and family relationships can be broadly divided into the following categories.
(1) Marriage: The relationship between a man and a woman that forms the basis of the family.
(2) Parent-child relationship: father-son, mother-son, step-father-son, mother-son
(3) Father-son, mother-son, step-father-son, and mother-son relationships.
The power relations between men and women in the household and family of the acquired sedentary group society A are as follows.
(1) When we look at the relationship between husband and wife, we can see that in the society of acquired sedentary group A, the husband is often seen as the stronger male.
(1) The husband is often seen as stronger than the woman in the acquired sedentary group society A. (2) The wife is married into the husband's family sedentary group and must listen to the husband's family sedentary group.
In many cases, husbands are seen as more powerful.
In many cases, the husband is the main breadwinner, and the wife or daughter-in-law does not earn much and has to depend on the husband financially.
Emphasizing these points, the mainstream of sociologists of acquired sedentary group A argue that the family in acquired sedentary group A is patriarchal.
On the other hand, there is an aspect in which the wife = woman appears to be strong.
Wives often have a monopoly on the authority to manage the household budget, and there are many situations where the allowance is given to the husband. In many cases, the wife is the one who gives the allowance to the husband.
(2) When we look at the parent-child relationship, we see that in the acquired sedentary group society A, the mother = woman is strong. They have a monopoly on the authority to raise children,

and are called "educational mamagong" or something like that, which means they are treated as monsters. She has succeeded in turning the child into a manipulative robot that operates under her maternal control. The father, on the other hand, doesn't have much to do with the child and is overshadowed.
Considering the great influence of the mother, the claim that the acquired sedentary group society A is a maternal society has become the mainstream among clinical psychologists in the acquired sedentary group society A.
Thus, the current situation is that there is a division between the views on the power of men and women in acquired sedentary group A when looking at marital relationships and when looking at parent-child relationships, and there is a need for a theory that integrates the two views.
The author advocates the idea of viewing the husband as the son of the mother (mother-in-law) as an opportunity to successfully integrate the two views.
The author argues that the husband, who has been thought of as a strong patriarchal figure, is actually a weak maternal figure whose paternity is underdeveloped, as a manipulative robot under the control of his mother and mother-in-law.
In the acquired sedentary group society A, the mother monopolizes child-rearing and forms a powerful exclusive mother-child union with the child from the child's infancy. (The mother is the dominant one, and the child is the subordinate one, the mother's manipulative robot. This state of mother-child unity persists long after the child becomes an adult, and the existing mother-child union becomes one and dominates the new daughter-in-law. If we look at the relationship between the mother's son and her daughter-in-law, we can see that the husband dominates his wife, the daughter-in-law, which is what has been claimed in the theory of acquired sedentary group society A (patriarchal society). However, in reality, the husband is dominated by his mother-in-law, who is the mother, and together with the mother-in-law, they merely oppress the wife.
In order to correctly grasp the power relations among couples in the acquired sedentary group society A, it is necessary to not only look at the couple (husband and wife), but also to drive a wedge of mother into the husband's side of the couple (husband and wife). Or, it is necessary to have a "mother" and "mother-in-law" centered perspective, where the mother and mother-in-law are the real

center of the family and the true rulers.
Instead of looking only at the husband and wife.
Mother - Son (Husband) ← (A union of mother and son that does not allow any one to intervene.
Mother-in-law to daughter-in-law (wife)
Husband (mother's son) - wife (daughter-in-law)
It is necessary to look at all three at the same time. The husband's father (Alexandria) is still his mother's son from a generation ago and is not a shadow of his former self. The husband's sisters, as minor mothers-in-law, are, like the husband, members of a mother-son alliance centered on the mother-in-law, and are the equivalent of the mother-in-law, controlling the daughter-in-law.
It is necessary to recognize that the husband, while appearing to be a strong patriarch to the wife, is in fact a weak being who remains the mother's big son, who is dominated by the mother, and who cannot be mentally independent.
Unlike the mother, who is the spiritual pillar of the family, the husband and father, who are the sons of the mother, are treated as the patriarchs of the family, but they continue to be mentally dependent on the mother and cannot be the spiritual pillar of the family.
The husband is separated from the children because of his work, but in fact, this work has become a substitute for his mother's work, or rather, a substitute for her self-realization. Although it may appear that the husband is working hard for himself, such as promotion in the corporate sedentary group, the reality is that he himself has been incorporated into the mother and is working hard for her as one with her. The mother is happy and sad about her son's success and promotion, and the husband's success in his own life is directly related to the success of his mother's life. In addition, the husband's behavior in the corporate sedentary group tends to be maternal in nature, emphasizing a sense of unity and inclusion with the corporate sedentary group, as is the case with corporate sedentary group people.
This is how the author sees it.
The mother's (mother-in-law's) total domination of the son (husband to the wife)
Economic domination of the husband based on the wife's monopoly of authority over household management.
By combining both of the above, I argue that motherhood and

female domination of men are established in the entire family and society of the acquired sedentary group society A, and that the acquired sedentary group society A is, in fact, a mother-rights society and a woman-rights society. The center of the family is the mother and mother-in-law.

Authoritative theories (such as Bachofen) of the advanced mobile life-centered society group FGH have so far denied the existence of a mother-rights society, and the author's argument is in direct opposition to this.

If we correlate the national characteristics of the members of the acquired sedentary group society A with the personalities of men and women, we find that the members of the acquired sedentary group society A are more feminine (emphasis on mutual unity and belonging, and the members of the acquired sedentary group society B are more feminine). (Emphasis on mutual unity, belonging, and being protected in a convoy style, emphasis on protection and safety. Emphasis on risk aversion and responsibility avoidance. It can be concluded that they operate in a liquid-molecular-kinetic, wet way...). This can be considered as an inescapable evidence that the acquired sedentary group society A is a women's rights and mother's rights society. The members of the acquired sedentary group society A operate with a mother-in-law mentality (i.e., they do not tolerate any talk back to those around them who are inferior to their wives, such as their juniors, and are full of envy and unilaterally and tyrannically dominate their entire personality). This in itself is an acquired trait. This in itself shows the strength of the influence and control of the mother and mother-in-law in the acquired sedentary group society A. Therefore, it is necessary to take a mother-in-law-centered and mother-in-law-centered perspective in the analysis of the society and family of the acquired sedentary group society A.

In order to break the dominance of their mothers and wives, the men in the conventional society of the Acquired sedentary group A have become brutal and violent, or thundering fathers, and have tried to fight back with domestic violence and the like, but their violence has resulted in them becoming more despised and abandoned by their families. Or, they try to escape to work outside the home, but it is impossible to shake off their mother's psychological influence and control, as working hard becomes her self-realization.

This domination by women and mothers is thought to be caused by the fact that the basis of the acquired sedentary group A society is made up of a rice-farming culture that is tied to water use and communal work and is oriented toward women. Therefore, I believe that men in acquired sedentary group A should break away from the traditional rice-farming culture and develop a dry paternalism like that of the fathers of nomadic pastoralists such as FGH, Arabs, and Mongolians, the home of patriarchy, so that they can compete with their mothers and wives. They claim that they should be freed from the domination of their mothers and wives. This is the male liberation theory of the acquired sedentary group society A. In short, it is a call to become truly dominant and respected in society as a father by establishing paternal authority in child rearing and household management. In doing so, the author anticipates that by changing rice farming from the traditional A system of acquired sedentary group society to the California system of advanced mobile life-oriented society G, which is a drier way of doing things, we can maintain rice farming and realize dry fatherhood in society. Ultimately, I believe that a 50:50 power relationship between men and women is desirable. This is the ultimate equality of the sexes, I argue. It is not good for men to be too paternalistic, as in the advanced mobile life-oriented society group FGH, or for women to be too maternal, as in the acquired sedentary group society A. A proper balance is necessary. I think we need to find the right balance. This could mean introducing a monthly shift system where husbands and wives take turns managing the household budget. (First published in June 2012)

Feminine characteristics of the acquired sedentary group society A

1.

1. 40 feminine characteristics of acquired sedentary group society A: feminine acquired sedentary group society A

The acquired sedentary group society A, the sedentary group society, is full of femininity, as described below. The society is stained with the color of women.
This is a manifestation of the power and influence of women in the acquired sedentary group society A. It is evidence of female dominance over male dominance.
The sedentary group society unique to the acquired sedentary group society A can be called a female society or a female society (female dominated society). It can also be said that all women are sedentary people.
The feminine characteristics of the acquired sedentary group society A can be summarized as follows

A. "Interpersonal focus
(1) "Emphasis on interpersonal relationships. Connection-oriented.
(2) "Emphasis on communication, discussion, and rapport.
(3) "Interpersonal relationships are cumulative and cannot be reset. Difficulty in transitioning.
(4) "Interpersonal relationships are long-lasting. Interpersonal relationships last for a long time and are prone to adhesion and clinging. Interpersonal relationships tend to be cozy and sticky, which means they are collusive.
B. "Emphasis on affiliation and syncretism.
(5) "Emphasis on belonging together and being in a group. Emphasis on being with others, preferring the formation of close groups and the convoy system.
(6) "Emphasis on belonging; emphasis on sense of inclusion, sense of being in the womb. Preferring to be in the heart.
(7) "Emphasis on settling, establishing, and taking root. Emphasis on continuity. Emphasis on experts. Persistence.
(8) "Strongly sympathetic. Strongly in tune." This means emphasizing uniformity, side-by-side, fads, and trends. Jealousy.

(9) "Strong sense of synchronization. Strong sense of synchronization, preferring a seniority system and a senior-junior system. Aversion to overtaking and competition. Preference for descent.
C. "Emphasis on harmony and unity.
(10) "To be fond of imitation, copying, and matching.
(11) "Emphasis on harmony, unity, and sympathy.
(12) "That small groups are disjointed, unrelated, uncoordinated, indifferent, vertically divided, and do not get along with each other.
D. "Protected, high anxiety.
(13) "A strong need to be protected, dependent, nurtured, pampered, or parasitized.
(14) "Being authoritarian; not tolerating criticism or opposition.
(15) "Safety and self-preservation come first. A strong sense of insecurity. Cowardice. Being regressive. Avoidance of risk and challenge. Lack of originality.
(16) "Preoccupation with precedent and tradition. They are good at improving and refining precedents. Tight senior-senior relationship.
E. "Stagnation"
(17) "backward, status quo
(17-1) "Traditional, feudal, or backward in thinking.
(17-2) "Liking no competition, no wind, stagnation, status quo (of vested interests, etc.). To prefer constancy.
(17-3) "Resisting the influx of advanced ideas from outside, but accepting and swallowing them whole once they break through, and then returning to them when the influx stops.
F. "Gaze Sensitivity.
(18) "To value shame and vanity. To conceal internal problems from the outside world. Hiding the truth. Preference for niceties and rhetoric. To be silent in official and public statements.
(19) "To emphasize care and attention. Tendency to be reserved, withdrawn, and isolated.
(20) "A preference for cleanliness; a preference for purification, rinsing, and total replacement.
G. "Avoidance of responsibility.
(21) "To avoid responsibility; to suspend, avoid, or postpone a decision or judgment. To be irresponsible. Preference for anonymous behavior.
H. "Emotion.
(22) H. "To value affection, affection, and mercy.

I. "Rootwork.
(23) "Emphasis on prior agreement.
"It is difficult to change the flow or policy once it has been agreed. Inertia. To try to move forward by inertia.
J. "High pride".
(24) "High pride (the degree to which one values good looks). It means that you are afraid of failure.
K. "Closedness".
(25) "Closedness and exclusiveness. A strong sense of inside and outside. Having entrance examinations. Preference for a blank sheet of paper. Being inward-looking in one's thinking. A strong sense of entrapment. Inward flexibility and consideration. Trying to do things on one's own.
L. "Passivity.
(26) "Strong passivity. The subject of the action is not clear. Lack of initiative. Seeking the lead of others. A preference for stillness and immobility.
M. "Lack of privacy.
(27) "A preference for mutual surveillance and whispering. A preference for spreading gossip about others. Lack of privacy.
N. "soft response
(28) "A response that is indirect, soft, or distant.
O. "opportunistic response.
(29) "Responses are short-sighted, ad hoc, individualized, and localized.
P. "Hysterical, emotional.
(30) "The response is hysterical, emotional, or unscientific. It means to react emotionally.
Q. "High definition, high density
(31) "Small in scale. It means high-definition.
(32) "It means to prefer high density, cramming, and concentration.
(33) "Rigor, precision.
R. "Point reductionism.
(34) "It means being right, correct, perfect, safe, unharmed oriented, and point reductionist.
S. "Lack of freedom.
(35) "Preference for united action, simultaneous action. Preference for united and simultaneous action. Preference for mutual checks and balances. Preference for long hours of restraint. Not allowing free action.

(36) "To prefer to take orders from the top. To be obedient.
T. "standard orientation
(37) "Preferring the all-around, all-in-one, all-around, all-round person.
(38) "To avoid prominence; to keep a low profile. To avoid prominence; to be inconspicuous; to be standard or normal.
U. "Center-oriented
(39) "To want to distinguish or discriminate between the center and the periphery. It means that everyone is oriented toward the center, the center, and the city center.
V. "Negative"
(40) "Prefer to speak ill of others. To like to talk about others behind their backs, to look for faults in others, and to drag others down. To be negative, negative, insidious, or sarcastic in thought or action.

Living in an acquired sedentary group society A dominated by women (liquid, a gender that acts on liquid principles of behavior) is like living in a liquid, say, under water. There is a remarkable sense of suffocation, of not being able to breathe.
One of the reasons why people in the acquired sedentary group A behave in this way is that they are sensitive to their own self-preservation.
As the biologically valuable sex, women tend to behave in a fundamentally safety-first, risk-averse, fearful of failure, and anxious manner.
Women, as living jewels and valuables, are protected by their guards (men), and put their own self-preservation as their top priority.
(See the author's other work for an explanation of the "precious and protected" nature of women.
This biologically valuable sex, or feminine behavior, is a characteristic of the acquired sedentary group society A. In other words, the members of the acquired sedentary group society A are feminine in that they are insecure and sensitive to their own self-preservation, and they put safety first and avoid danger and failure as their top priority. They are feminine in that they do not cross dangerous bridges and are averse to ventures and adventures. The reluctance of banks to lend to venture businesses in the acquired sedentary group society A is typical of this.

Each of the contents of the above list is supported by women as the precious gender because they are safe from the situation of isolation and lack of help from others if they are all together, in a group. We are less likely to be alone and helpless if we form a group, a convoy, and keep each other in check. That as the biologically valuable sex, we are better suited as women to remain in the safe center of the herd.

Each of the above list is, in some way, consistent with the self-preserving tendency of women to protect themselves, to be safe first, to avoid danger, to have someone protect them, and to avoid anxiety.

As we have seen above, acquired sedentary group society A is a society that is convenient for women and is driven by feminine values. The acquired sedentary group society A is a maternal society with strong maternal power, and the advanced mobile life-centered society group FGH is a paternal society with strong paternal power.

The reason for the difference in the behavioral patterns of power holders between the acquired sedentary group society A and the advanced mobile living-centered society group FGH is that the pattern of power exercise by women, who are the mainstream in the acquired sedentary group society A, is different from the pattern of power exercise by men, who are the mainstream in the advanced mobile living-centered society group FGH. (It means that the way of being a superior is different.)

In the acquired sedentary group society A, the following is true.

The way power is exercised is as follows.

(1) It is collectivist in nature.

(2) Emphasis on the personality itself (Being loved by superiors is important.) Emphasize the importance of being loved by superiors and the importance of being pampered and attached to superiors.

(3) The person who wins the competition to be in tune with the trend will be promoted to a higher position.

(4) To follow precedent. An elder who has accumulated a large number of precedents is more dignified.

(5) The preference for authoritarian obedience to superiors.

(6)To hold those around you jointly and severally responsible for the mistakes of one person.

As mentioned above, they are wet and feminine.

Why did the acquired sedentary group society A have a feminine character? It has to do with the fact that the acquired sedentary

group society A is a typical rice-farming society.
In the process of constructing a rice-farming society, wet and liquid molecular behavioral patterns were required, such as simultaneous group activities such as planting and harvesting, settlement and settlement in one place, establishment of close interdependence with others in terms of agricultural water use, and high-density population distribution through intensive agriculture.
For an explanation of dry and wet, gaseous and liquid modes of behavior, please refer to the author's other works.
Women are born with wet and liquid modes of behavior (men are born with dry and gaseous modes of behavior such as individualism and liberalism), and women's power was strongly required for the wetting and liquidation of society.
As a result of promoting the wetting and liquefaction of society under the strong influence of women, as a side effect, feminine behavioral patterns such as self-preservation and safety-first strongly infected men, causing the "feminization" of men. In this way, feminine behavioral patterns became dominant in the entire acquired sedentary group society A, and the structure of "acquired sedentary group society A = society with feminine characteristics" was established.
If we take the entire acquired sedentary group society A, or the entire country, as a personification of a single personality, it can be considered as a woman or a girl.
(1) Continuing to take an ambiguous attitude and postpone decisions without making clear decisions yourself.
(2) To be passive and regressive, not taking action on one's own.
(3) To be carried away by the atmosphere of the moment and follow the major trends around you.
(4) To be hysterical. To become hysterical, such as in a war, to lose one's temper and commit atrocities repeatedly.
(5) Emotional, irrational, unscientific, or spiritualistic decision-making. (Wielding gut feelings, etc.)
(6) Being closed to strangers, such as foreigners and refugees.
(7) Being overly concerned about what the surrounding countries think of you.
(8) To constantly follow the developed countries as second in line, without taking the lead, as if to catch up with them and overtake them.
(9) Only when external pressure is applied, such as the advanced

mobile life-centered society G, does the country make a serious move.
(10)The lack of a long-term perspective and a focus on immediate short-term trends, resulting in ad hoc responses.
The whole country or society of the acquired sedentary group society A can be said to have a wet feminine personality. The nations and societies of the acquired sedentary group society A can be called "female society," "female-oriented society," "female-dominated society," and "Yamato Nadeshiko nation and society.
(In contrast, the advanced mobile life-centered society group FGH countries can be considered as male.
In the acquired sedentary group society A, men are also colored by women. Males in the acquired sedentary group A are sensitive to self-preservation, and have feminine content, preferring sticky, gloomy, and wet relationships such as parenthood and naniwabushi. In addition to this, there is a superficial tyrannical "strength" and "toughness" that is instilled in them by women in order to make them take on the role of protecting women.
In summary, acquired sedentary group society A is a society with a strong feminine character and moves at the pace of women, and "(specific to acquired sedentary group society A.) It is possible to view it as "sedentary group society = female society.
(First published in July 2000)

The feminine nature of the education system of acquired sedentary group society A

The education system of the acquired sedentary group society A is generally wet, and in this respect, it can be said to be feminine. The following are some examples of what can be called wet and feminine.
Studying for examinations, wetness, and femininity in the acquired sedentary group society A
Studying for entrance examinations in the acquired sedentary group society A is as follows.
(1) It is a rote memorization type of study that involves cramming knowledge that can be used as precedents. In this respect, it is

precedent-oriented and wet. (2) There is no chance to develop one's own creativity. It limits the opportunity to expand one's thinking into unknown areas. (1) The unknown is a manifestation of the feminine mind, which is afraid of what might happen and wants to avoid it.
(2) In order to solve a problem, you are required to memorize detailed knowledge, like poking at a corner of a box. This is more suitable for women who can memorize in detail than for men who can only memorize coarsely.
(3) The emphasis is on passing the exams. They do not tolerate failure in examinations, which makes me feel like a woman who is afraid of failure.
(4) It is difficult to enter the school. School organizations have a high surface tension against those who try to enter from the outside, in other words, they are closed.
This means that the school organization values unity and homogeneity within, and has a maternal nature that closes the door to the outside.
(5) Selection by school name is the mainstream.
It is important to know which school group you belong to. It means that a person's character is judged by the name of the school where he or she passed the entrance examination.
They do not look at the attributes of the individual, but at the group to which he or she belongs. In this respect, they are collectivist and wet. It smells of femininity, preferring group activities in any way.
(6) Emphasis on relative evaluation and deviation.
(6) Relative evaluation and emphasis on deviation value: Constantly trying to ascertain one's position in the group. Comparison of one's performance with that of others is fundamental. The eyes of others and a sense of shame are attached to this. Checking each other's grades is the norm, and wet is the way to go.
2. School, wetness, and femininity in the acquired sedentary group society A
There is a preference for matching textbooks, uniforms, etc., with everyone else. There is a strong orientation toward uniformity, homogeneity, and inequality. All of these are for women, who are wet and prefer unity and homogeneity with each other.
They like to constrain students in detail, such as school rules. This is contrary to liberalism and is wet.
When asked in a questionnaire survey which of the two types of

personalities, male or female, is closer to wetness, collectivism, close-mindedness, and precedent orientation, the results were all feminine and effeminate.

3. Academic climate of acquired sedentary group society A

The academic community of the acquired sedentary group A is characterized by the imitation of the advanced mobile life-centered society group FGH in terms of academic theories, lack of originality, rampant authoritarianism, sensitivity to synchronizing with trends, and familial hierarchical relationships between teachers and students.

The root cause of these traits is believed to be an orientation toward security and self-preservation that prevents them from adventuring, taking unprecedented risks, and venturing into unexplored areas, all of which are based on feminine (female-derived) values.

They feel that they have had an intellectual adventure by rushing to follow the advanced mobile FGH scholars to the frontier where the advanced mobile FGH scholars have already set foot. This is not exactly what I would call intellectual exploration.

4. The ultimate goal of academic work in the acquired sedentary group society A

In the society of acquired sedentary groups A, schoolwork has deviated from its original purpose of satisfying intellectual curiosity and acquiring knowledge useful for improving the standard of living in society, and has become a means of sifting and selecting future employees for central government offices and large corporations.

The fundamental cause of the educational distortions caused by the competition for entrance examinations in the acquired sedentary group society A is the closedness, pure-bloodedness, and closedness of the social groups such as the central government and large corporations in the acquired sedentary group society A. It is thought that this is due to the closed, pure-blooded, and pure-culture nature of social groups such as central government offices and large corporations. Since students virtually have only one chance in their lifetime to join such socially influential organizations, they are eager to acquire academic qualifications and connections such as academic cliques in order to successfully join the organization of their choice.

The reason for the closed nature of the large social groups in the acquired sedentary group society A, which does not allow strangers

to enter, is that they dislike strangers as people who are steeped in unknown customs different from their own. This is based on feminine (female-derived) values that prioritize self-preservation. (First published in July 2000)

Schooling and feminine and maternal behavioral patterns in acquired sedentary group A

School education in the acquired sedentary group A society, such as field day in elementary school, is a place to imprint wet feminine and maternal behavioral styles suitable for the sedentary group society of rice cultivation and agriculture on the children of the acquired sedentary group A society.

It emphasizes the importance of belonging to a group, such as a class, a group, or a club, and cultivates a strong sense of unity with the group, consideration and care for the members of the group, voluntary devotion to the group, and leadership skills to lead the group.

At the root of this is to instill in students the sense that if they are left out of the group they belong to, or if they are kicked out, they will be in trouble and will not be able to survive.

Female teachers play an important role in teaching such feminine behaviors to children in elementary schools and other schools, and in determining the basic personality of children to be feminine.

(First published in June, 2012)

Gender division of labor and male and female societies

In the world's most famous books on international comparisons of organizations (such as G. Hofstede's), the degree of gender division of labor in a society is considered to be an indicator of whether it is a male or female society. A high degree of gender division of labor is considered to be a male society, while a low degree of gender division is considered to be a female society.
But is this correct?
A society with a high degree of gender division of labor means that men work and earn money, while women do not work outside the home and concentrate on housework and childcare.
Perhaps the view that such gender division of labor disappears when women become stronger is based on the fact that women's authority is weak in the family sedentary group garden, as in the advanced mobile life-centered society group FGH, where, for example, the authority to manage the purse of the family sedentary

group is occupied by men (husbands), and women (wives) receive a fixed small amount of money from men (husbands) every month to do housework. This may be the case only in a society where men (husbands) have the authority to manage the purse of the family sedentary group, and women (wives) receive a fixed small amount of money from men (husbands) each month to perform household chores. When women have less authority in the home, such as in managing the household budget, the home cannot be said to be a comfortable place for them, and they try to work outside the home to gain as much economic freedom as possible.

On the other hand, in a society where the authority of women in the family sedentary group garden is strong, such as in the acquired sedentary group society A, where women (wives) have the authority to manage the family sedentary group's purse, and women (wives) give a fixed small amount of money to men (husbands) every month, the family sedentary group garden is a comfortable place for women, and they are able to live in a society where "you earn, I spend. In a society where women (wives) give a fixed small amount of money to men (husbands) every month, the family sedentary group garden is a comfortable place for women, where they can enjoy economic freedom to spend the family sedentary group's money as much as they want and decide how to spend it. Therefore, there is no need for women to go out of their way to work in order to obtain their own economic freedom, and they would like to remain the "wife" of a full-time housewife, the real head of the household.

Therefore, in the acquired sedentary group society A, wives do not go out to work unless their husbands' income is so bad that it is necessary for them to go out to work, which leads to the preservation of the gender division of labor.

In the case of the acquired sedentary group society A, the strong gender division of labor has little to do with the strength of men, but more to do with the strength of women, and the strong gender division of labor seems to be a manifestation of a female society. Therefore, the theory that a society with a strong gender division of labor is a male society may be wrong as far as the acquired sedentary group society A is concerned.

(First published in July 2008)

The Source of Male Discrimination in Acquired Sedentary Group A

This is the root of discrimination against males in the acquired sedentary group A society.
This is the root of discrimination against males in the acquired sedentary group society A. In the traditional sedentary group society of acquired sedentary group society A, males are forced to live in a female-centered way of life as follows
The emphasis on harmony and concord (strong masculine assertiveness that disturbs the harmony of the group is unacceptable)
The overemphasis on a way of life that puts safety and self-preservation first by sticking together in groups like a convoy.
The overemphasis on forming closed groups of good friends and excluding strangers (if you don't have connections within the group, you can't make a direct appeal from the outside)
The prevalence of a way of life in which one is not treated as a human being unless one is a regular member of some group.
The overemphasis on intimate, privacy-exposing relationships (as it is, we can peek into other people's privacy all we want, and there is no privacy that properly separates us from others).
An overemphasis on mutual integration, emotional and affective bonding (an inherent aversion to thinking dispassionately, objectively, and scientifically at a distance, as men do).
Traditional acquired sedentary group society A sedentary group society is practically a woman's society, and the men living in it have to kill their supposed masculinity and unilaterally adapt to the ways of women. In this respect, the traditional acquired sedentary group society A is essentially a society that discriminates against men and eradicates them. The human rights of men are suppressed. As an extension of this, women hold the purse strings in the home, and men, who are supposed to be the wage earners, are economically subordinate to women. (This means bowing down to receive an allowance.) Or, a situation where men are separated from their children by women. We can say that these things are happening.
These are issues that are common not only to the acquired sedentary group society A, but also to other rice-farming males in the inherited sedentary group society B, the inherited sedentary

group society C1, and the sedentary lifestyle-centered society group D.
In order to overcome this situation, it is necessary to introduce the free, objective, and scientific thinking of the nomadic and pastoralist people of the advanced mobile lifestyle group FGH, Arabs, and Mongolians to the men of the acquired sedentary group society A. However, if this is taken too far, women's rights will be suppressed.
Apart from this, another source of discrimination against men in the acquired sedentary group society A is that women's survival is prioritized over men's survival because women are biologically more valuable.
This is another source of discrimination against men in the acquired sedentary group society A. In other words, men themselves face more danger or pay extra costs in order to prioritize women's survival.
Specifically, for example, the following are taken for granted
On the road, men walk on the side of the road where they are more likely to be hit by cars, and women walk on the inside. Men bear the burden of life.
Men carrying women's luggage. Men should carry women's luggage. (This means that men bear the physical and athletic burden.)
(Men bear the physical and athletic burden.) - Men bear the women's portion of meals and living expenses. (This means that the man bears the economic burden.)
(The man bears the financial burden.) □The man is responsible for soliciting the opposite sex and proposing marriage, which are more psychologically burdensome. (This means that men bear the psychological burden.)
(This means that men bear the psychological burden.) □Men bear social positions and roles (representative, leader) with greater responsibility. (This means that men bear the social burden.)
In addition, there are ladies' days when only women are given preferential treatment on restaurant menus, and women-only cars during rush hours. In short, there is a widespread belief that men are supposed to take care of the hard and painful things, and women are supposed to have it easy.
As a result of the various factors mentioned above, women in the acquired sedentary group society A are essentially more likely to treat men in a superior manner, which easily leads to discrimination

against men. In order to alleviate this situation, there used to be a concept of male chauvinism in the society of the acquired sedentary group A. However, with the rise of feminism, it has become uncomfortable to talk about it. In the past, there was the idea of male chauvinism in Japan, but with the rise of feminism, people have become hesitant to talk about it. Although male chauvinism superficially makes men stand out and be given priority, it does not seem to be a fundamental solution to the discrimination against men itself, which forces men to live in a female way.
(First published in December 2010)

Acquired sedentary group Society A and Female Society

In order to understand the acquired sedentary group society A, we need to know about women and women's society. This is because it is women (mothers) who dominate the acquired sedentary group society A.
However, the inner workings of women's society have rarely been the subject of sociological research in the past.
One of the reasons for this is that women have deliberately hidden the dull, sticky, sticky, gloomy, and insidious atmosphere of women's society from the public because they do not want it to be revealed.
This is the result of the way women who love to keep things clean tend to go. This is the result of the way women, who love to keep things clean, have tended to go about their work. The deep psychology and true intentions of female scholars, who have desperately claimed that the acquired sedentary group society A is a male society and avoided mentioning the fact that it is a female society, may also lie in this area.
(First published in July 2010)

Default Gender and Standard Gender in Acquired Sedentary Group Society A

In the acquired sedentary group society A, which gender is

implicitly selected as the representative gender of the acquired sedentary group society A? Or, which gender, male or female, is the norm or standard for the acquired sedentary group society A?
In this regard, it is thought that women who are better adapted to rice farming, which forms the basis of the acquired sedentary group society A, will be selected. This is based on the fact that Acquired Settled Society A is a matriarchal and maternal society where mothers have strong power, and the national character of the members of Acquired Settled Society A is feminine. It is more appropriate for the acquired sedentary group society A to be represented as female.
(First published in February 2012)

The Source of Women's Power and Dominance in Acquired Sedentary Group A and the "Female Air

The reason why women are strong in the acquired sedentary group society A is that the feminine characteristics of the psychological and social sexes match the social characteristics required in the acquired sedentary group society A.
In other words, the social character of traditional acquired sedentary group A, which is required by rice cultivation and agriculture, matches the character of women, and the social atmosphere requires a "woman's air. On the other hand, women, like fish in water, can breathe the air that suits them to the fullest and be active in society.
(First published in February 2012)

Black hole = Female society needs to be clarified.

Female society can be seen as a black hole.
They do not let anything out of themselves.
They are passive, regressive, closed-minded, and on the receiving end.
They are too shy to reveal their inner feelings because they are concerned about the eyes around them.
If they did, they would be blamed by their peers and ostracized, so they could not divulge their inner feelings.
Therefore, women's society has been slow in revealing its inner

workings.
In the meantime, the male society, which is more open, communicative, and easier to understand, has become the standard for analyzing society in general, and the female society has been excluded from it.
Therefore, the acquired sedentary group society A is similar to the female society in the way it is. (Liquid molecular and wet). In the same way, it can be seen as a black hole with no transmission on the one hand and reception on the other. In the same way, it can be seen as a black hole that receives but does not transmit.
The homogeneity of acquired sedentary group A and women's society indicates that acquired sedentary group A is widely under the strong influence of women and dominated by women, but this fact itself is not noticed.
Sociologists should put more effort into elucidating women's society.
(First published July 2010)

Elucidation of Acquired Sedentary Group Society A and the Need for Female Society Spies

In order to understand the acquired sedentary group society A, the quickest way is to clarify the inside of the gloomy, sloppy, and sticky female society. This is because acquired sedentary group society A and women's society are fundamentally similar.
However, it is difficult to understand the truth of women's society because women are fond of pretty words and superficial demonstrations of unity, and they never want to show the insidious truth of women's society as it is.
What is needed is a female insider, or rather, a scout or spy of the female society.
A male sociologist who understands the differences between male and female societies to some extent, and who has an impartial point of view that allows him to look at both male and female societies objectively, can secretly interview female social informants to find out what is really going on in female society and compile a report.
(First published in March 2011)

Examples of characteristics of acquired sedentary group society A and female society

The female society is less understood than the male society.
The reason for this is that it would be inconvenient for the women who make up women's society if it were clarified. It is a way of covering up what stinks. It means that the women's society itself is covered with make-up and is trying hard not to let the outside world see the slimy, gloomy, and sticky contents of their skins. (Especially for men, it means to hide it. This is the current situation.
The following is a list of some of the more obvious characteristics of women's society that are difficult to see in their own right. These characteristics of the female society are the characteristics of the acquired sedentary group society A as it is, and can be said to be the evidence that the acquired sedentary group society A is a female society.
(1) In Acquired sedentary group Society A, in principle, regular members of the corporate sedentary group (the settled people) are only allowed to join the corporate sedentary group when they are newly recruited, and they are implicitly required to belong to the first corporate sedentary group they join permanently. However, in the case of employment, if the performance of the corporate sedentary group deteriorates, the original principle will be broken and the employee will have to be fired, so from the perspective of permanence, the term "lifetime affiliation" as mentioned earlier is more in line with the original principle of the corporate sedentary group.
Graduation is the act of obtaining approval to join a new group separately, while remaining permanently affiliated with the group you were in before.
In the same way, in the female society of high school girls, the first group or peer group created in the first year of school tends to be closed and exclusive to the outside world. If you are not part of the initial group, or if you are not allowed to be part of it, you will continue to be isolated and helpless.
This can be seen in the following way. (1) Lifelong affiliation with the same group once joined.
(2) As a phenomenon frequently observed at the national, prefectural, and municipal levels in the acquired sedentary group society A, it was frequently observed that the prefectural and

municipal levels were reluctant to make their own judgments and decisions on the effects of radiation from the nuclear power plant accident or to establish standards for prioritizing evacuation of residents, but instead left the decision-making to the national government. The national government also seems to be asking the more advanced mobile life-centered society G to make decisions as a reference.
Similarly, in the female society at school and in the workplace, there is a tendency not to make decisions on an individual level, but to move without the judgment of seniors or superiors, or to move only when instructed by superiors. They tend not to move unless instructed to do so by their superiors. They may give advice to their superiors, but they tend to wait for instructions from their superiors.
(3) One phenomenon that was frequently observed in the acquired sedentary group society A before World War II was a deep-rooted tendency to respect the government and the people, and what the central government and the superiors said was absolute, and if you showed even the slightest defiance, you were imprisoned without mercy. Even now, on the surface, the FGH style of democracy is still believed in, but in reality, when you go to the rural areas, this "absolutism of the government" is still prevalent in the selection of public projects.
Similarly, in female society at schools and workplaces, it is taken for granted that women will obey the rules and regulations set by their seniors, teachers, and superiors unconditionally, and there is a tendency to avoid even questioning them. At first glance, they appear to be obedient and good children, but in reality, they are irresponsible and self-protective, not wanting to take responsibility at their own level and wanting to place the blame on their superiors. It is also the result of a high level of pride that prevents them from accepting any rebellion from subordinates, such as juniors, because it would psychologically destroy their physical appearance.
(4) In the acquired sedentary group society A, the name "seniority system" has been firmly established. A conservative structure is often seen in which the elders, who hold the precedent, are always the greatest and most dignified, and the younger ones are always the most obsequious.
In the same way, in the society of women at home with their wives

and mothers, at school and in the workplace, it is commonplace for seniors to bring up past precedents and traditions as if they were "grandmother's wisdom" and impose them on juniors, getting angry if they do not follow them, trying to deny them, or denying new attempts by juniors. (5) Acquired settlement
(5) In the educational system of the acquired sedentary group society A, perfectionism, flawlessness, and effortlessness are rampant, with a strong emphasis on perfect scores on tests and the like. This is strongly connected to the naka-nire-ism seen in government offices. Instead of actively trying to find positive advantages, they end up with a regressive attitude.
Similarly, in female societies, such as wives and mothers-in-law, they often look for negative aspects of their partner and talk about the faults they find behind their back, dragging them down.
(6) A phenomenon that is frequently observed on Internet bulletin boards in the acquired sedentary group society A is the use of anonymous bulletin boards or the use of handles on social networking sites without using one's real name, in order to avoid exposing oneself to others. On the other hand, in such anonymous forums, the act of exposing others' privacy out of curiosity is frequently seen.
Similarly, in women's society, as can be seen in women's weekly magazines, there is a tendency to be reluctant to expose oneself to others and to prefer to expose others' privacy in the form of gossip, out of curiosity.
(7) When someone causes a public disturbance, not only that person but also his or her superiors in the company or government to which he or she belongs are often held responsible for misconduct. In the acquired sedentary group society A, one person's action can easily affect the people around him or her, and it can be said that it is a "chain-type society" where people tend to be jointly and severally liable. On the other hand, an "independent society" is one in which the actions of one person are disconnected from those around them and do not easily lead to joint and several responsibility, such as the advanced mobile life-oriented society group FGH.
Likewise, in the female society of schools and workplaces, when a disturbance occurs, there is a tendency for a chain system, a system of linked seats, and a system of joint and several responsibility that extends responsibility not only to the person in question but also to

the people around them who are related to the person in question. In this way, the characteristics of acquired sedentary group A are often the same as those of women's society, and can be said to be evidence that acquired sedentary group A is a women's society. This situation must be broken down in order to liberate men.
For example, by comparing and examining the social atmosphere and practices of female-dominated workplaces, such as the O-oku in the Edo period, and female-dominated schools and workplaces, such as girls' schools and life insurance diplomats in the modern acquired sedentary group society A, with the national character of the members of the conventional acquired sedentary group society A, it is possible to see that they share the same common, identical, and self-preserving characteristics. It may turn out that they share the same feminine behavioral traits, which are regressive, impatient, convivial, and emphasize intra-group harmony due to self-preservation and safety-first orientation.
(First published October 2011)

Female Society, Male Society and Female and Male Style

The same male society is considered to be different in nature from the acquired sedentary group society A and the advanced mobile life-centered society group FGH.
Men in the A society have a strong maternal influence, so it can be said to be a female-oriented male society.
On the other hand, males in the advanced mobile life-centered society group FGH are strongly influenced by paternity, which makes it a male-oriented male society.
Even if we say the same thing about women's society, the nature of acquired sedentary group society A is different from that of advanced mobile lifestyle group FGH.
The women of the A society have a strong maternal influence, which makes it a female-oriented society.
On the other hand, women in the advanced mobile lifestyle-centered society group FGH are strongly influenced by paternity, and therefore, can be said to have a male-oriented female society.
In both male and female societies, it is necessary to distinguish between the male and female styles.

The female society of the female stream and the male society of the male stream are the best. The women of the acquired sedentary group society A, which forms the female society of the female school, are the best. The women of acquired sedentary group A are "truly feminine women" and "feminine women" (or maternal women) in both good and bad ways. Women in the advanced mobile life-centered FGH society, which feminists and women's studies scholars in the acquired sedentary group A society are supposed to use as a model for expanding women's rights, are masculinized women, "masculine women" (or paternalistic women), and inferior.
On the other hand, men of the acquired sedentary group society A, who are feminized men, "feminine men" (or maternal men), who can only form a feminine male society, are inferior. The superior, truly masculine men are the men of the advanced mobile lifestyle-centered FGH and nomadic pastoralists such as Arabs and Mongolians (paternalistic men) who have established paternity and have formed a masculine society.
(First published in July 2010)

The male society of the acquired sedentary group society A is actually a female society.

The male society of the acquired sedentary group society A is a real female society.
Due to the strong influence of their mothers, men in the acquired sedentary group A society are as wet, detailed, and insidious as women.
For example, they are very jealous of their coworkers' promotions and try to pull their coworkers down by insidious means. In short, they are unable to separate themselves from others.
This is in contrast to the paternalistic and advanced mobile life-centered FGH society, which is filled with a bleak and dry atmosphere, where people indifferently separate themselves from others.
(First published in October 2011)

Members of the acquired sedentary group society A of

the female brain

The fact that the behavioral patterns of members of the acquired sedentary group A society are collectivist, regressive, and feminine is an indication that the underlying brain structure and composition of the members of the acquired sedentary group A society is feminine.
As for the genetic aspect, it is thought that as a result of the long history of female and maternal dominance in rice farming, the brains of the members of the acquired sedentary group A society have been genetically selected to have a feminine brain structure.
As for the acquired and cultural aspects, it is possible that the neuronal circuits of the brain and the configuration of the way the brain transmitters are organized have been configured in a feminine way through learning. As a result of mothers monopolizing the authority of their children's education and female teachers monopolizing the education in kindergarten and elementary school during the period of personality development, children's brains may be formed in a feminine way.
(First published July 2010)

The advanced mobile life-centered social group FGH orientation of members of the acquired sedentary group society A is feminine.

The advanced mobile life-centered social group FGH orientation of the members of the acquired sedentary group society A is a kind of vainness, a feminine way of thinking that assumes the gaze of others around them, as they want to look good and dress up by wearing the most advanced things.

(First published April 2014)

Sense of Direction and Gender and Social Differences

A person with a sense of direction in the direction of travel is a gaseous male, a member of the advanced mobile life-centered social group FGH.
On the other hand, those who have no sense of direction are liquid molecular females, members of the acquired sedentary group society A.
This can be seen, for example, in their inability to read a map.
The reason why women, members of the acquired sedentary group A, lack a sense of direction is that they are so focused on matching their actions with those of others in the immediate vicinity that they do not realize where they are going, or rather, their attention is inevitably neglected.
(First published in July 2010)

High Interest Society and Low Interest Society

The world's societies can be divided into high interest societies, where people are concerned about what others are doing and the privacy of others, and low interest or indifferent societies, where people are indifferent to others.
The acquired sedentary group society A and the female society are high interest societies, while the advanced mobile life-centered society group FGH and the male society are relatively low interest societies in comparison.
Members of the acquired sedentary group society A and women are more interested in others, and they are fond of peeping, gossiping about others, and informing the authorities and higher-ups about the inner workings of their acquaintances.
They also like to leak other people's personal information and are constantly inquiring about other people's internal affairs. They like to expose the inner workings of others.
A group of people who are overly interested in other people's (privacy) is the acquired sedentary group society A, women's society.
(First published in July 2010)

Comparison and relative evaluation

Women and members of the Acquired Sedentary Group A are comparativists and relativists who try to compare everything with other people around them.
A typical example of this is where the evaluation of school performance is based on deviation scores, or where the performance-based evaluation in a corporate sedentary group is based on relative evaluation.
(First published in July 2010)

Signal Culture (Implicit Assertion Culture), Receiving Culture, and Othering Culture

Women have a signal culture or waiting culture, where they signal and wait for someone to notice.
They don't say it explicitly, they don't insist on it, but they want someone to notice.
This is a reserved attitude, but if it goes unnoticed, there is a danger that it will be left unattended.
We don't do anything ourselves, but ask someone else to do something for us (i.e., make them do it). This means that you are a recipient of the culture of receiving, which means that you do not do anything yourself, but ask someone else to do something for you. This is also true for the acquired sedentary group society A.
For example, when a troubling problem arises, such as a huge budget deficit due to poverty caused by the strong yen against the Yuan, the members of the Inherently sedentary group Society B do not try to solve the problem on their own, but ask someone else (such as the Advanced Mobile Life Center Society G) to do it for them. This is a characteristic of members of the female - acquired sedentary group society A.
In addition, when they want to show that they have a troubling problem, they do not explicitly assert it themselves, but try to get it noticed by giving signals and signs. If they don't get noticed, they feel that the other person is insensitive and become unhappy and angry. Such implicit assertions are characteristic of members of the female - acquired sedentary group society A.
(First published July 2010)

Dependent nature, inability to act alone and strong sense of annoyance of members of acquired sedentary group society A, and "100 million family sedentary group" situation

Women and members of acquired sedentary group A have a dependency and parasitic nature that they often try to rely on someone else.
Men and members of the advanced mobile lifestyle-centered society group FGH are independent, self-reliant, and self-helping, thinking that they have no choice but to help themselves.
Women and members of the acquired sedentary group society A have this nature of dependence on others around them, feeling that they are living in a state of inconvenience to those around them, and being concerned about this, they try to cut off relations and shut down, withdraw, or ordain themselves in order to cause as little inconvenience as possible to those around them.
It can be said that this is what leads to the phenomenon known as a "no-relationship society," where the ties between people have been severed in the modern acquired sedentary group society A. In other words, we are seeing the emergence of a "100 million family sedentary group" where everyone has left the family and has severed ties with society.
The sense of annoyance among women and members of the acquired sedentary group A can be said to be caused by the impossibility of acting alone, as in the case of each molecule in the liquid, where one's actions inevitably affect those around him.
On the other hand, men and members of the advanced mobile life-centered social group FGH are thought to have a sense of living on their own without bothering others. This is because, like the gas molecule, they are able to act alone without affecting their surroundings as it is, unless they assert themselves strongly.
In short, it can be said that the size of the "ability to act alone" is inversely correlated with the strength of the annoyance consciousness.
(First published in July 2010)

Avoidance of responsibility, shifting of responsibility

and women in the acquired sedentary group society A

Women act in such a way that they do not have to take responsibility for their actions. Or, they act in such a way that they do not have to make decisions for themselves.
For this reason, women want to find people, groups, and organizations around them that will take more responsibility and make decisions for them.
They also want to flatter those who take responsibility as superiors, and listen to them and obey them. This is where a superior and subordinate society emerges.
The reason for slavery is that if you do something that is not what the person who is supposed to take responsibility says, you cannot pass the responsibility to the person who is supposed to take responsibility, and you become responsible for yourself.
In the end, the phenomenon that appears at first glance to be slavery to a superior is actually the slaveholder using the superior as an excuse for self-preservation, security, and risk avoidance.
In the acquired sedentary group society A, because of the strong power of women, it is easy for them to be subjugated to a superior group or organization, such as an authority figure, a corporate sedentary group, or a government agency.
In this case, at the same time, the higher-ups also tend to become self-preserving, preferring to shift the blame to the lower-ups and cut off the tail of the thorn.
The result is an irresponsible society in which no one wants to take responsibility.
(First published in May 2011)

The cause of Asian stagnation, the bearer of the Asian mode of production, and the cause of Oriental despotism is women and motherhood.

Women and mothers hold the purse strings for household management, monopolize the education of their children, and inject feminine thinking and ideas into their children in the ABCs of sedentary life-centered societies such as acquired sedentary group society A, inherited sedentary group society B, inherited sedentary

group society C1, Vietnam, and the Philippines, and the national character has become feminized.

In these feminine, sedentary ABC countries, the thinking is feminine, they don't take risks, they don't go into the darkness, they only try to do what is safe in the light, and they don't create new ideas from the unknown darkness, like the advanced mobile societies of Group F, North America, and the Jewish countries. Instead, they are introducing new ideas and copying them afterwards, which leads to a delay in coming into contact with new knowledge and leads to "Asian stagnation. In other words, women are the cause of "Asian stagnation.

The Asian mode of production can be called the "rice mode of production. The reason why women were able to be strong in the ABCs, a group of societies centered on sedentary lifestyles, is largely due to the fact that they are "hydraulic societies," as K.A. Wittfogel calls them, which use large-scale irrigation for farming. Large-scale irrigation is essential for rice farming, and since irrigation requires close and unified cooperation among communities, and since people settle down from generation to generation, it is not good if there is disagreement among the residents. Therefore, feminine psychology, such as the importance of mutual unity, good friendship, and harmony, dominates the people involved in such work. As a result, the psychology and national character of the ABCs, a group of societies centered on sedentary living, became feminized. The production of rice feminizes society.

It has been said that ABC is an oriental despotism, but what makes it seem totalitarian is the fact that there is a feminine psychology in them, such as pampering, nostalgia, selfishness, and obedience to the superior by the inferior, or conversely, affection for the inferior by the superior. This is because the relationship between the top and bottom is filled with harmony and unity, giving the whole society a powerful wet sense of unity and wholeness.

The reason why it looks like a dictatorial despotism that does not

allow dissent is not because the top is powerful, but because the members think that they have to get along with each other and be in harmony with the people around them. In other words, they think that it is enough to follow what their superiors are saying for the time being (and let the superiors take the responsibility). The reason for this is that there is an abundance of obedience based on the "do-nothing" principle. The feminine attitude of not taking risks has something to do with autocratic despotism. The feminine attitude of not taking risks is related to autocratic despotism. In this respect, the despotism of the ABC countries, a group of societies centered on sedentary life, can be called feminine despotism.

M. Weber regarded the ABC countries as patriarchal, but although men are superficially domineering, they are strongly influenced by their mothers, who monopolize the education of their children, and are infused with feminine ideas of mutual unity, risk aversion, and so on. This means that they have lost their paternity and become maternalized, and are active as "red soldiers" dyed red by the color of motherhood (red). So, it is a superficial and unthoughtful conclusion to regard the ABC countries as a patriarchal society, when in fact they are a matriarchal society in which men lack paternity.

(First published December 2013)

The desire to be protected by members of the acquired sedentary group A

It can be said that members of the acquired sedentary group society A have a strong desire to be protected, to be protected by the outside world.
The fact that they place a great deal of importance on the Japan-U.S. alliance is also an indication of their underlying desire to be protected by the advanced mobile life-centered society G.
The fact that they prefer to live in convoys like a flock of sardines is itself a sign that individual members of the acquired sedentary group society A are anxious to be independent on their own and wish to be protected by someone else.

In this respect, members of acquired sedentary group A and women have a lot in common.
(First published July 2010)

Micro Culture and Macro Culture

Women and members of acquired sedentary group A are micro-cultural, meaning that they pay attention to details but are not good at making big-picture decisions.
Men and members of the advanced mobile life-centered society group FGH are generally rough and not good at details, but are good at making big-picture judgments and have a macro culture.
The acquired sedentary group society A is often successful at the micro level, but fails when looking at the macro or big picture. Or, they are not good at creating major new and unprecedented trends.
Most of the major trends in the IT field, such as personal computers, cloud computing, and smart phones, have been created by FGHs in the advanced mobile society group.
(First published in July 2010)

Atomic and molecular societies, atomic and molecular behaviors, and their relation to gender differences

The atomic society is a society in which each particle is a separate and independent atom.
A molecular society is a society in which each particle belongs to some group and is a component.
The advanced mobile society group FGH, male society, is more of an atomic society, while the acquired sedentary group society A - sedentary society group ABC, female society, is a molecular society.
Atomic behaviors are behaviors in which particles remain independent of each other and continue to move as one, while molecular behaviors are behaviors in which particles join hands with other particles and continue to move in alliance and as a component.
Members of the advanced mobile life-centered society group FGH, males, are more likely to adopt atomic behavior, while members of

the acquired sedentary group society A to sedentary life-centered society group ABC, females, are more likely to adopt molecular behavior.
(First published March 2011)

Surface tension in the social group of acquired sedentary group society A and its similarity to women and eggs.

The government offices, corporate sedentary groups, and school organizations of the acquired sedentary group society A can be viewed as women or eggs.
Attempting to enter the government offices, business settlements, and schools of the acquired sedentary group society A is the same as a man attempting to rape a woman. Or that it is the same as a sperm challenging an egg.
The government offices, corporate sedentary groups, and schools of the acquired sedentary group society A are considered to be mentally dominated by women and run on the feminine principle. Female-dominated groups have a wet, liquid nature. This is because female society is wet and liquid.
In a wet, liquid group, surface tension works to minimize the surface area, as in a real liquid, a drop of water, as if there is a film on the surface.
Therefore, in the government offices, business settlements, school organizations, and groups of the acquired sedentary group society A, which are liquid groups, surface tension is working against the outside, and it can be seen that there is something like a surface film.
If you try to enter a government office, business sedentary group, school organization, or group in the acquired sedentary group society A, you will be rejected or resisted violently, just like a virgin woman who is asked to have sex with a man. Or, like an egg attacked by a sperm, they will try to keep the sperm out. However, once the virginal membrane or surface membrane is broken and the sperm enters, it is welcomed and asked to do more.
This is also true for the entire acquired sedentary group society A. The acquired sedentary group society A itself operates on the

feminine principle and the liquid principle, and therefore has a strong surface tension. This manifests itself as an insular nature.
In the last Pacific War, the acquired sedentary group society A was female and the advanced mobile society G was male. In the end, it took the dropping of the atomic bomb for the advanced mobile life-oriented society G to break through the membrane of the acquired sedentary group society A and enter it in earnest.
What are the conditions under which an advanced mobile lifestyle-centered society G can be smoothly and naturally incorporated into the various groups of the acquired sedentary group society A without forcibly breaking the surface membrane in this way?
It is to move from one mother's womb to another mother's womb, so to speak, on the principle of "from within to without. It is essential to move between groups that are connected to each other internally. Once you go outside the group, you are treated as an outsider, and if you try to enter again, you will not be able to because of the surface tension. It is necessary to move between groups as if you were one of us, not a stranger.
This principle of "from within to without" can be applied to the following
Hiring new graduates
Changing jobs through intermediaries who have connections in two groups at the same time, walking a tightrope from one group to the other, without going outside the group (wet job change)
Absorption or merger of two groups (i.e., merging or being merged from one group to the other with all the members of the group inside, not just individuals)
This means that there are only two types of societies.
In the case of the corporate sedentary group of acquired sedentary group society A, when there is a business crisis, they appoint top management and other executives from outside. Or, when there is an extreme shortage of labor, they may open their doors to outsiders other than intermediaries. However, these are only for emergency situations where the survival of the group is at stake; otherwise, in normal times, the doors are closed to the outside world.
So why is it that new graduates are able to get in so smoothly? The reason is that new graduates who are offered a job are still "insiders" who belong to the "home" of the school. On the other hand, graduates are not accepted because they have already left

school and are treated as outsiders.
There is another reason why new graduates are smoothly accepted into corporate sedentary groups, besides the fact that they maintain their insider status.
This is because they are subordinate to the corporate sedentary group they are about to enter or belong to, and they are guaranteed to be "useful" to the corporate sedentary group because they will listen to whatever the corporate sedentary group says without rebellion.
They are also "blank slates" (virgins) that have not been touched by anyone else, and can be dyed and trained in any color that the corporate sedentary group likes.
Furthermore, there is the aspect of metabolism of the group itself. The group has a strong incentive to bring in new, younger members as they are getting older and older.
These groups, even if they appear to be profit-seeking corporate sedentary groups, actually have more or less the character of a village as a living community, and for those who join them, if they are not too busy with work, they often function like a comfortable community or salon. To tell the truth, making a profit as a company is a secondary concern. In this respect, the "corporate sedentary group" differs in essence from the "corporation," which places the highest priority on making a profit and considers a person unfit to work unless he or she can work hard.
The acquired sedentary groups of society A also have the constitution that once they are in, they cannot go out until they have had their fill, as is often the case in school sports clubs. (For example, joining a corporate sedentary group. The same is true for insects that once they are in the water, such as in a swimming pool, they cannot come out of the water because the water clings to their bodies and does not leave. This is a phenomenon that can be called "lifelong affiliation" to a group organization that operates on the liquid principle. Lifetime employment, which is a characteristic of employment in the acquired sedentary group society A, is also a part of this phenomenon. The reality is that even if one wanted to leave, such as the alumni association of one's school, one could not do so.
On the other hand, there are people who can be called "outsiders in the group," people who are seemingly in the group but are not allowed to join the group or are not allowed to join the inner circle.

These are temporary helpers from the outside, such as members of the contracting company sedentary group and members of the dispatch company sedentary group. They are treated in the same way as teachers who were members of foreign family sedentary groups in the Meiji era or players who were members of foreign family sedentary groups in professional baseball. This is the same as the treatment of teachers who were members of foreign family sedentary groups during the Meiji era or professional baseball players who were members of foreign family sedentary groups. These strangers in the group, or irregular members of the corporate sedentary group (exiles), are represented as bubbles in the liquid, which cannot be united with the group, but have gaps, and are unilaterally expelled in the form of waste when the group is done with them.
(First published in December 2010)

Women's "Overprotection" and Feminism in the Advanced Mobile Life-Centric Society Group FGH (in relation to the concept of "pampering")

In the advanced mobile life-centered society G and others, the original ruler, the male equivalent of God the Father, over-helps the weak - the eternal child, the woman, to an excessive degree.
The acquired sedentary group society A is a society in which the original ruler, the female equivalent of the mother goddess, spoils the weak - the male equivalent of the eternal child.
In the advanced mobile life-centered FGH society, there is also the flip side of the concept of pampering in the acquired sedentary group society A: "overprotection.
In particular, women (and men too, inwardly.) They are psychologically dependent on God the Father and their patrons, are selfish, and are quick to "ask for help" from "Daddy" whenever something happens. Papa is also quick to overreact and overprotect. Whenever a woman cries out or makes even the slightest noise, the whole society rises up.
Behind the feminist women of FGH, the advanced mobile life-centered society group that cries out for women's liberation, there is a father figure who tries his best to help his daughters. In this sense,

FGH feminism is an inseparable part of the father's life.
The fact that it was men (J.S. Mill and others), not women, who initiated women's liberation in the Advanced Mobile Life Center FGH society in the first place, explains the situation here. Ironically, FGH feminism is an ideology that is backed up by men.
Why is there no concept of "pampering" in the advanced mobile life-centered FGH society?
It has to do with the fact that men are the ones who take action and women do not take action on their own.
In the acquired sedentary group society A, men are dependent on women. In this case, it means that males (protected persons) take action to depend on females (protected persons) from themselves. Hence, pampering of women by men occurs.
In the advanced mobile life-centered society group FGH, women are dependent on men. Women (protected persons) do not take action on their own, but only shout "help" on the spot. Hence, it becomes necessary for the man (protector) to take the initiative and protect the woman (protected person).
The protected person voluntarily jumps into the bosom of the protector to seek shelter, which is "amae.
In FGH, the guardian takes the initiative to protect the protected person before the protected person tries to come to the guardian, so "spoiling" does not occur.
In dry paternalistic societies, such as the advanced mobile life-centered society group FGH, the Great Being is active and the Great Being will preemptively help the weak. (Active protection, patronage.)
In a wet maternal society, such as the acquired sedentary group society A, the Great Being is passive, and the weak need to approach and lean on the Great Being. (Passive protection, patronage.) (Passive protection, shelter.) The act of leaning is "amae.
(First published in March 2011)

Overthrow the senior-senior and parent-subsidiary systems!

In an acquired sedentary group society A, seniors, simply because they have already joined a group or organization a while ago, or because they are one year older than their seniors, look up to their

juniors as if they are above them in every way, and demand to be treated as if they are the rulers and privileged. Or, if you are an old-timer in a group or organization, or if you are a member of a bureau, you will force the newcomer to obey you absolutely.
The junior members of the group have to obey, flatter, nudge, and serve their seniors unconditionally and humiliatingly like a dog. It's a masochistic attitude. This is especially true in gymnastic organizations. It is also a sadistic attitude to those who are junior to you, giving them an air of seniority as described above. Both masochism and sadism live together without contradiction.
This senior-senior relationship is similar to the relationship between parent and child, master and disciple, mother-in-law and daughter-in-law. The relationship between the former inherently sedentary group society B, the inherently sedentary group society C1 and the acquired sedentary group society A may have been similar.
Juniors are the psychological colonies of seniors. We can see the institutionalized violation of human rights by seniors against juniors.
Older people are more likely to be seniors, and in this respect, age acts as a vested interest.
Most people are both junior and senior, and the two positions are inseparable and coexist in a single personality. This is where the chain of dominance between sadism and masochism can be seen.
The school curriculum is one of the prototypes of social domination by seniors. In other words, those who learn a year earlier than those who learn a year later have a far greater amount of knowledge than those who learn a year later.
This is the same as with plants. It is the same as the dominance of seniors over juniors in that the first plants to grow are the ones that grow larger and are more dominant, and the ones that grow first have the right of first refuge. This is the same as the dominance of seniors over juniors. It is also the same as the dominance of indigenous people over newcomers in the countryside of the acquired sedentary group society A.
The senior-senior system seems to be more strictly observed in the female society, where juniors are supposed to be absolutely obedient to seniors. Instead of being overbearing to the juniors, the seniors are supposed to act as mothers to the juniors, encompassing and protecting them. The senior-senior system in the acquired sedentary group society A may be seen as a characteristic of female

society that favors those who have a lot of precedents that have secured their safety in acting originally.
This permanent superiority of seniors is based on the premise that the precedents and stocks that each person has learned are valid forever. This is because seniors have more learned precedents and stocks. However, in today's rapidly changing world, where new inventions and discoveries are constantly being made and precedents are often invalidated, the perpetual superiority of seniors is actually untenable.
Therefore, the senior-senior system, which is constantly producing violations of the human rights of juniors by seniors, has sufficient grounds to be overthrown.
Likewise, the parent-subsidiary mentality that is so prevalent in the acquired sedentary group society A, where parents are considered to be greater than their children, where parents are higher and children are lower, should also be overthrown.
Parents are considered superior to their children because they have more wisdom and equipment than their children to set a precedent for survival. This is another way of thinking that is common among women, or rather, is rooted in women, who consider the person with the most precedents to be superior.
However, basically, the parent-child relationship is just a relationship between the preceding generation and the succeeding generation, passing the baton from generation to generation, and the two are equal. Genetically, a child inherits half of his or her father and half of his or her mother, and is completely equal to his or her parents, and has no hierarchical relationship with them.
When parents nurture their children, they hope that the child will naturally inherit their traits and way of thinking, and they need the child to grow up. In this respect, parents need to constantly respect the wishes of their children. In addition, as parents grow old, they lose their physical freedom and are forced to take care of their children, which brings them under the control of their children.
The parents of the acquired sedentary group society A are condescending to their children, saying that they raised them, but from the child's point of view, they never asked for the birth of the child in the first place. The truth of the matter is that my parents gave birth to me for their own reasons, and I deserve to be raised by them.
The precedents that parents have as the basis for their superiority

over their children are not always valid, and they become invalid as new ideas emerge with the changing times. In many cases, it is the children's generation that creates new ideas that nullify the precedents of their parents. In this respect, too, the superiority of parents over their children cannot be guaranteed.
Since the roots of both the senior-senior system and the parent-subsidiary system are thought to lie in women, in order to eliminate them, we must first weaken the power of women in the acquired sedentary group society A.
(First published in October 2011)

Parallel Relationships between Acquired Sedentary Group A and Women

There is a parallel relationship between acquired sedentary group A and women.

There is a parallel relationship between the "wet and backward" acquired sedentary group society A, which has been trying to catch up with the "dry and advanced" advanced mobile life-centered society group FGH, and the "wet and backward" women, who have been trying to become as good as the "dry and advanced" men.

Incidentally, women and agrarians can turn the tables on men and nomads by adopting nomadic cultures, making improvements, selling at reduced costs, and accumulating wealth.

(First published in March 2011)

Female and female acquired sedentary group societies A

The acquired sedentary group society A with strong female power, the inherited sedentary group society C1, the inherited sedentary group society B, and the sedentary life-centered society E, etc. can be called "female country, female country, and female country" from the biological point of view.
On the other hand, the advanced mobile society G, the advanced mobile society group F, Scandinavia, and Arab countries, etc., where males are strong, can be called "male countries, male countries, and male countries" from the standpoint of living things.
A female country is not necessarily weaker than a male country. There are many examples in living things where females are more powerful than males, such as black ants and recluse spiders.
(First published in November 2011)

The "armed girl" orientation of members of the acquired sedentary group society A

Since their defeat in the Pacific War, the members of the acquired sedentary group society A have been living under the control and influence of the advanced mobile life-centered society G.
There is a large U.S. military base a few dozen kilometers from the capital city of Tokyo, and since the advanced mobile society G can attack them at any time, they have no choice but to listen to its commands.
On the other hand, being under the protection of the advanced mobile society G, we could leave all tense military and geopolitical issues to the advanced mobile society G, and we could concentrate only on our economic development under the Peace Constitution, and in fact, we once rose to the second place in the world.
However, the advanced mobile life-centered society G (Europe,

which had been our model), which we had been relying on, became weaker and weaker. (In debt.) Instead, the once-weak congenitally sedentary group society B has become economically stronger.
The acquired settled society A, which could no longer rely on the weakened advanced mobile life-centered society G as it had in the past, became aware of the situation and began to panic, rushing to establish its own military and geopolitical independence in order to avoid being swallowed up by the coalition of the completely strong acquired settled society B and its servant, the acquired settled society C. As part of this effort, nationalism and nationalism are becoming stronger in the acquired sedentary group society A. As a part of this, nationalism and nationalism are becoming stronger in the acquired sedentary group society A.
In order for the acquired sedentary group society A to become militarily and geopolitically independent, the acquired sedentary group society A must become strong enough in national power not to be swallowed by the inherited sedentary group society B. Military and economic offensive and defensive capabilities are necessary, and such capabilities are usually the responsibility of men, not unarmed women.
Therefore, in the future, the acquired sedentary group society A will be required to push such masculinity to the surface and revive the "masculine image of the nation," or the Bushido spirit of the past. However, the essence of the wet feminine character of the acquired sedentary group society A, which values unity, harmony, and cooperation among individuals and within organizations, and tries to hold together small groups in an exclusive manner, will be preserved. In this sense, the acquired society A may proceed as "armed girls" or "armed beauties.
For example, "Fleet Kore Kukushon" or "Armed Divine Princess," in which armed battleships have been transformed into female characters, are currently popular among the young people who are members of the acquired sedentary group society A. In the acquired sedentary group society A, this kind of culture that is superficially masculine and armed, but fundamentally feminine, will continue to develop. In the acquired sedentary group society A, it is expected that feminine culture will develop more and more.
Or, we may see the creation of more and more feminine images like "Pretty Cure", "Yuki Yuna wa Yusha de Aru", and "Girls and Panzer", where women fight with bullets and shells, and are tough and

strong warriors.
At present, I am personally concerned about the fact that the acquired settled society A has not yet shed its subordination to the U.S. and its psychological dependence on the U.S., or rather, it seems to be trying to commit suicide together with the sinking advanced mobile life-centered society G.
Also, the financial condition of the country of the acquired sedentary group society A seems to be so bad that I wonder if it will be able to avoid economic collapse. This is the second coming of the Showa Depression. In the case of the Showa Depression, the acquired sedentary group society A became a military regime and proceeded to the unwinnable Pacific War.
(First published November 2014)

A country with strong women (mothers) = a strong country.

The right wing of the acquired sedentary group society A wishes to have a strong acquired sedentary group society A. And that they want acquired sedentary group society A to be a strong man's country and to be seen as a strong man's country. They don't want to be seen as feminine in their acquired sedentary group society A. At the bottom of this idea is the idea that women are weak. In other words, there is the idea that women are limp, weak, weak-muscled, and unreliable beings who can be forcibly raped if they want to.

This idea is wrong. In the acquired sedentary group society A, there is a long-standing belief that mothers are exceptionally strong and formidable, even among women. In other words, the terms "mother," "mother," and "obatarian" are used to refer to women who are married with children.

Men in the acquired sedentary group society A beat women, but never mothers. They treat mothers differently, even if they are women.

The mother of the acquired sedentary group A society has the following powerful forces.

The power of integration and inclusion.

The ability to make and use interpersonal connections.

A strong heart to speak out.

The ability to use associative power to question, interrogate, and carpet bomb others.

The ability to poke holes in things and find fault.

The mother of an acquired sedentary group society A achieves the following.
The mother of the acquired sedentary group society A will achieve the following: - Control the family and thus the society by these powers. In particular, she has a near monopoly on the management of the family finances and the education of the children.

A society with strong mothers has strong women of the same sex.

Mothers are the driving force behind acquired sedentary group A, and mothers-women are the source of strength in acquired sedentary group A.

The "strong" male in the acquired sedentary group A actually gets his strength from his mother. He may look like he gets his strength from his father, but in reality, he gets his strength from his father's

mother (grandmother).
Men in the Acquired Sedentary Group A society are colored by their mother's power. The acquired sedentary group society A is colored by the power of its mother, the woman.

On the other hand, the Advanced Mobile Life Group FGH society is colored by the power of the father, the male.

At first glance, FGH women in the Advanced Mobile Life Group appear to be assertive, pushy, and powerful. The males of the acquired sedentary group society A falter in the face of this.

In reality, however, the women of FGH, the advanced mobile lifestyle-centered society group, are tainted with the color of their fathers under the strong patriarchal and paternalistic system.

In reality, however, advanced mobile FGH women are tainted with their fathers' colors under the powerful patriarchal and paternalistic system.
They are like "incomplete men," "incomplete and inadequate fathers," "motherless," and "socially inferior and weak. As evidence of this, they can only play a secondary role in managing the household budget and educating their children.

On the other hand, males in the Acquired sedentary group A society can be said to be fatherless.

A society or country where the mother is strong enough, as in acquired sedentary group A, is strong enough internationally. Or, a society or country where the mother is intelligent enough, where the mother has a monopoly on the education of her children, where the mother provides good discipline and education to her children, is powerful enough.

In the past, the inherited sedentary group society B and the inherited sedentary group society C1 were weak because their mothers were steeped in Chinese thought and were not intelligent.

The right wing of the Acquired sedentary group Society A likes to think that the Acquired sedentary group Society A is not a member

of the backward Inherited sedentary group Society B, but a member of the advanced, advanced, mobile life-centered social group FGH.

If we assume that the acquired sedentary group society A is feminine, then the acquired sedentary group society A becomes a member of the inherited sedentary group society B, which is different from the masculine advanced mobile life-centered society group FGH. The right wing of the acquired sedentary group A will then try to think that the acquired sedentary group A is masculine.

The mother of the acquired sedentary group A, who monopolized child rearing, thought that her child, especially her son, should be dyed in the color of the advanced mobile life center group FGH, and she strongly directed and promoted following the advanced mobile life center group FGH. He wanted to make his son look like a strong man. In appearance and ideal, he was a patriarch of the FGH style, but in reality, he was a samurai of the A style of the acquired sedentary group society.

As a "samurai mother," the mother of the acquired sedentary group A tried to strengthen her children by being strict with them. This is similar to the mother-in-law mentality, but it is different in that it is a loving discipline for her own children.

It emphasized honesty and courage, and in the pre-war era, it tried to nurture "a man who will die honorably for his country. In general terms, this meant fostering a man who would die honorably for the group to which he belonged (village, company, government office, etc.), a man who would sacrifice himself for the group to which he belonged, and a man who would be united with the group until his death.

The country of the samurai = the country of the mother (where the mother is strong.) There is no contradiction between the two.

A strong and strict mother (strict mother spirit) is the creator of a strong samurai and the male child of the acquired sedentary group society A. Although the samurai of the acquired sedentary group society A and the male children of the acquired sedentary group society A are strong in martial arts and tactics, they are

fundamentally feminine. In other words, their thinking is based on the gaze of others, and they are vain, hysterical, bossy, and shame-oriented. They are vain, hysterical, bossy, and shame-oriented. They have a strong sense of integration with their organization and prefer to be included and pampered by their organization. They feel responsible for the results of their vainglory and work hard to ensure that their vainglory is accompanied by substance, which is where true strength, achievement, and competitiveness lie. These are different aspects of femininity from the languid softness that we tend to immediately associate with the word feminine.

In this respect, the equation "feminine = powerful" is fully valid, and the fact that a country with an acquired sedentary group society A is feminine is proof that the nation with an acquired sedentary group society A is powerful.

The fact that a country with a strong woman (mother) is a strong country is a confirmation that a country with an acquired sedentary group society A is a strong country.

(First published in April 2014)

On the high voice of female anime voice actors in acquired sedentary group society A. Retention of feminine archetypes and acquired sedentary group society A.

Feminists in the advanced mobile life-centered society group FGH make fun of the high-pitched voices of female voice actors in anime in the acquired sedentary group society A, saying that they sound like children.

However, in reality, the height of the voice produced is usually higher in women than in men.

The fact that a low voice is the de facto standard in FGH is an

indication that men are powerful and women are masculinized. In other words, the prototype of femininity has been lost and transformed into a masculine direction by the influence of men in the advanced mobile lifestyle-centered society group FGH women.

The high-pitched voice of the female voice actors in the anime of the acquired sedentary group A is an indication that the femininity of the acquired sedentary group A is preserved in its original form and that women are strong.

Therefore, the high-pitched voices of female voice actors in anime in the Acquired Sedentary Group A society are inherently desirable for those who support the expansion of women's rights. For feminists in the advanced mobile life-centered society group FGH, too, the acquired sedentary group society A, with its inherently higher-pitched female voices, should be the de facto standard.

(First published Nov. 2014)

Members of Acquired sedentary group Society A, domestic and international

The members of the Acquired sedentary group Society A are lumped together as foreigners, even though they are quite different and heterogeneous (the Ancestral sedentary group Society B and the Advanced Mobile Life Center Society G).

The members of the acquired sedentary group society A are sensitive to reactions and evaluations of them from abroad, but they are not interested in people from abroad.

This is because they are "introverted in thought," and their thinking is the same as that of women who are only interested in their own group.

(First published October 2013)

Front and Back

In the conventional history of acquired sedentary group society A and the theory of acquired sedentary group society A, the views of men and women are often expressed in terms of front and back. In the history of the congenital sedentary group society B and the theory of the acquired sedentary group society A, the views of males and females were often expressed as front and back. This is a problem that can lead to the perception of male superiority and female inferiority.

Unlike this, the author thinks that the view of men and women in the acquired sedentary group society A should be expressed in the form of front and back. Men are on the front side, where their names appear on the nameplates, and women are in the back, in the center of the family sedentary group. In this way, men are perceived as being on the periphery of the family sedentary group and not able to enter the center of the group, while women occupy the inner sanctum of the center of the family sedentary group, and men are seen as inferior and women as superior. The merit of women staying in the inner sanctum is that their presence is hidden from the outside world, and by hiding their presence, they can ensure their own safety.

Official records, such as history books, tend to be centered on men, the "people in the front," while records of the activities of women, the "people in the back," who avoid being exposed, are kept in the back, not revealed, and do not remain in official records. This makes it look as if women are not active. This is what women want. In other words, they do not have to take responsibility for the results of their own activities to future generations. This avoidance of historical responsibility is the real reason why women do not appear on the stage of history. Women push through everything as if they are victims so that they do not have to take responsibility. Women avoid responsibility by not presenting themselves as the dominant force. This means that they do not become the perpetrators.

Women tend to only want to leave a clean slate, a clean front, in history. They try their best to keep their own sloppy, sticky, gloomy, insidious and ugly internal conflicts hidden from the outside world. This is why they pretend to the outside world that women did not play an active role and only men played an active

role in the history of the world.

(First published in March 2012)

The prevailing theory of the decline in the status of women in the history of acquired sedentary group A societies

In the history of acquired sedentary group A, the status of women declined from the Muromachi period (1336-1573) to the Edo period (1603-1868), and has not recovered much until today.
It is said that women's status declined from the Muromachi period to the Edo period and has not recovered much until today. In short, they lose their property rights and are considered to be shut out from public activities.
Is this really true?
I believe that the reason for this is not that women's status has become lower, but simply that they have become more of an inhabitant of the inner sanctum than before. By staying in the "inner sanctum," they are not directly exposed and their behavior is not known to the outside world.
In this period, women such as mother-in-laws did not directly interfere with society themselves, but integrated and encompassed them within themselves, and created a system of indirect domination of the acquired sedentary group society A by using their mentally taken over sons as their own manipulative robots and agents. In short, it is the completion of the "motherhood" and "mother-in-law domination" system. This is the progress of the "wives' domination," in which women rule the society from the back of the family sedentary group via their own sons.
With the establishment of mother-in-law domination over sons and daughters-in-law, the phenomenon of sons being the ones who appear in public, and men being the ones who are active on the front stage of society, has occurred, and therefore, the existence of women has become inconspicuous, and before long, they have come to be misunderstood as being inferior. In the Edo period (1603-1868), there was a tendency to think of husbands and men as

"men.
In the Edo period (1603-1868), husbands and men should not be seen as independent entities, but as "sons of the mother. Instead, they should be viewed as "mother's sons." In other words, they should be viewed as subordinate beings who are united with and under the control of their mother and mother-in-law.
Then, why did the degree to which women entered the "inner sanctum" increase from the Muromachi period to the Edo period? The reason is that during this period, society entered a period of warfare and warring states, and it became more dangerous for women to go out into the open for their own safety.
During the warring and warrior regimes, women were in a worse position and weaker as it was because their personal safety was threatened and they were unarmed. On the other hand, as society becomes more peaceful and stable, it becomes easier for women to ensure their own safety and their position improves.
In the Warring States period, as the degree of danger to themselves increased, women such as mother-in-laws moved to the "inner sanctum" where it was safer, entered, and from there changed their strategy to control the family and eventually the outside society. In short, women came to be oriented toward being protected in the inner sanctum.
For example, if the title of the domain were to remain in the name of the woman, her existence would be exposed to the outside world, and she would not be able to keep herself safe. By giving the name of the house to a man, the woman is protected from the outside world by the presence of a man on the surface.
Nominally, the son is the owner of the house, but he has strong ties to his mother and is psychologically taken over by her, so that he cannot go against what she says.
It can be said that the women still hold the authority to manage the household budget and other aspects of the domain, but by placing the men in the name of the family, they have made it clear to the outside world that they are under male guard. This may have been misunderstood as a lowering of women's status, since it superficially appeared that women were no longer in the public eye and had lost their ownership.
This may have been carried over from the Edo period to the present day.
(First published in March 2012)

FGH is not a monolithic group of advanced mobile life-centered societies.

The advanced mobile life-centered society group FGH is not a monolith in feminism.
In my writings so far, I have lumped all advanced mobile life-centered FGHs together.
However, the strength and weakness of fatherhood and motherhood in the advanced mobile life-centered societies FGH, Northern Europe, Southern Europe, and Eastern Europe seem to differ.
In the advanced mobile societies of the United Kingdom, France, and Germany, paternalism is definitely strong, while in the southern societies of Italy and Spain, the influence of mothers in society becomes stronger, resembling that of the acquired sedentary group society A.
In the southern part of Italy, mammismo and all-round connections are the norm, and love/hate relationships like those seen in operas are the norm, making the society more feminine and maternal.
Even in the advanced mobile lifestyle-centered society group FGH, only the advanced mobile lifestyle-centered society group F and Northern Europe are purely patriarchal. In WENA, the existing feminism based on the patriarchal system is effective, but in southern Europe, it is better to adopt a new feminism based on the strong maternal system.
(First published October 2011)

A Historical View of the Struggle between Men and Women

The history of the world can be viewed as the history of the struggle for power, the struggle for supremacy, and the struggle between men (masculine nations and societies) and women (feminine nations and societies).
The last Cold War was a confrontation and struggle between the masculine society and nation, the advanced mobile life-centered society group FGH in the West, and the feminine society and nation,

the congenital sedentary group society B, settled life-centered society E in the East.
Underlying the ideological conflict between socialism and liberalism was an inherent conflict of power between women and men.
The feminine state, which adopted a strategy of exclusion and closure through the Iron Curtain, was at a disadvantage because new ideas and goods from the male side could not enter the country, and social development came to a halt. A feminine nation cannot create new ideas to break the existing framework on its own, and its social structure tends to be old and backward, and it tends to be inferior in terms of competitiveness.
As a result, the first act of the East-West, gender struggle was won by the West, the male side.
The feminine nations of the East opened up their countries to a certain extent, accepted the cultural relics and ideas of the masculine nations of the West, copied and improved them, made products at an overwhelmingly low cost, and exported them in large quantities. As a result, they greatly deprived the masculine nations of the West of their employment and wealth, caused financial crises and high unemployment rates in the masculine nations of the West, and brought them to the brink of collapse. The result is a financial crisis and high unemployment in Western masculine nations, bringing them to the brink of collapse. As a result, it can be said that the second act of the East-West, gender struggle has been a definite victory for the East, the women's side.
The acquired sedentary group society A was positioned as the eastern, feminine state, which was incorporated into the western, masculine state camp, such as the advanced mobile life-centered society G. As a result, it was positioned alone and heterogeneous among the advanced mobile living-centered society group FGH West.
The acquired sedentary group society A became the world's second largest economy by monopolizing, importing, copying, and improving the achievements of the Western and male camps while the acquired sedentary group society B and the settled lifestyle-centered society E were in seclusion, and distributing the resulting products in large quantities.
In this respect, the acquired sedentary group society A was the forerunner of the inherited sedentary group society B and the

settled life centered society E. In fact, the acquired sedentary group society A is the same feminine nation as the inherited sedentary group society B and the settled life centered society E. However, there are significant differences in the internal conditions of the society compared to the inherited sedentary group society B and the settled life centered society E. There is no significant difference in the internal conditions of the societies compared to the inherited sedentary group society B and the settled living center society E.
As a result, the acquired settled society A is unable to differentiate itself from the acquired settled society B and the settled society E.
The current situation is that the acquired settled society A is struggling greatly, especially in the manufacturing industry, due to the appreciation of the yen, and with the huge budget deficit, the sinking of the society is inevitable.
In the future, it is highly likely that the acquired sedentary group society A will be integrated into the feminine group of nations such as the inherent sedentary group society B and the sedentary life-centered society E.
Thus, the historical movement of the world can be seen as a conflict and struggle between masculine and feminine nations.
This can also be seen as part of the long-standing global conflict and struggle between female-dominated agrarian peoples and male-dominated nomadic and pastoral peoples.
At the root of these conflicts are the endless power struggles, power struggles, and conflicts between men and women, which can be called the historical view of gender struggles.
In the past, the mainstream view of history was that men and women were sexually attracted to each other, worked together to create families, raise children, and pass on their heredity and culture to the next generation.
In reality, however, the nature of men and women and the way they behave are contrasting, opposite, and opposed to each other, like gaseous and liquid. Therefore, it is inevitable that men and women with such opposing characteristics will constantly skirmish, fight, and struggle with each other to see who will take the initiative or gain control in response to changes in the external environment, both in the family and in society, and this is where the concept of the history of gender struggle comes into play.

As a part of this, the author predicts that in the future, in the

acquired sedentary group society A, the trend toward male liberation and paternity on the part of men and the trend toward maternal feminism on the part of women will both rise up and collide head-on.

(First published in August, 2012)

2.

The "domestic manager" theory

It is said that the society of acquired sedentary groups A is dominated by politicians and bureaucrats.
In reality, however, there are additional rulers who control the bureaucrats.
They are the "life managers" of the politicians and bureaucrats, and the "domestic managers as further superiors" = housewives.
The theory that housewives = unpaid domestic workers in the acquired sedentary group society A should be overthrown. In fact, women in the Acquired sedentary group A society are not mere workers in the home, but are in a position to control the lives of family members, which can be called a domestic manager.
This means that women in the Acquired sedentary group Society A take all of the men's wages (compensation for their labor) and put them under their control. In this respect, it means that they are in control of the laboring men. If a man realizes that he is in the position of a dominant, he may revolt against the woman, so he deliberately reveres her, calling her the pillar of the family or the patriarch, and desperately tries to fix things so that she will not notice.
Feminism focuses only on the weak side of women, the side of victims, and makes a fuss about it, while the strong side of women, i.e., their vested interests (managing the household budget,

educating the children), is either ignored or denied. This vested interest that women occupy is the aspect of "domestic managers. The concept of domestic managers is defined as "those who manage and control the lives of family members.
1) A wife who manages her husband.
2) A mother who manages her children.
2) A mother who manages her children.
On the other hand, in the advanced mobile life-centered society group FGH, men are considered to be in this position of domestic managers.
In the case of the advanced mobile life-centered society group FGH, men are considered to be in this position of domestic managers.
→Husbands engaged in wage earning under the supervision and control of their wives.
Advanced mobile life-centered society group FGH. →The wife is engaged in domestic work under the supervision and control of the husband.
In the case of a woman who is in a managerial position in the household, her husband is in a managerial position.
The fact that women hold managerial positions in the household indicates the substantial dominance of women in the household of the acquired sedentary group society A.
Patriarchy in the acquired sedentary group society A is considered to be only apparent.
The fundamental problem that women keep bringing up patriarchy is the conflict and power struggle between wives and mother-in-laws of the same sex.
Women value mutual unity among the same sex.
They don't want to be seen as having weak unity with other members of the same sex. This means that they blame their heterosexual husbands (or sons) because they don't want to be seen as
The reason why women's power in the acquired sedentary group society A was limited to "inside" (i.e., within the family) is thought to be a remnant of the samurai society, which was a society based on fighting and warfare. The pre-war acquired sedentary group society A is also thought to have been a type of "samurai" society in which the army and navy had a strong say. In a state where there is a lot of fighting and warfare, there is a lot of danger around the outside. This is because women, who are valuable as reproductive

resources, cannot be sent out of the house.
Men (e.g., Kyushu boys) in the acquired sedentary group society A are often overbearing and make their wives do the small things around them. They do not do anything on their own and do not want to move. The reasoning behind this can be summarized as the "slacker = superior" theory. The rationale can be summarized as the "lazy man = superior" theory, i.e., those who can spend their time lazing around without working are superior to those who do not.
However, without a wife, one cannot do anything on his own. In other words, his wife is in control of his life. He is unable to keep his head above water and is ultimately forced into a weak position.
Women in the acquired sedentary group society A are expected to join the family. It means that it is difficult to get promoted in the workplace. It means that they are forced to leave the corporate sedentary group due to a tap on the shoulder.
It is not because they are incompetent in the workplace.
The real reason why women in the acquired sedentary group society A are asked by the society to join the family is that the family manager, i.e., the person who manages the lives of the workers in the workplace, is more socially important and has a higher status, so the society wants them to join the family manager.
Men in the acquired sedentary group society A are actually happier if they do not have women in the family.
It means that they do not have to be controlled in their daily lives. They don't have to be driven to do things they don't feel like doing. No more (wage) work and no more competition for promotion in the organization.
However, because of the psychological dependence on women, it is impossible to keep them from entering the workforce.
The gender division of labor is considered to be discriminatory against women.
However, it does not necessarily mean that women are being discriminated against.
In the case of "women on the inside and men on the outside," those on the "inside" have a higher status because they are able to hold managerial roles in the home (the opposite of the advanced mobile life-centered society group FGH). That is to say.
The "insiders" have better survival conditions because they are not directly exposed to the harsh natural environment.

In the acquired sedentary group A, the wife plays the role of the mothership, and the husband is the plane that flies out from the mothership, works at the workplace, and returns with the paycheck. The mothership controls the airplane, giving it instructions on departure, pay, and so on.
While the mothership is a permanent place, the airplane ride is temporary.
The workplace is a place of temporary residence, and eventually one has to return to the mothership.
The woman who controls the home, which is the mother ship, is the strongest person in society.
Fathers in the Acquired sedentary group Society A are accused of not wanting to be involved in child rearing. However, even if fathers in the Acquired sedentary group A society participate in child rearing, they are only used as auxiliary laborers and cannot take the initiative in child rearing. The initiative lies in the hands of women, or mothers. Fathers in the acquired sedentary group society A do not have the authority to raise children, and they are alienated from child rearing. The same is true for housework. As long as the decision-making power is on the wife's side, the husband is merely an auxiliary labor force. It is no wonder that husbands are not motivated to do housework. On the other hand, fathers in the advanced mobile life-centered society group FGH are actively involved in household chores and child rearing because, as the manager of the household, he has the final say in the details of household chores and child rearing. If he has the authority to decide what to do next, he will naturally be motivated.
Housewives are often seen as having a low social status. However, it is thought that the situation differs greatly between the advanced mobile lifestyle-centered society group FGH and the acquired sedentary group society A.
Housewives in FGH are merely subcontracted domestic workers under the supervision of their husbands, and their status is really low.
Housewives in the Acquired sedentary group Society A are, of course, domestic workers, but in reality, they reign as managers in the household and are always one rank higher than their husbands, who are managed by them. The housewife in the Acquired sedentary group Society A controls and regulates every aspect of the family's life, and holds the authority to manage and distribute

income and control the education of the children. This means that she plays the role of a life manager and supervisor who protects the healthy life of the family.
In the acquired sedentary group society A family, the order of shopping is: "Things for the children. →If there is any left over, it is for the husband. →If there is any left over, it will be the husband's." This is said to be the order of priority. The reality of female domination can be seen in the fact that the wife's things take precedence over the husband's things.
(First published in July 2000)

Women and Household Management Authority in Acquired sedentary group Society A

Pocket Money and the Minister of Finance
In the acquired sedentary group society A, the fact that men exclusively play the role of earning enough salary to support others by themselves is regarded as evidence of male dominance (patriarchy).
Women's position is considered to be weak because they do not earn their own salary.
Isn't the above opinion strange?
Being in a position to earn a salary is not necessarily evidence of being in a strong position (being a patriarch).
In the acquired sedentary group society A, the salary earned by men goes straight to the women, almost untouched by men, from the pay bag of a long time ago to the bank transfer of today.
In the acquired sedentary group society A, the woman is in charge of the household budget and has the authority to make the final budget allocation decisions in the household. She is referred to as the Minister of Finance.
According to the "International Comparative Study on Children and Families" conducted by the Youth Affairs Headquarters of the Ministry of Internal Affairs and Communications in 1994, more than 60% of households in the acquired sedentary group A are managed by wives compared to husbands, confirming that women in the acquired sedentary group A have exclusive control over household budget management. In the case of women, it is the wife who is responsible for the household.

Men are again provided with an allowance by women.
Men have to negotiate the amount of allowance with women.
Women have the final authority to decide the amount.
Deciding how to spend the salary (budget allocation) is supposed to be the role of a patriarch, but in the acquired sedentary group society A, this role is occupied by women.
However, in the Acquired sedentary group A society, this role is occupied by women. If men in the Acquired sedentary group A society only earn salaries and do not have the authority to decide how to allocate the salaries they earn, it means that men in the Acquired sedentary group A society work under women as the family budget manager = Minister of Finance. (This means that they are used by women.) This means that they are only such low-level workers.
It is not patriarchal to be deprived of the authority to manage the household budget from the very beginning and to be in a position to receive an allowance.
Women in the Acquired sedentary group Society A argue that women are in a weaker position than men because they are dependent on men for support. However, this is not the case, because men's self-esteem ("I'm great") But this is just an excuse to keep men's self-esteem ("I am great") and make them work better. It's just an excuse to keep men's self-esteem ("I'm great.") and make them work better.
In the acquired sedentary group society A, men are the gavel (carpenter's tool) that produces money, and women are the carpenters who use the gavel. Women are the carpenters who use the gavel. Women take the money generated by the gavel and manage it on their own. Since men do not have the ability to manage themselves independently, they have to bow to women, who are the managers, and ask them to give them pocket money.
Men in the Acquired sedentary group Society A are elevated by women to be the mainstay of the family, but in reality, they are merely low-level laborers working under the control of women. In reality, they are just low-level laborers working under the control of women, who make them cough up their income and monitor them to make sure they do their jobs properly. Society A is a cormorant-based society, in which men are forced to play the role of cormorants, catching fish and spitting out the fish they catch, under the control of women who are cormorants.

In the Acquired sedentary group Society A, the husband has ownership and title to the property, but does not have the authority to move or manage the property at his disposal. The wife, on the other hand, does not have ownership or title to the property, but she has the authority to use and control the property (in the name of others) as she sees fit.
Which of the two is stronger?
What would the results be if we asked them as Mr. A and Mr. B, without mentioning their gender?
2. Acquired sedentary group society A. Status and property of housewives
Housewives have been regarded as having a low status because they do not earn enough to feed themselves. This has been the basis for male dominance in the acquired sedentary group society A until now.
The housewife in the Acquired sedentary group A society has the final authority to manage and determine the flow of funds into and out of the household. As a household manager, this means that she controls how her salary is spent and decides what to spend it on. This authority to manage and use property is also exercised by the husband in the form of an allowance.
Apart from the traditional authority to create and own property in the home, which is mainly held by the husband, the authority to manage and use property is also exercised by the wife. In addition to the traditional authority of property formation (creation) and ownership (mainly held by the husband), the authority of property management, use, and distribution should be newly recognized. No matter how much property one formally owns, it is meaningless if one does not have the authority to actually use it. In this regard, more weight should be placed on the authority to manage and use property. In the advanced mobile life-centered society group FGH, the husband retains this authority as well, but in the acquired sedentary group society A, the wife retains the authority to manage and use the property.

	Strength of authority	Advanced mobile life-centered society group FGH	Acquired sedentary group society A
Property formation		Husband	Husband

(generation) and ownership authority

Authority to manage and use (distribute) property	Husband	Wife

In the conventional discussion of patriarchy as advocated by feminists in acquired sedentary group A societies, attention has been focused only on the authority to form and own property, and not on the authority to manage and use property. If we pay attention to the existence of the latter, we will never be able to conclude that the family of an acquired sedentary group society A = patriarchy.

He just brings in his income and cannot spend it freely (meaning he does not have the authority to redistribute it). A husband who has to bow down to his wife to get his allowance (he is engaged in subcontracted wage earning work under the control of his wife). The wife, who has the final authority to spend the money, is higher than the husband. The wife has the authority to redistribute the income.

The chorus of "the breadwinner (the family's mainstay) is strong" in the acquired sedentary group society A is intentionally made by women to hide the fact that it is the wife (woman) who really has the power to manage the property. The purpose of the cover-up is to keep men's self-esteem high and to make them work for themselves in a useful way (as strong shields, as defenders, as wage-earning workers). Men who believe in "male supremacy" are carried by women.

Husbands who give orders to their wives but cannot do anything without their wives by their side, or husbands who have no idea where everything is in the family settlement because their wives control everything, are in fact weak because their wives hold the power of life and death in their hands.

Why did the women of the acquired sedentary group society A get the authority to manage the household budget? In a society such as Acquired sedentary group A, where rice cultivation is the mainstream of farming behavior, it is women who are more suited to farming activities that require a wet attitude, and this is thought to be the reason why they have a stronger ability to adapt to the

environment and conform to the environment than men.
Feminism hides inconvenient facts. (2) Feminism hides inconvenient facts. This attitude of covering up the stink must be changed.
(First published in July 2000)

Women and International Standards in Acquired Sedentary Group Society A

Feminism is a movement for the liberation of women in a male-dominated society.
As a result of forcibly applying it to the society of acquired sedentary group A, we can say that
The result of forcibly applying this to the acquired sedentary group society A is that "acquired sedentary group society A is a male-dominated society (it may look like it, but if you examine it properly, you will soon find that it is not). (This may seem to be the case, but a proper examination will quickly show that the reality is different. Therefore, in order to be comparable to men, we need to be masculine.
Therefore, in order to be comparable to men, we must be masculine, and we must abandon our femininity.
In this case, women are about to make a mistake.
The acquired sedentary group society A is really a female-dominated society = "female society. The acquired sedentary group society A is feminine. Men in acquired sedentary group A are not masculine by nature, but they think they are.
Women, by trying to be masculine, are trying to destroy the "female society" by abandoning the foundation of strength of female dominance.
There is a limit to how far women in the acquired sedentary group society A can go in order to be comparable to men, even if they try to dry-masculinize themselves. This means that they will end up playing second fiddle to the women of FGH, the advanced mobile lifestyle-centered society group.
It is better to make the most of the essence of women to be strong. It would be better to enter the workplace and job market while retaining their wetness (femininity).
Since the workplace in the acquired sedentary group society A is

wet by nature, it should be possible to enter the workplace. (This means that it is possible to fit into the workplaces of the acquired sedentary group society A with an effeminate personality.
Modern acquired sedentary group A imitates the norms of advanced mobile life-centered FGH societies, which are dry and strongly male, including women.
According to the results of a dry-wet psychological test conducted by the author, women in acquired sedentary group A were more likely to answer "Which of the following describes your personality?
The results of a dry-wet psychological test conducted by a researcher showed that women in the acquired sedentary group society A denied their own effeminacy by choosing the dry item. This is because they are trying to emulate the advanced masculine mobile life-centered society of FGH. It means that they are vulnerable to the authority of developed countries, which is a precedent of success to be imitated.
The denial of wetness in the acquired sedentary group A society has weakened the position of women, who are supposed to be wet. Although it appears to strengthen the position of women because it is Lady First - gender equality and equal rights.
Women should be able to follow the mainstream course like a fish out of water in a wet society, such as the traditional acquired sedentary group A society. It means that they should be able to lead the society at their own pace.
Femininity is a mode of behavior that deviates from the international standard led by the advanced mobile life-centered society group FGH.
It means that women in the acquired sedentary group society A deny their own femininity (womanhood) = wet behavioral style, and try to be manly in accordance with the international standard dry behavioral style. However, since the groundwork is wet, it is impossible to become dry, and only "pseudo-dry" can be achieved.
Women in the Acquired Sedentary Group A society consider the international standard of behavior as dry = masculine = advanced mobile life-centered society group FGH-like, and authoritatively identify with it. They believe that since the acquired sedentary group society A has also joined the ranks of developed countries, it should naturally be dry. This is in line with the traditional idea of leaving the female-dominated retarded region and joining the male-dominated advanced region. Feminism, which is an advanced

mobile life-centered social group FGH theory for dry societies, can be applied to the acquired sedentary group society A without feeling any problems. I believe that since it is an international standard theory, it should definitely be applied to acquired sedentary group society A. They assume that this is the correct research.
They think that the international standard of behavior is dry and masculine, which leads them to believe that male dominance and patriarchy are the norm worldwide. It means to regard patriarchy and feminism, which denounces it, as the global standard, and to try to mechanically and authoritatively introduce and adapt them to the acquired sedentary group society A "from above. Based on the idea that acquired sedentary group society A has caught up with the world standard or is conforming to the standard, acquired sedentary group society A is a patriarchal society. The feminist view of acquired sedentary group A is that it is patriarchal, even though in the pre-modern state of feudalism, the nature of acquired sedentary group A is wet, feminine, and outside of international standards. Whether it is in line with international standards or not, the conclusion is drawn that acquired sedentary group A = patriarchy. The reason for this is that they are not aware of the connection between tradition (pre-modern, feudal) and acquired sedentary group A, which is unique to acquired sedentary group A = wet = feminine.
Conclusions about acquired sedentary group A that deviate from the international standard (unique to acquired sedentary group A = feminine = wet) are either ignored or perverted to fit the international standard, thinking that the standard will eventually catch up. It means that they directly import the research results of the advanced mobile living-centered society group FGH and ignore or misinterpret the phenomena that do not conform to it, or forcefully apply the phenomena of the acquired sedentary group society A to the advanced mobile living-centered society group FGH theory.
For example, they make no attempt to mention the authority of household management (holding the purse) that women hold, and insist on the fact that they do not earn salary and income themselves, emphasizing only the aspect of unpaid domestic workers as evidence that women are weak.
As for women's monopoly on the authority of child rearing, the fact

that fathers do not help with child rearing is seen as an imposition of child rearing labor on women, and they are willing to give up the authority of child rearing. The ability to keep children under one's control and domination, to create children who listen to one's commands, and to control them for as long as one lives, is one of the great benefits of having child-rearing authority, but she is willing to give it up. From the perspective of the theory of power, this is a ridiculous act of willingly giving up the power that one has acquired.
In the case of male chauvinism, the apparent preference for men in terms of behavior is assumed to be a manifestation of the domination of women by men, without realizing its true nature: the protection of weak men, the guarantee of men's human rights, and the priority given to the weak (the same concept as giving up your seat on the bus to an elderly person).
Making femininity the global standard should be the ultimate goal of feminism. For this purpose, the dry behavioral style of the advanced mobile life-centered social group FGH should not be taken as an example.
(First published in July 2000)

The Fullness of Motherhood in the Acquired sedentary group Society A

It is said that the acquired sedentary group society A is filled with maternity. On the other hand, female scholars and feminists of the acquired sedentary group society A attack motherhood as something that is wrong.
However, if we think about it a little, we can say the following.
Motherhood is a woman's attitude toward her children, and is a part of womanhood.
Motherhood is a woman's attitude toward her own children and is part of femininity.
In the case of women, their status as mothers is more powerful than that of men, who play the role of children.
These events should be evidence of the dominance of women in the acquired society, but for some reason, women scholars and feminists in the acquired society do not realize this. They are supposed to be aiming for the expansion of women's rights, and the

fullness of motherhood in society is supposed to be a desirable event.
This may be due to the fact that many of the commentators are single or young unmarried women, but it seems to me that they are clearly misleading.
(First published July 2000)

Women and Socialism/Communism

For women, socialism and communism, which are regulative, cooperative, harmonious and group-oriented, are suitable.

For men, individualistic liberalism is more suitable.

The acquired sedentary group society A, with its strong female population, is in fact socialist and communist, although it apparently follows the individualism and liberalism of the advanced mobile life-centered society group FGH.
(First published August 2011)

Perspectives Lacking in the Acquired Sedentary Group Society A Housewife Debate

The perspectives of the existing acquired sedentary group society A housewife controversy are as follows.
(1) Housewives = unpaid domestic workers, which is the only perspective.
(2) Housewives lack the perspective and awareness of being the managers of the household and managing the lives of men.
In society, it is men who play the role of workers under the

management of women's lives.
Housewives, as domestic managers, stand above their male counterparts and are responsible for directing and controlling their lives.
It lacks the perspective that women are in the position of life managers in the home.
Isn't the word "unpaid" more appropriate for men, who let their wages go directly to the housewife and have no authority to distribute them?
(2) The focus is always on the workplace, the place where income is earned.
As the term "social advancement" implies, they do not consider the family as part of society.
For some reason, it is difficult to take a family-centered perspective that serves as a comprehensive mothership for society, including the workplace.
(3) The focus is always on who is the nominal owner (nominee) of the family's property.
They do not focus on the fact that they have the authority to manage the household budget, such as deciding the amount of allowance for their husbands, which means that they are the real owners of the household property.
(4) They only focus on who is the income earner.
They are so focused on who earns the money that they don't even realize that they have the sole authority to spend it.
They have the following perspectives that they lack.
(1) They did not try to notice, or cleverly avoided noticing. If we notice, we will not be able to explain the acquired sedentary group society A as well as the feminist theory we are trying to introduce.
(2) They didn't notice it. My mind was so occupied with digesting and absorbing the advanced mobile life-centered FGH theory that I was ignorant of the reality of acquired sedentary group A.
(First published in July 2000)

The Hidden Ploy of Feminism in Acquired Sedentary Group A

In the feminism of the Acquired sedentary group A, men are

regarded as patriarchs who dominate women, and it is desperately claimed that the Acquired sedentary group A is a typical patriarchal society, a male society.
However, this claim of feminism in acquired sedentary group A is actually a clever "responsibility to rule" argument by women of acquired sedentary group A, who are on the side of controlling acquired sedentary group A with feminine characteristics, in order to effectively control acquired sedentary group A while preserving their own self-preservation and regressive nature. This is a hidden aspect.
The essence of women is that they are afraid of getting into danger themselves, so they try to force men to play a dangerous role as much as possible and live comfortably in the back room where they can be safe and protected. Rather than taking the risk of risking themselves against the existing order and establishing a new order on their own, they would rather flexibly adapt to the existing order as it is, respect the teachings of the existing order as precedent and tradition above all else, and skillfully secure a safe and comfortable place for themselves while maintaining the existing order.
In order for women to maintain this nature of self-preservation, risk aversion, and regressiveness, and to effectively control society as a powerful force, it is necessary to somehow realize "no-responsibility rule" and "no-risk rule," which means "rule but take no responsibility, take no risk. In order to do this, they need to somehow escape the responsibility for their rule and the risks associated with their rule, or impose them on someone else. This is risky because the ruler is likely to face criticism from people who are dissatisfied with their lives or seek to hold him accountable for the failure of his policies.
The most effective way to do this is to treat men as the dominant force, to scream hysterically and incessantly that women are weak and dominated by men, and to blame men as the dominant force, forcing them to take responsibility for their domination. It is to force men to bear the responsibility of domination. Or, it is to not acknowledge the existence of the matriarchal system, which regards women as the strongest, and to eliminate or ignore it. This is exactly what feminism in the Acquired sedentary group Society A is all about.
The women of the acquired sedentary group A easily succeed in effectively controlling the acquired sedentary group A by loudly

asserting that they are not the rulers and that men are the rulers, while making men responsible for their actions. In this way, they are able to effectively control the society while remaining in a safe and secluded place where they are not subject to criticism.
Feminism in the acquired sedentary group society A is a delicious tool for the quick and highly effective domination of the acquired sedentary group society A by the women of the acquired sedentary group society A.
For the women of the acquired sedentary group A, the author's assertion that the acquired sedentary group A is a matriarchal society is a nuisance that wakes up sleeping children, and they are expected to continue to ignore it.
In addition, the men of the acquired sedentary group society A, who are supposed to be powerless and who are unilaterally responsible for the situation, feel good as if they have become strong and dominant due to the claims of these women, and they are becoming more and more domineering. In such a state, being pointed out that you are not the real ruler must be difficult to accept, as it makes you feel like you have lost face.
For such men in the acquired sedentary group society A, the author's assertion that the acquired sedentary group society A is a matriarchal society is an unpleasant existence that destroys their good feeling of being treated as rulers, and they are expected to ignore it in the future.
(First published May 2009)

In search of a full-time housewife

1.
Women who leave the family sedentary group for work will have less voice and control in the home. Why do so many men want their wives to stay in the family sedentary group, even though this is supposed to be a pleasant thing for men? It's because of their request to women. It means that they try to rely on women as their mothers. Wetness and effeminacy are prevalent among men, who should be dry by nature.
Women are advocating for liberation from traditional gender roles.
Women are advocating liberation from traditional gender roles, despite the fact that in traditional gender roles, they have more

control. The reasons for this change over the life course.
(1) For a while after marriage, there is a heavy burden to be borne, especially in terms of child rearing. It means that you are very busy. They have to put up with the things they want to do in order to accommodate their children. In terms of housework as well, it was difficult when the introduction of home appliances and other labor-saving measures were not so advanced.
In this case, the women.
(a) continue to maintain and hold the initiative in terms of domestic affairs, but expect men to be the auxiliary labor force?
(b) Share the domestic leadership with the couple.
The attitude of the man will change depending on the situation. Men should refuse to be used as auxiliary labor. As much as possible, men and women should share the initiative equally.
(2) After a long time of marriage, when child-rearing is over and the introduction of home appliances has made housework more labor-saving, people become idle and lose their purpose in life. After raising a child, it is easy to have a void in one's time. Housewives will no longer be seen as a valuable occupation. It means that they will want to try other professions as their main focus other than being a housewife. They will want to have the opportunity to enter the job fields occupied by men.
The corporate sedentary groups and government offices of the Acquired sedentary group Society A are, by nature, wet workplaces that are suitable for women, so women should have a good advantage.
The following are some of the problems unique to the wetness of the organization of the acquired sedentary group society A.
(1) High degree of homogeneity and closeness, which means that only those who enter the workplace with a clean slate (new graduates) are allowed to feel comfortable and learn the organizational culture. (It's like a bride who wears a white kimono.) It is difficult for those who have left the organization or belonged to other organizations to re-enter. In the case of women, it is necessary to leave the organization once because they are busy raising children and there is a blank in their employment, but the closed nature of the organization contradicts this. However, the closed nature of the organization contradicts this. The childcare leave system is based on the premise of continuous employment by the organization, and if you want to advance your career within the

organization, you have to endure it, even if it is insufficient.
Men, if they want to liberate themselves, should pave the way for women's mid-career employment in the workplace.
Incidentally, husbands who do not want their wives to go to work are as follows.
(1) They don't like the fact that people around them think that they are not earning enough money, as if they are denying their own abilities.
(2) He feels uneasy if his wife does not protect his family sedentary group.
(3) I want my wife to greet me warmly when I come home.
(3) He wants his wife to greet him warmly when he comes home.
However, this means that his wife will always have the authority to manage the household and educate the children, and he will remain in the position of a dominant person.
The more time he spends away from the family sedentary group, the less influence he has on the family.
The children will treat you as an annoyance and marginalize you.
2.
Behind the gender discrimination against women in the workplace, there is a desire on the part of men to have women stay at home, which could be called the "desire to be a housewife.
Those who try to change the status quo (women) are subject to a certain amount of repulsive force in the direction of non-change.
If women enter the workplace, men may be dominated by women, not only at home, but also at work. Men, fearing that they will lose their place in the world, rebel against women's advancement.
Men in the acquired sedentary group society A, in the current situation, have only one reason for their existence: to earn a salary, to bring in income. (The management of income, allocation of budget by use, etc. is in the hands of women. When women advance, men lose their reason for being.
Sexism in the workplace means that there is of course an attitude of male chauvinism, of looking down on women and not allowing them to take important positions in the organization. (That itself is an empty attitude that does not reflect the prevailing belief that women are more powerful in an acquired sedentary group society A.)
However, sexism is actually caused by what can be called the "domestic manager theory," the idea that women need to join the

family and manage their own affairs as if they were their own mothers, and that the best way to get them to join the family is to show them that staying in the workplace will not do them any good. In many ways, this is caused by the idea that it is enough to show women that there is nothing wrong with staying in the workplace as a way to get them to join their families quickly.
In this sense, sex discrimination in the workplace is inextricably linked to men's dependence on women as mothers in the acquired sedentary group society A. In order to eliminate sex discrimination, it is necessary to eliminate men's dependence on women and make them independent. In order to eliminate gender discrimination, it is necessary to eliminate men's dependence on women and make them independent. Women should also be more aware that eliminating men's dependence on them (such as their own sons) and making them independent in their lives will speed up their own entry into the workplace. In this sense, it can be said that the condition for the advancement of women into the workplace is the end of the domination of men by women (motherhood) in the family of the acquired sedentary group society A, i.e., the dismantling of the traditional maternal view of housewives.
(First published in July 2000)

Criticism of feminism in the acquired sedentary group A society.

(First published July 2000)
The feminist argument of the contemporary acquired sedentary group society A is considered to have the following problems.
1) There is a prejudice that women are invariably and permanently weaker than men, a theory that emerged in the nineteenth century in the advanced mobile life-centered societies of FGH: "The global historical defeat of women (motherhood). It means that they believe the theory that emerged in the advanced mobile life-centered society group FGH in the 19th century, "the global historical defeat of women (motherhood → global transition to fatherhood)," as a settled theory without checking it with new materials and without verification. Originally, this theory of the total transition from motherhood to fatherhood was based on the idea that the world was in a state of total transition. →The theory

of the total shift to patriarchy was proposed by Europeans, who were nomadic and pastoralist patriarchal societies, in order to justify the fact that their societies were patriarchal. In proposing this theory, the social psychological realities of the rice-farming society of ABC, a group of societies centered on sedentary life (wet = feminine, such as collectivism), were examined. It is difficult to imagine that Bachofen, Engels, and others were familiar with the social psychological realities (collectivism, etc.) of the rice-farming society of the sedentary lifestyle group ABC when they proposed this theory. Motherhood. →The advocates of the theory of total patriarchy shifted their focus almost exclusively to Europe and its environs. →However, the feminists of the acquired sedentary group society A are importing the theory directly to the acquired sedentary group society A without noticing the defect.
2) That they do not take into account the research findings on psychological sex differences between men and women. Without comparing the nature of society (dry/wet, etc.) with the nature of psychological sex differences, it is concluded that there is no such thing as a society where women are dominant. For acquired sedentary group society A, the correlation "specific to acquired sedentary group society A = wet = feminine" is established. In acquired sedentary group A, women are more powerful than men, which is why the correlation "specific to acquired sedentary group A = feminine" is established. The view that acquired sedentary group society A is, in effect, a female-dominated society is incompatible with the feminist argument for acquired sedentary group society A.
3a) There is a prejudice that regards housewives in the reproduction process as inferior to professionals in the production process.
3b) They make the mistake of criticizing the gender division of labor as sexism, seeing it as a one-sided male dominance (patriarchy) where "men are at work and women are at home. The gender division of labor can occur even in a society where women are strong, as long as men and women differ in their biological preciousness. (e.g., men work in dangerous outside jobs, while women live mainly in safe inside homes. The existence of a gender division of labor does not determine who is more dominant. It depends on which gender plays a more important managerial role in society. In the acquired sedentary group society A, women are

considered to be dominant because they are the managers of men's lives and have full control over household management. (Even if the man is the prime minister, his wife reigns as the "manager of the prime minister's life," one rank higher than the prime minister.
3c) In the acquired sedentary group society A, it is women who have the real authority to manage the salary earned by men, but they ignore this fact and insist only on the nominal title of ownership.
4a) The lack of a perspective that sees maternal dominance (mother-child attachment) as social domination by women.
4b) Women-led child rearing is viewed negatively as a "hindrance to social (workplace) advancement," when it should be celebrated as the realization of the feminization of society and the dominance of women. (This will increase the chances of men intervening in childcare. (This will increase the chances of men intervening in childcare, which would be to their advantage.
5) The feminism and women's studies of the acquired sedentary group A itself is a manifestation of the artifice, strategy, and trickery of the acquired sedentary group A women who deliberately try to make the acquired sedentary group A men look strong by chanting "women are weak and discriminated against.
The strength of men in the acquired sedentary group A society is a "false image" (based on falsehood) that can only be established by the support of such women's consciousness. Men, who are the apparent masters (public) of the acquired sedentary group society A, can never be the real masters (true masters) under the current system of the wet (feminine) acquired sedentary group society A. The real (actual) masters (public) of the wet acquired sedentary group society A are women.
6) When attacking men who prevent women from entering society, they are not taking into account the psychology of the male side. It is reasonable for men to feel uncomfortable and to try to prevent the entry of people (women) who are physiologically and psychologically different from themselves into a workplace that has been occupied mainly by men.
2.
Isn't what has been claimed by the feminism of "acquired sedentary group society A" wrong?
There is a legitimate basis for feminism as asserted in the advanced mobile life-centered society group FGH. (That's right.) (That's right.)

However, it's not right to try to mechanically apply it by directly importing it into the acquired sedentary group society A, where the social structure is different.
(The national character of the members of A is skewed in the wet-feminine direction, and it is women who manage the finances of the family in A. ...) ... ... Women practically dominate the society. In other words, women effectively dominate society.
The same gender discrimination is different in nature between the advanced mobile living-centered society group FGH and the acquired sedentary group society A. In FGH, women's position is really weak, while in A, women are unilaterally forced to bear the burden of being dependent on men for their livelihood. (Men are incompatible with a female-oriented society. The gender discrimination in the acquired sedentary group society A is caused rather by the strong position of women. (The position of women exceeds that of men.)
The feminists of the Acquired sedentary group Society A are not aware of this reality (women are stronger). The feminists of "acquired sedentary group A" should admit their mistake of forcibly applying the advanced mobile life-centered society group FGH theory to the acquired sedentary group society A by attempting to reconsider the nature of the acquired sedentary group society A in a new framework. (It means that he should admit that he spread the false theory that men are stronger than women in the power relationship between men and women in the acquired sedentary group society A.) It should be acknowledged.
The feminism of the acquired sedentary group society A (agrarian society), which only mechanically applies the current theories born in the advanced mobile life-centered society group FGH (nomadic society) to the acquired sedentary group society A (agrarian society), should break out into a new stage by adopting the following viewpoints.
(1) Remove and delete all the parts of the advanced mobile life-centered society group FGH direct imports that see women as weak. In this way, the theory should be reconfigured on the assumption that women are strong. For example, since the "burden of the strong" is unreasonably heavy in a society where women are strong, we should discuss how we can ask men to cooperate in order to reduce the degree to which they lean on us.
(2) More consideration should be given to men, who are only

apparently strong, but in reality are in a weaker position than women. Simply attacking men as strong (as the advanced mobile life-centered FGH feminists do) will leave the men of the acquired sedentary group society A feeling uncomfortable and closed-minded.
(3) If we want to promote equality between men and women, we need to encourage women to share the authority to manage the household budget with men (abolish the practice of taking all the income earned by men from men and giving them only pocket money, as has been done so far). In addition, women should be persuaded to accept that men should be allowed to actively participate in child rearing and that the national character, which is heavily biased toward women, should be changed to be more male-oriented.
(First published in August 1999)

The feminist argument for an acquired sedentary group society A is untenable.

The following is an example of the impossibility of the conventional feminist argument of the acquired sedentary group A society.

The idea of women's economic independence means that women in the workplace are expected to become members of the male corporate sedentary group. However, it turns out that it is impossible for women to become members of the male corporate sedentary group due to childbirth or other reasons, and they quit.

The increase in the number of female managers and executives will lead to an irresponsible system in which female executives do not take responsibility, which will lead to organizational collapse.

The eradication of sexual harassment has the side effect of making it harder for men and women to connect, leading to a decrease in romantic relationships and a decline in the birthrate.

(First published in October, 2013)

Women's "social advancement" in an acquired sedentary group society A

1. Introduction (Isn't the family a "society"?)
The current concept of women's "social advancement" is to free women from the confinement of the home and to allow them to participate in the "society" (government offices, companies...) that has been occupied by men. In other words, women's "social advancement" is supposed to mean liberating women from the confinement of the home to enter the "society" (other than the home, such as government offices, companies, etc.) that men have occupied.
First of all, those who advocate the "social advancement" of women do not seem to consider the family as a part of society.
The family is like the "aircraft carrier" of society, to which everyone must return after they have gone out and worked, and it forms a fundamental part of society. In this sense, the concept of "social advancement," in which the family is considered separately from society, seems to be a misconception. It is safe to say that what controls the family controls the fundamentals of society as a whole.
2.
Why have women in the acquired sedentary group society A been trapped in the family? Why are women trapped in the home? We should divide this question into two categories: (1) biological issues and (2) issues specific to agrarian societies such as acquired sedentary group A.
(1) The first is to consider the biological aspect. Females have fewer germ cells (eggs) to carry than males, and they are richer in production, making them more biologically valuable. In this respect, in order to survive as a human species, women needed to stay in a more secure place at all times than men, who are less valuable. This was the home as a "nest" or "inside". On the other hand, the workplace, which was separated from the home, was the more dangerous "field" or "outside" world, and was more suitable for men.
These days, however, most workplaces have become much safer. Computerization has made it possible for machines to do all the dangerous work and for humans to perform their duties while

remaining in a safe place. As a result, workplaces no longer need to be occupied by men, who are less biologically valuable. Women's "entry into the workplace" is considered to be fully feasible. However, at present, workplaces are limited to places where people go out from their homes during the day to work, and people who work at work need to go back to their homes to eat, sleep, and so on. After working at the workplace, people need to return home to eat, sleep, etc.
In the future, the workplace will have the same function as a "nest" as the home. (A safe place to stay all day, where you can sleep, eat, and have childcare facilities. In other words, the identification of the home with the workplace is a fundamental condition for women who seek a permanent safe place to fully enter the workplace.
(2) Next, we must consider the problems inherent in agrarian societies. The family plays the role of an "aircraft carrier" that controls the fundamental parts of society. In agrarian societies, such as the Acquired sedentary group Society A, the household is dominated by women. Males in the acquired sedentary society A, who have traditionally worked outside the home, are psychologically dependent on (spoiled by) women and feel uneasy unless they have a woman in the home as a mother figure. Therefore, they are opposed to women going out of the home. Therefore, in order for women to smoothly "enter society" in the acquired sedentary group society A, it is necessary to stop the family from being a place of psychological dependence by men. In other words, women should stop playing the role of mothers to men. More fundamentally, it is necessary to stop the domination of men by women, which is the source of men's psychological dependence on women, and to make men independent. This may require, for example, that mothers and grandmothers do not allow their children (especially sons) to have too much psychological unity with them when raising them, and that they do not become too attached to them or spoil them.
There is a view that men in the acquired sedentary group society A can work full-time under harsh conditions, but women can only work part-time because they have to do housework and childcare. This is also a phenomenon that occurs because men are psychologically dependent on women in the home, and women accept this. In other words, the reason why men can work without thinking about the family is because they psychologically leave

everything in the family to women. To be more precise, they have no choice but to leave the home to women because they are in total control of it. In order for men to escape the compulsion to work full-time, it is necessary to change the situation where women have total control over the home and to provide men with a psychological place in the home. (A psychological place is a place where one's existence is clarified and affirmed.
3.
3. Feminism in the acquired sedentary group society A strongly rejects the idea of women being confined to the home as retarded by the standards of the advanced mobile life-centered society group FGH. However, denying that women should stay in the home is itself an attempt to forcefully apply the FGH view of the family to the family of the acquired sedentary group society A. (In the FGH view of the family, the family is male-dominated and women want to leave it. (In the view of the family specific to the acquired sedentary group society A, the family is female-dominated. (In the view of the family peculiar to the acquired sedentary group society A, the family is woman-led. Rather, it is comfortable for the woman because she can psychologically control everyone. This is a manifestation of the failure of feminists of acquired sedentary group A to grasp the current situation of acquired sedentary group A due to their shallow thinking. This is because they do not realize that the family has been used by women as an effective tool to dominate the entire society in the acquired sedentary group A society.
The feminism of acquired sedentary group A, which sees society as workplace-centered, is trapped in the false view that acquired sedentary group A is male-centered. This leads to the abandonment of the family by women who see this theory and think that they too must "enter the workforce," which ironically weakens the power of women, who have used the family as a base to manage and control society as a whole, including men. (The family is the source of power to control society. (The family is the source of power to control the society, which is convenient for the males of the acquired sedentary group society A.)
For women in the advanced mobile life-centered society FGH, the home is not their place (it is a place dominated by men, from which they are alienated). This means that they sought to escape from the home. In the Acquired sedentary group Society A, the family is a place dominated by women, and men are alienated from it, which is

why they seek refuge in the workplace, outside the family. This is why men flee to the workplace outside the home to find a safe haven. (This is not the case for men in the advanced mobile lifestyle-centered society group FGH. (Not so for men in FGHs. They have the family under their control.
Women's "advancement" in society is a way for men of the acquired sedentary group A to maintain their self-esteem ("I am the one who supports the family's economy. ...). For the men of A, this is nothing but a serious situation where their last stronghold and stronghold to maintain their self-esteem ("I am the one who supports the family's economy..." ...) is torn down as the entire social structure is dominated by feminine ones. In order for women's "social advancement" to take place smoothly, it is necessary to eliminate the character of the workplace as the last trump card for men to maintain their self-esteem.
This means explicitly opening up to men the privileges that women have traditionally occupied. (Privileges include the authority to make decisions about income and expenses through household management and the authority to raise children.) This is the best way to free men from the psychology of obsessively clinging to their positions in organizations such as government agencies and corporations. (The psychology of men trying to exclude women. It is the best way to liberate men from the psychology of exclusion. In order to promote women's "advancement in society" in the acquired sedentary group society A, it is necessary to remove the fear of men that they will be totally dominated by women.
4.
In relation to the delay in women's "social advancement," it is difficult for women to hold high positions in organizations (government offices, companies...). The fact that women rarely hold high positions in organizations (government, business...) is taken up in feminism of the acquired sedentary group society A as a good evidence of "men's domination over women.
There are two reasons why women do not occupy high positions: (1) biological aspects and (2) the "women lifting men" aspect unique to agrarian societies.
(1) If we consider the appointment to a high position as a position in an organization, then a high position means that the degree of responsibility for failure becomes heavier. This is good when you are successful, but when you fail, you will be the first to face the

brunt of criticism. To take responsibility, one must accept social sanctions (disciplinary action, punishment, bad publicity...). The risk of threatening one's own life is high. This is considered an intolerable situation for biologically precious and therefore self-preserving women. The "safety" in life, which women value, is not maintained. Men, on the other hand, are not as sensitive to their own self-preservation as women are, so they are not afraid to take responsibility for their failures in their positions.
Women are more concerned about maintaining human relationships than men, and they cannot stand the thought of being pointed back at (marginalized by) everyone around them who depends on them when they fail in their duties that are appropriate for their position. Therefore, they will entrust higher positions to men who can accept such situations.
It is thought that the traditional way of male domination and social domination by women is to indirectly control society as a whole by making men psychologically dependent on them, for example by making them take the place of their mothers. In this way, they can control the society and still avoid taking responsibility.
(2) The low status of women is also a phenomenon brought about by "male chauvinism. (2) The low status of women is also a phenomenon of "male chauvinism. (Society is designed for women.) The status of men is lower than that of women. (Society is designed for women.) Men's status is lower than women's. If this is left as it is, men will lose their "self-esteem" and lose their motivation. This means that they will not work. That's what I mean.
Therefore, in agrarian societies, it is necessary to give priority to men to be given "high" positions with titles in the organization to satisfy their "self-esteem" and encourage them to devote themselves to their work. This means that the positions that women take will be lower and more supportive of men. This means that the status of men is actually lower. This is necessary in order to empower men by not making them realize that their status is actually low. The driving force for the development of society is to make men believe that if they work, their status will be higher. In this case, the higher status is only apparent (it is the women who really control the society). In this case, the high status is only apparent (women really control the society). By hiding this fact and praising men as "great!
5.
In order to encourage women to actively pursue higher positions in

society, it is necessary to reduce the responsibility they have to take when they fail. In the event of failure, it is necessary to distribute the responsibility to the upper and lower positions, and to make the responsibility a joint responsibility with those around them, thereby reducing the responsibility that the individual has to take.
For example, if a woman is in charge of a project team, if the work fails, the team members as a whole should take responsibility, rather than the boss (the woman) alone, as in the past. (This means that the responsibility should not be concentrated on the supervisor. Distribute the responsibility to each team member. It is necessary to create such a system. In this way, the responsibility of the female boss will be lessened and the psychological pressure to take responsibility will be lessened, so women will feel more comfortable in the position of boss and will want to take a higher position.
In agrarian societies such as the Acquired sedentary group Society A, women can stop "male chauvinism" of psychologically lifting men up to do their work, and by entering the workplace on their own, they are able to balance work and childcare on their own, accepting that men will become less reliable and more dependent on them. In this case, women should be able to balance work and childcare on their own. In such a case, it is thought that women will treat their subordinate men as if they were their mothers, thereby satisfying the request for a motherly presence that men in the acquired sedentary group society A have, and the men will smoothly hand over the position of boss to women.
However, it should not be overlooked that men in the Acquired sedentary group A society have been dependent on women in their daily lives, and their demands for care such as meals, laundry, etc. have unilaterally increased the burden on women who work in the workplace and seek high positions. As a countermeasure, for example, it is possible to make men obey you smoothly by adopting the attitude of "mother" rather than "wife" or "daughter-in-law" as in the past. In other words, she can treat men like children under her control and constantly "discipline" and "command" them to take care of themselves in a way that will make them take care of themselves. Alternatively, the care that men need can be outsourced outside the home. For example, they could provide him with lunch boxes from convenience stores. In such a case, in order to show men that they are taking good care of their health, a campaign should be launched against convenience stores and the food service industry

so that, for example, it will be common practice for convenience store lunch boxes to be supervised by a nutritionist.
(First published in August 1998)

Economic Independence of Women in an Acquired sedentary group Society A

It has been said that women have not achieved economic independence in the acquired sedentary group A society. It has been said that women are discriminated against in this respect, as men are the sole income earners and women are denied the opportunity to earn their own income. In other words, women are discriminated against.
However, in reality, earning an income does not necessarily lead to economic independence, does it? Even if a person has the ability to earn money, if he is unable to decide how to spend it, and leaves the decision of how to spend it to the manager, isn't he economically subordinate to the manager, and not independent? Isn't it possible that women in the acquired sedentary group society A achieve independence by being the subject of economic activities in the household, appearing as the subject who controls the behavior of men who are the source of income, even if they do not earn income themselves?
It is thought that women in the acquired sedentary group society A have control over men, the income provider, in every corner of their lives. Women in the acquired sedentary group A society play the role of a manager (income manager, domestic manager) who maintains (takes care of) the income provider and gives instructions to the income provider (orders him to work hard). Men do not have the authority to manage the income they have earned. The contents of the paychecks go straight to the women without being touched. In this sense, it is the woman who has the right to make decisions and is the one who is financially independent.
This means that the woman (wife) rations the allowance. (This means that she does not have the final say in the household budget. Men (husbands) are economically subordinate to women and cannot be said to be independent. (Men are only subject to women's allocation decisions.)
The above relationship between women and men is the same as the

relationship between the carpenter's tools and the master builder. Carpenter's tools are assigned to men. The carpenter's tools are for men, and the beams are for women. It is the same as that relationship. The economic subject is the manager, the master carpenter, and the carpenter's tools are subordinate to him. The carpenter's tools are subordinate to the master, who has no economic autonomy of his own. If we apply this to the relationship between men and women, the economic subject is the woman, the manager, and the man is merely a subordinate to her. This means that there is no subjectivity. That's how it is. However, without the carpenter's tools, the master carpenter is deprived of his means of livelihood and may not be able to make a living. In this sense, it is risky to rely on tools. Similarly, if men, the gavel that generates income, disappear, women will not be able to support themselves, no matter how good they are as managers, because they will have no means of livelihood that can bring them income.

This is the motivation for women's so-called "economic independence" in the acquired sedentary group society A. They seek to be able to support themselves when the male income provider disappears for some reason (bereavement, divorce, etc.).

This kind of "economic independence" of women has a strong meaning as income insurance. In most cases, men will continue to live until retirement, so their income will be secured, and women's position as income managers will be secure. As long as there is an income earner in the household, women can secure their position as the household manager who ultimately decides how the income is spent, and thus the need or pressure to earn income on their own is weak. It is difficult for them to enter the world of income providers. This is one of the reasons why women are slow to enter the world of so-called social advancement in the acquired sedentary group society A.

The reason why the survival environment in government offices and companies, where income providers (men) hang out, is so severe is because of the intense deprivation by managers (women) in the home. (Female deprivation means taking salaries away from men and putting them under their control, as well as putting pressure on men for higher income. Men are criticized and pressured by women to earn more if they do not. Men are totally dependent on women for their livelihood, so they cannot say no to working. (Men can't live on their own. Men are unable to take care of their own lives;

they are controlled by women. Men, as a result, are forced to work with all their might. This leads to a vicious cycle in which men are absent from the home, losing their place in the family and becoming less and less present.
The fact that women, compared to men, are only able to take on part-time, supplementary jobs. It means that women can't get jobs. This is because society has demanded that women should not neglect their overall "managerial" work at home, including the control of income and expenses, which is their main duty and the most important one. This has something to do with the fact that the family plays the role of "aircraft carrier" for the whole society. This is related to the fact that the family plays the role of an "aircraft mother" for the entire society, or at least it did.
The reason why women in the modern acquired sedentary group society A try to get themselves into an income-generating position is based on the following reasons.
(1) They want to secure the freedom to live alone, not with men.
(2) They want to have the freedom to live alone and not with a man. That's the trend. (Or, they want to be able to live alone and not be troubled.) This is due to their tendency to avoid the traditional requirement of living with a man in order to carry out their duties as income managers. In other words, we can do without men. In other words, they want to ensure that they do not have to worry about income even if they do not have a man. This is because women think that.
Men in the Acquired sedentary group A society are in a weak position in agrarian society. The men of the acquired sedentary group A society are dependent on the women in their daily lives, and it is natural for them to demand that the women take care of them in various aspects of their lives, such as eating and bathing. Therefore, women who are independent in their lives feel annoyed and bothered by this. Therefore, they want to be psychologically free from men by securing a situation where they can earn enough money even when they are alone and not with a man. This is also connected to the idea of gender equality in terms of treatment in society, i.e., to eliminate the gender gap in terms of social burden. (Women are more powerful in society, but they also bear a greater burden. Eliminate this.
(2) The duties of "home managers" have been simplified by the spread of electronic products and computers, and the outsourcing of

childcare to daycare centers and schools. This is based on the idea that "I want to use the time to do and find things that make my life worth living. They want to work because the income-generating work itself feels like it has a positive meaning for them, something that makes their lives worth living. As a result, you want to earn money. That's what I think.
In the future, the tendency for women to want to earn an income on their own will become even stronger, so it will become even more necessary to establish a system that makes it normal for housewives to "outsource" the "mother ship" role that they have been playing in society to institutions that play a public role. In this regard, it is necessary to establish a system in which the "outsourced" role of "family" can become commonplace. (This means outsourcing the burden of taking care of family members, such as feeding, laundry, childcare, etc.)
(First published in August 1998)

The "social" status of women in the acquired sedentary group society A

The status of women in the acquired sedentary group A society was low because they preferred to stay in the safer "inside" = "home" and did not try to enter the "outside" = "society. Low status makes you look weak. Because the status of the "inside" is not visible to the outside observer, it is easily underestimated, even if it is really high.
Note: It is important to pay attention to the use of the word "society". It is thought to be divided into the following categories.
1) When it refers broadly to the whole society, as in the case of agricultural "society" (broad sense)
2) When it refers to the world outside the home, i.e., the workplace of companies, government offices, etc., as in the case of "social advancement" (narrow sense).
In the case of 2), "home" cannot be called "society". In the case of 1), the family is not "society.
In the case of 1), the "internal" world such as the "family" is included in "society" because there is a way to say "sociology" of the family.
In the case of "social status," "society" is thought to refer to the "outside" world in 2).
Women's status in "society" (only in a narrow sense) is low. Or,

women do not try to attain a high status by themselves.
The reasons for this are as follows
1) They want men to protect them by making them look weak. They take advantage of the fact that they look weak.
2) "Social" status (in the narrow sense of the word) is traditionally associated with the workplace, the "outside" world. The workplace is the place where one goes out (away) from the "internal" world of the home and works, exposing oneself directly to external enemies and dangers, and this is the "outside" of society in the narrow sense. The workplace was a place where one had to make dangerous trips to the outside, where there was no place to sleep, and where one ultimately had to return to the safety of the "inside" home. Even if the place where they work is safe (e.g., in a solid building), there is a great possibility, at least in the past, that they will be in danger before they get there. In short, the "outside" is dangerous and the "inside" is safe.
The reason why women prefer the "inside" world is because they are biologically valuable and need to protect themselves more effectively from external enemies, and the safe "inside" world satisfies their needs more easily than the "outside" world. The delay in women's entry into "society" (attaining high social status) is because "society" is the "outside" world. Women's advancement in society has come about because 1) the "outside" world has become as safe as the "inside" world, with better transportation, communication, and security, making it easier for women to go out, and 2) the work (housework) in the "inside" world (the home) has become less labor-intensive, creating more time.
3) To avoid the responsibility that comes with a high "social" status and the increased sanctions and punishments that come with failure. They do not want to be exposed to the increased danger that comes with a higher social status. 3) Putting the blame on men for their own self-preservation.
4) Strongly oriented toward people and concerned about the intentions of those around them. 4) They have a strong orientation toward people and care about what others think. This means that they fear failure, embarrassment, and ridicule. The higher the position, the more opportunities there are for failure.
5) (Only in wet societies) It means that men are given priority to be given higher positions. (Male chauvinism.) Men have become incompetent and less important in society as a result of the process

of adapting to agrarian society, where women have killed off the dry parts of their personality. By giving such men an apparently high status, the idea is to arouse their self-esteem and make them work more effectively. The idea is to make them work more effectively. In other words. It means to raise morale, inspire courage and motivation, and encourage men to use their strength, prowess, and other abilities.

The fact that a woman holds a high "narrowly defined social position" (a managerial post in a company or government office) should not be seen as an indicator of the degree of women's liberation. This is because, as mentioned above, aiming for a higher social status under the condition that women have to take full responsibility in case of failure is strongly contrary to women's inherent tendency to protect themselves.

In order to encourage women to actively pursue "high social status in the narrow sense," it is necessary to reduce the responsibility they have to take when they fail. In the event of failure, it is necessary to disperse the responsibility to the members of the adjacent positions, above, below, right and left, and to reduce the responsibility that the individual must take by making the responsibility a joint responsibility with those around him. In this way, it is natural for women to aspire to a higher position when their responsibilities are distributed, given their natural inclination. In such cases, women's attainment of higher positions can be used as an indicator of the degree of women's emancipation.

The fact that there is. The real indicator of the degree of women's emancipation in the broad sense of the word is the degree to which the behavioral wetness that indicates women's natural inclination is given high value and recognition in the society. (For example, the following are given high value. Collectivism, syncretism, precedent orientation...) The higher the value of wetness and the more it is acknowledged, the higher the status of women in that society. The acquired sedentary group society A sets these values high, and despite appearances, women's "status in society in the broad sense" is high.

There is another reason why the workplaces (places of production and wage earning) in the Acquired sedentary group A are male-dominated and women do not advance into them, besides the tendency of women to avoid holding high positions. This is because it is the last place where men can maintain their self-esteem. It is a

place where men can maintain their self-esteem and pride in the fact that they are the only ones who can support their families financially. Men feel threatened by the entry of women into the family. Men don't want to surrender easily to women. If they do, they will fall from their apparent high status and lose the last of their self-esteem. This is because the rest of the time, they will just follow the pace of women and become social misfits. (Women overwhelm men in both appearance and substance.
(First published in December 1999)

Is "femininity" wrong? -A Study of the Denial of Femininity in Acquired Sedentary Group Society A

In the current society of acquired sedentary groups A, when men tell women to "be feminine," they are accused by women of sexism and sexual harassment. However, when it comes to whether or not it is a bad thing for women to be "feminine," I have to ask myself a big question.
What is wrong with "femininity" is as follows
1) Because the current world standard for people's attitudes is the dry masculine attitudes of the advanced mobile life-centered FGH societies, and people see the dry masculine attitudes as more desirable and preferable.
2) There is a tendency for women in the acquired sedentary group A society to move into workplaces that were previously male dominated.
Traditionally, "femininity" has been viewed simply as staying inside the home and not going outside (playing the role of a mother ship to men who work outside the home). From this point of view, it may be that women are shunned because they are seen as a hindrance to their new efforts to enter the workplace.
One reason why women needed to stay in the family settlement garden was because it was safer for them to be in the family settlement than to work outside of it. Another reason was that if one of the parents needed to stay in the family settlement for the upbringing or care of an infant, it was the woman who was breastfeeding or raising the child in the womb before the child was born. The fact that women were the ones who raised children in the womb before breastfeeding and childbirth, suggests that women are

more congenial to the upbringing of children, and thus the association of women = family was naturally formed.
In the modern acquired sedentary group society A, women are trying to enter the workplace (social advancement) for the following reasons.
1) The security situation has become safer and safer outside the family sedentary group, and child-care facilities such as nursery schools are being developed, so the link between women and the family is becoming weaker. Women do not necessarily need to be in the family sedentary group anymore.
2) Traditionally, women in the Acquired sedentary group A society have been housewives and have achieved self-fulfillment through housework and education of their children. However, with the enrichment of the school system, they no longer have the time to educate their children. Also, with the spread of home appliances, she has much less time to devote to housework. For these reasons, the amount of idle time with nothing to do has increased, and it has become necessary to seek targets for self-realization outside the home.
In the past, it has been often said that the reason for women's advancement in society is their own desire for economic independence that does not depend on men's income. However, since women hold the authority to manage the economy (household budget) in a family of an acquired sedentary group society A, it is thought that it is the men who are economically dependent and subordinate to women, who are once taken away all their salaries by women and receive a new allowance from the amount taken away. In other words, the relationship between women and men is one of economic domination and subordination. When it comes to who is more independent, the dominant woman or the subordinate man, the dominant woman is clearly the one who is more independent.
Therefore, as long as women are trapped in the view that "femininity" = domesticity, they will be tempted to shoot down "femininity.
I believe that true "femininity" is not domesticity itself. Femininity lies in self-preservation, in the desire to protect oneself as something precious and important, and to prioritize oneself over others.
It is only natural for women to try to enter places other than the

home if they know that they are safe and can be active there. There used to be a lot of work to be done in the home, but now, with the introduction of home appliances and other labor-saving devices, women's opportunities are shrinking. It can be said that the home is no longer sufficient as a place for self-realization.
However, when women enter the workplace, it does not necessarily mean that they will aspire to a high position like men do.
This is because women are "safety-first" and "responsibility-avoiding" people who try to take responsibility for their mistakes and avoid danger as much as possible in order to protect themselves. By acting passively, women avoid taking responsibility for the actions that result from their active behavior. They are also reluctant to take on the decision-making responsibilities that come with high social status, and so they avoid taking on high positions of responsibility themselves, preferring to let men do the work for them.
However, in reality, it is not because women are kept away from high positions by external pressures, such as men, that they are unable to attain high positions. In fact, women are not prevented from attaining high status because they are kept away from high status by external pressures such as men, but rather because they "voluntarily avoid attaining high social status in order to avoid the social responsibilities and risks that come with high status.
Encouraging women to hold high positions on the premise that they will be held accountable and lose their social lives in case of failure, as feminists in advanced mobile life-centered FGH societies do, is in itself a self-protective, safety-first, regressive, and abnormal way of thinking that goes against the nature of women.
In order to make it natural for women to hold high positions in society, and to encourage women to actively pursue high positions in society, it is necessary to distribute the responsibility for failures to members of adjacent positions, both above and below them, and to reduce the responsibility that they have to take by making them jointly responsible with others. In other words, it is a way to reduce the amount of responsibility you have to take.
Just because a woman does not have a high social status or is not in a position to take responsibility does not mean that she should be regarded as having less control in society. Especially in agrarian societies such as the Acquired sedentary group Society A, women take on the role of mother to men themselves. (That is, they become

mothers to their sons, and as wives, they take the place of their husbands' mothers. By doing so, the woman makes the man psychologically dependent on her, and then controls him as she sees fit to achieve a high social status. (Let them compete). This means that women will try to make men who have achieved a high status do what they want them to do. In the acquired sedentary group society A, men, no matter how high their status, are still under the control of women (especially mothers) as they become their caretakers and robots.

In the literature review, the author confirmed that the character of these women and the national character of the members of the Acquired sedentary group A are very similar. Society A is feminine in nature, or rather, it is a female-dominated society where men are oppressed, i.e., a matriarchal society.

In the female-dominated, "feminine" and "effeminate" society of acquired sedentary group A, women are considered to have established a system of "no-responsibility domination" and "no-risk domination," in which they do not take any social responsibility or risk, but hold substantial control. In other words, the phrases "dominate but take no responsibility" and "dominate but take no risk" can be used to describe the characteristics of social control by women.

In this sense, the denial of "femininity" by women themselves is nothing more than a ridiculous self-denial, as it is a willing attempt to stop themselves from having a dominant and advantageous position in society.

This is especially problematic when the woman flatters the man as "strong" and "dependable," while at the same time firmly controlling and dominating every aspect of his life as if she were his mother. (A typical example of this is when she takes control of the household budget. This is the point where they use both "candy and whip".

The reason why men do not return home but stay at work for a long time is because they are uncomfortable with the fact that the home is a place dominated by women and the atmosphere is different from their own.

The domination of women (mothers) in the home keeps men away from the home and immobilizes them in the workplace, which in turn prevents women from going out of the home to enter the workplace, which is a complicated system for women.

In this regard, it can be said that in order for women to enter the

workplace smoothly, they are required to relinquish their own initiative at home and become equal to men, and to accept that men have a place in the home.
The atmosphere of the workplace in the acquired sedentary group society A is female-oriented, with collectivism, lack of privacy, harmony in interpersonal relationships, and an emphasis on precedent and tradition, making it easier for women than men to demonstrate their abilities.
It is true that there are many men in the workplace in terms of numbers, but they are completely feminized and "motherly" by their mothers and wives, who have stripped them of the individualism, liberalism, and originality that are inherent in men. In this respect, the workplace of the acquired sedentary group society A, where there are many men, has always been a good match for women.
(First published in November 2001)

The "housewife" = "government worker" theory

Housewives, especially full-time housewives, are considered to be similar in nature to government officials in the acquired sedentary group A society.
In this case, the term "officials" refers to employees of central government ministries and agencies and local governments, i.e., national and local public officials.
What are the similarities between government officials and housewives in the acquired sedentary group society A?
(1) They automatically have money in their hands that they can spend, without having to make a positive deposit themselves.
(2) You have the authority to decide how to spend the money that comes into your hands.
As for (1), in the case of a housewife, her husband's labor automatically brings in money that she can use freely every month into the bank account where her husband's salary is deposited, even if she does not bring in any positive income for her own living needs.
In the case of government officials, even if they do not bring in any positive income, the money needed for budgeting automatically comes in every year from private companies and workers in the form of taxes at their disposal, without their having to do anything.

The housewives and government officials of the acquired sedentary group society A can be described as "spenders," if I were to use the expression "I am the earner, I am the spender.
In order to make a positive contribution to the organization to which they belong (whether it is a family, a business, a sedentary group, or anything else) In order to make a positive contribution to the organization to which you belong (whether it is a family, a business, a sedentary group, or anything else), you have to make some kind of profit from somewhere else, you have to make money. This requires resourcefulness, wisdom, and patience.
If you are in a corporate sedentary group, you will be constantly complained about by your customers, clients, bosses, and colleagues, and you will have to work through a lot of hardships and difficulties in order to finally receive money in exchange. There is rarely any profit to be had, and there is often no choice in the content of the work.
However, housewives and government officials do not have to do any of this hard work themselves (they let their husbands and private sector workers do it for them), and they can easily get their hands on the positive money.
I think the essence of the disparity between the public and private sectors lies in this area, before we even talk about the difference in salary levels. The essence of the disparity between the public and private sectors lies in the difference between the private sector workers who have to secure a positive income with their own hands and who automatically get some of it, and the government officials who do not have to work to secure a positive income with their own hands and can simply take the money from the private sector workers. This is the essence of the gap between the public and private sectors.
Such a disparity can also be said to be true of the relationship between a salaried husband and his housewife. There is a huge gap between the husband, who has to work hard to make a positive deposit, and the housewife, who automatically gets money in her bank account to spend without having to do anything, just like in the public and private sectors. This is a great gender discrimination.
In short, both housewives and government officials have the constitution of exploiters and parasites who take the money they need from others without doing the hard work themselves.
Next, regarding (2), in the acquired sedentary group society A, the

housewife has a monopoly on the authority to manage the household budget. The housewife is the one who makes the final decision on what to spend the money deposited from her husband's bank account and allocates the money. The woman who is the housewife holds the authority to allocate the family's money. The husband has to ask the housewife to give him a small allowance. The reality of this situation is shown by the fact that the women's section of the department store is unusually large and spacious, while the men's section is poor. For example, if you look at the pamphlet for the department stores in the station building of JR Kyoto Station, you can clearly see the situation here. The fact that women and housewives have the authority to allocate money in the home is the reason why the department stores for women are so well designed.

The same thing can be said about taxes. In theory, the people have sovereignty to decide how to spend their taxes, but in reality, it is the government officials who decide for themselves. They repeatedly negotiate the budget within the vertically divided administrative organization to maximize their own department's share and, by extension, their own share.

In this respect, too, housewives and government officials are similar.

On the surface, housewives are said to have a lot of housework to do, but in reality, it is true that housewives have a comfortable job that includes three meals and a nap. My personal opinion is that housewives should not be forced to work only with their husbands in order to pay the bills for the family, but rather work-share the main role of paying bills with their husbands when they are free after raising their children. I would also like her to share the authority of managing the household budget with her husband. I hope that this will lead to the realization of true gender equality in the households of the acquired sedentary group society A.

In addition to the money relationship mentioned above, there is another aspect that is similar between government officials and housewives. This is their character as rulers and power-holders. Since before World War II, government officials have been in charge of the private sector as "bosses" or "public offices". The term "government and local government" is used to describe this situation. Government offices and local governments control private companies and the public at will, using their authority to grant

permits and approvals and regulate laws as a shield. After the war, the advanced mobile life-centered society G came over the family that owns the state, so they just pander to it and put on a seemingly "democratic" face.
Housewives are also "mothers" who dominate and control their sons and daughters as children as "pawns for their own self-realization" (wives who treat their husbands as children are also in this category). (Wives who treat their husbands as children are also in this category.) As a "mother-in-law" who dominates her daughter-in-law or son-in-law, she has the face of a final ruler of the society, an authority figure who indirectly controls the society through her children.
Probably, the most powerful position in the acquired sedentary group society A at present is that of a full-time housewife of a government official (civil servant) (for example, a full-time housewife who has a high-ranking bureaucrat as her husband).
(First published in October 2005)

Declining birthrate and aging population, and women and full-time housewives in acquired sedentary group society A

In today's acquired sedentary group society A, both husband and wife must work to earn money to make ends meet.
Either one of them is not able to meet the requirements of high salary and employment.

Until now, the true rulers of the acquired sedentary group society A have been women, especially housewives, who hold the purse and children of the family sedentary group, and who are economically privileged. The wet, maternal dominance of the social atmosphere and the national character is a manifestation of this.

The values of women in the acquired sedentary group A society used to be that "housewives are winners and working women are losers, miserable and embarrassing. Working women and women who earn money are winners.

However, it is difficult for mothers to balance their work with maintaining a sense of mother-child unity. If we emphasize the sense of unity between mother and child, women will not be able to go out to work. Maintaining the sense of unity between mother and child is the usual way for women in the acquired sedentary group society A to dominate society by mentally controlling their own children and exerting a strong influence on society through their own children, and women do not want to be deprived of this. It means that they are in conflict with the above.

In addition, once mothers leave the corporate sedentary group to take care of their children, they become non-regular employees and are less likely to be hired on a regular basis. It means that they will be hired part-time.

There is a conflict between abandoning the commitment to hiring a blank sheet of paper and maintaining the sense of workplace unity brought about by gradually dyeing newcomers from a blank sheet of paper to the colors of one's own workplace.

Workplaces in the acquired sedentary group society A need to break away from the emphasis on and bias toward the newcomer. If mothers are forced to quit or leave, they will not be able to take childcare leave.

In fact, it is difficult to make a "working woman, earning woman = winning organization" while maintaining a culture that values mutual unity and a wet maternal culture.

Also, why do only men work? The reason is that in an acquired sedentary group society A, the family is the property of the mother and her children, and there is no place for fathers and husbands in the home, only in the workplace.

Husbands and fathers flee to the workplace and become corporate settlers, but they can only make money, they can only be ATMs. They can only make money, which means they can only be ATMs, and the money is spent mainly by their wives and children who hold the purse. The husband is alienated from his own earnings.

Husbands in the acquired sedentary group society A feel that when their wives, women, go to work, they are not capable of earning enough, they feel incompetent, they feel shabby, they feel ashamed, they feel that their existence as an ATM is lost. As a result, fathers and husbands block their wives from going to work.

The appreciation of the currency and the yen in the acquired sedentary group society A is also the cause of non-marriage, late marriage, and low birthrate.

Wages are higher when the currency and the yen are strong.
This reduces international competitiveness and makes it harder for companies to hire employees in Japan.
Companies will move their operations overseas, reducing domestic employment.
There will be more members of the low-wage, non-permanent corporate sedentary group in the country.
It will be difficult to obtain a stable and high income.
Marriage, which requires economic stability, will become more difficult.
No children will be born because people will not marry.

The national reform of the existing acquired sedentary group society A is as follows.
They say they want to emphasize and revise the family, but in reality, men cannot support women, so they cannot marry or have children in the first place.
However, in reality, men cannot support women and therefore cannot marry or have children.
However, according to the current value system of the acquired

sedentary group society A, working women have a lower status than women who do not have to work.
However, in the current value system of the acquired sedentary group A, working women have lower status than women who do not have to work.

The government's policies are all spinning out of control and not functioning well.
This is because housewives and women who do not work are considered to have a higher status than women who do work, and the social model that it is good for women not to have to work continues.
This is because men and husbands have been left in a situation where they cannot make a place for themselves at home, and the only reason for their existence is to become an ATM for their wives and children.
This is the reason why men and husbands are considered to be the sole purpose of their existence. If we don't change this somehow, we will remain in a state of poverty.

It is the acquired sedentary group society A and women who cannot change on their own unless they are forced to do so from the outside, such as the arrival of the Black Ships or the occupation of the advanced mobile lifestyle-centered society G. It is the acquired sedentary group society A and women (and men in the feminized acquired sedentary group society A) who cannot change themselves without external force.

What about the traditional rural and local sedentary group society of the acquired sedentary group society A?
The best way to be self-sufficient is to not have to work, not have to work, not have to go out to work for a company, etc. This is the prototype for the supremacy of the housewife.

This is the prototype for the supremacy of the full-time housewife.
The ideal image of the landowner is the landowner, and the traditional way of thinking is that it is better to let the servants, women, peasants, and apprentices do the work and not work themselves.

A feminine atmosphere prevails in the village, and there is no place for men in society.
It means that everyone has to work together. They are not allowed to act alone. Men are forced to conform to the feminine atmosphere, where care for others and togetherness are emphasized.
Men have to force themselves to become maternal in order to stay within the unevenness. They are not allowed to live in a dry masculine way. They can only live as breadwinners and ATMs.

The mother and child are so strongly bonded that men and husbands cannot intervene. The exclusive control of the child by the mother leads to the control of the entire acquired sedentary group society A by the woman through the child.
Father's alienation from child-rearing occurs, and he has no choice but to mentally sulk and become a tyrant. The situation of rampage and domestic violence is mistaken for social domination by men.

Social relationships are private and self-contained. The only way to recruit members from outside is to hire a blank sheet of paper, such as a bride. It is difficult to join in the middle. A woman who works part-time after quitting another company's sedentary group cannot become a regular member of another company's sedentary group. This means that they have lived in the same place for generations and have never moved. Once you leave the group, you are treated like a rootless weed and are not treated as a human being. If you leave the corporate sedentary group, you are treated as a rootless freelancer and must accept informal, inhuman treatment. Of course, this will lead to a low-wage life that is impossible to live without.

The archetypes of societies that are unable to increase the number of children or get rid of the declining birthrate and aging population all originate from the traditional acquired sedentary group society A, the mura. Since the mura is the original form, it cannot change. This means that we are in a state of boiling frogs.

In order to change, the solution to the declining birthrate and aging population is as follows

It is necessary to dismantle the housewife and improve the status of women who earn money. It is necessary to conduct a campaign throughout the acquired sedentary group society A that women who do not work, do not earn, and cannot earn money are an embarrassment and a disgrace to society. It is also necessary to ask advanced mobile life-centered societies G and Europe to say.
It is necessary to secure a place for husbands and men in the family and in society. It is necessary to break away from the status of husbands and men being exclusive ATMs. It is necessary for husbands and men to embark on a journey to find a meaning for their existence other than that of an ATM. It is necessary to secure a dry area within society and the family where individuals can be free and independent. This means discovering a new dry and nomadic fatherhood within ourselves, and breaking away from the traditional, uneven, agrarian values. It is necessary to campaign for this throughout society.
This means abandoning the emphasis on mutual unity, blanket recruitment and membership of new members, and growing-out.

In order for this to happen, it is necessary for women to make significant social concessions, like giving up their place in the home to men, or going to work themselves.
It means that women and mothers need to give up their vested interests. This can be likened to a maternal return to power.

There are ways to maintain the status quo and prevent the birthrate from declining and the population from aging.
One way is to wait for the arrival of a fundamentally weaker currency, the yen. That is to achieve the financial collapse of the nation of the acquired sedentary group society A as soon as possible. This means underwriting the national debt of the acquired sedentary group society A by the Bank of Japan and printing yen bills all over the place.
By doing so, we will become economically poor, but we will be able to recover our international competitiveness, achieve the high economic growth of the Showa era, and remain a traditional acquired sedentary group A society.

It is also possible to sell the abundant water resources to foreign countries in the acquired sedentary group A society.

(First published in June 2014)

Monthly numbering of household budget management

Why not make household budget management a monthly numbering system?
Currently, in a family of an acquired sedentary group society A, the authority to manage the household budget is monopolized by the wife or mother. Husbands have to bow down to them separately and receive an allowance, while their wages, which they have earned themselves, are taken away by them.
On the other hand, in the advanced mobile life-centered society group FGH, the situation is the opposite, and the husband has the sole authority to manage the household budget. The wife receives an allowance for household chores from her husband on a case-by-case basis.
Both the case of the acquired sedentary group society A and the case of the advanced mobile life-centered society group FGH are gender discrimination in the household and need to be eliminated. The point is that men and women should be given equal authority to manage the household budget.
One way to do this would be to have the husband and wife take turns in managing the household budget on a monthly basis.
In short, the wife should be in charge of the odd-numbered months, and the husband should be in charge of the even-numbered months. This would prevent one gender from monopolizing the management of the household budget and promote gender equality.
Also, since one person would no longer have a monopoly on household budget management and the other person would be constantly checked by others, it would be difficult to manage the household budget in a lax manner, which would increase the transparency of household budget management.
If there is a problem, it is when one of the husband and wife is a wasteful family sedentary group and all the money is wasted. In

such a case, it has to be left to one of them who can manage it well all the time. In short, if one of them lacks the ability, it is better to leave it to the one who has the ability to manage the household budget, regardless of whether it is a man or a woman.
(First published in January 2006)

The desired balance of power between men and women is 50-50.

The desirable balance of power between men and women is 50-50, with men and women being equal. A society in which power is skewed toward women and motherhood, such as the modern acquired sedentary group society A, is undesirable from the perspective of gender equality. Conversely, an advanced mobile life-centered FGH society, where power is biased toward men and paternity, is also undesirable from the perspective of gender equality.

In order to achieve a 50:50 power balance between men and women, for example, it is desirable to take turns in the roles of men and women instead of fixing them. In other words, whether it is responsibility, household management, childcare, or earning money, it is better to take turns between men and women and have as little bias as possible. For example, instead of leaving the wife in charge of household budget management, the couple should have a monthly shift system. Or, a couple who both work and raise their children could have the one who mainly goes to work and the one who mainly takes care of the children take turns on a weekly basis. In addition, in order to prevent the major atmosphere of society from becoming too maternal or paternalistic, it is necessary to have a well-balanced arrangement of industry groups that create a maternal atmosphere and industry groups that create a paternal atmosphere. In the agricultural sector, rice farming is a typical example of an industry that provides a wet and maternal atmosphere to society, while nomadic pastoralism is considered to be an industry that provides a dry and paternal atmosphere to society. In the future, it is necessary to analyze what kind of work gives society a wet, maternal atmosphere and what kind of work gives society a dry, paternalistic atmosphere in fields other than

agriculture, such as industry and commerce. In the same way that a dietitian would come up with a nutritionally balanced meal plan, a coordinator would be required to come up with an industrial structure that balances motherhood and fatherhood.
(First published in August 2011)

When women run amok, there is no stopping them.

In the Acquired sedentary group Society A, when women insist on "this is the way it should be," they are allowed to do as much as they like, and there is no stopping them.
A good example of this is feminism in the acquired sedentary group society A. In the acquired sedentary group society A, where women and motherhood are supposed to be strong, when women shout that they are weak and discriminated against, the whole society is brainwashed into thinking that the acquired sedentary group society A is a society where women are weak, discriminated against, and in need of women's liberation. It's as if the whole society has been brainwashed into accepting that opinion. Not only fashion, but also social trends are determined by women.
In the case of corporate sedentary groups, if the members of the group are modest like Yamato Nadeshiko, there is not much harm. And when the bureaucrat-type female members of the corporate sedentary group appear, there is no one to stop them from running wild. At the moment, however, the problem is not so apparent because there are still many modest female members of the corporate sedentary group who stand behind the male members of the group.
In the acquired sedentary group society A, when female rulers of the type of "empress," "great mother" or "bureaucrat" appear in the society or group, the men of the acquired sedentary group society A, who have a strong sense of pampering and dependence on women, cannot compete with them. For now, men are only made to believe that they are the strongest because women do not try to dominate them, but set up men as superficial rulers. We need to realize that "male society" is a facade. The men of acquired sedentary group A should be grateful to the women of acquired sedentary group A who stand up for the men and say, "Acquired sedentary group A is a male society," even though they are the final

decision makers of the society where women are the strongest. We should be afraid of their hidden power.
(First published in April 2008)

Response to the correlative claim that "feminine = unique to acquired sedentary group A

The author asserted the correlation of "feminine = wet = specific to the acquired sedentary group society A" in terms of behavioral style and personality, based on a questionnaire survey on the Internet.
There are two possible responses to this as follows.
(1) There is nothing surprising about this, it is natural.
(2) There are already abundant precedents. We already have plenty of precedents, such as Eichiro Ishida's theory of "agrarian-nomadic" societies and Hayao Kawai's theory of "maternal" societies.
(2) It is very surprising, unbelievable, and wrong, isn't it?
From the current situation where the feminist theory of acquired sedentary group society A "male society" is prevalent. This is because it draws the conclusion that women dominate the acquired sedentary group society A.
Traditionally, the above two views have been advocated separately and disparately, without any interaction with each other. At the root of this is the conflict between "woman and motherhood" in the society of acquired sedentary groups.
As a woman, she is weak, but as a mother, she is strong. This is a phrase used as a cop-out by feminists who want to emphasize the weakness of women. But this is ridiculous. Motherhood is supposed to be a part of femininity, and it is strange to separate or oppose them.
Isn't a mother a woman? Common sense tells us that this is not possible.
This shows that there is a huge disparity in the position of women in the family before marriage and after having children. Does this mean that the position of women is weak in the former and strong in the latter?
University researchers, especially young graduate students and university professors who are not married or have no children, would probably take the former position of women who are not

married or who are married but have no children. The former (women are weak) is more popular for their situation. This is why feminism, which should be inapplicable to the acquired sedentary group society A where women are strong, is accepted in the academic literature.
Thus, isn't it unfair and wrong to focus only on the weaker side (daughter-in-law) and not on the stronger side (mother-in-law) when considering the status of women in the acquired sedentary group society A?
In the feminism of the acquired sedentary group society A, women ≠ motherhood, or women and motherhood are regarded as opposites. The conflict in the home between mother-in-law and daughter-in-law is the source of this view.
Such a conflict between women and motherhood is an intergenerational conflict (between the generation of wives in their 20s and 30s and the generation of mother-in-laws in their 50s and 60s). It can also be said to be a generational conflict.
On the other hand, (2), where the mother-in-law does not intentionally notice the connection between the two generations, can be seen as the standpoint of young women.
The mother-in-law stands in a strong position in the family, having given birth to a child as the heir of the family, having mastered the family customs, and having established an unshakable position in the family as the legitimate bearer of the family customs.
The daughter-in-law, on the other hand, has yet to have a child (and doesn't even know if she will). On the other hand, the daughter-in-law has not yet had a child (and does not know if she will) and is not yet familiar with the family culture, so her position in the family is unstable. She has to obey her mother-in-law, who is a stranger to her, one way or the other, which causes her stress and repulsion.
This difference in position leads to intergenerational domination and oppression among women. This difference in position leads to intergenerational domination and oppression among women, which in turn leads to mutual opposition and conflict. This is the reason why feminists in the acquired sedentary group society A have stopped integrating femininity (wife's position) and motherhood (mother-in-law's position).
As an inclusive relationship, motherhood is included in femininity. Femininity is a quality that mother-in-laws have by nature (as a

matter of course, since they are women). However, don't the feminists of the acquired sedentary group society A try to limit femininity to those who are in the position of wives? This is a bias that should not be overlooked in order to properly measure the status of women in the acquired sedentary group society A. The position of a wife is weak. The position of a daughter-in-law is weak, so feminist theory applies to her. The mother-in-law, on the other hand, is strong and therefore not applicable. However, if we treat mother-in-laws as if they are not women and exclude them from consideration, isn't this problematic in the spirit of feminism, which advocates universal women's liberation? This seems to be the limit of the current feminism of the acquired sedentary group society A, where women can only be regarded as weak and cannot be the object of theory.

Of course, some people may argue that the family system was abolished, the daughter-in-law's right to speak has been strengthened, and the mother-in-law has become weaker, and that is why modern acquired sedentary group A feminism includes the mother-in-law in its theories.

However, feminism originally advocates the emancipation of women from male domination, and it is not right for feminism to deal with the emancipation of wives from mother-in-laws, which is the emancipation of women from the domination of other women. Feminism is only valid when women are dominated by men. In the society of acquired sedentary group A, if we take out only the marital relationship, we may say that men are in a superior position to their wives in the degree of mastery of family customs. However, men in the acquired sedentary group society A have a psychological relationship with their mother-in-law as "mother. →Psychologically, he is in a position to be dominated and controlled unilaterally by his mother-in-law as his own child. In psychological terms, she is in the position of being dominated and controlled as her own child by her mother-in-law. It is not the strong mother-in-law who should be liberated, but the male son who is under her control, isn't it? If this is the case, feminism, which seeks to promote the emancipation of women only, will not be viable in the acquired sedentary group society A. In addition, when a daughter-in-law has completely mastered her family's customs and her mother-in-law has given her the authority to manage the household, it is quite possible that she will overtake her husband as the dominant force in the household.

In addition, the mother-in-law and daughter-in-law have to get the man (who is both husband and son) on their side. In addition, the mother-in-law and daughter-in-law will try to get the man (who is both the husband and the son) on their side to gain an advantage in the confrontation and cause a fight for the man.
The mother-in-law wants her daughter-in-law to listen to her, so she tells her son to tell her what to do. (Use of parent-child relationship). The daughter-in-law tries to use her husband as a bulwark against the domination of the mother-in-law. (Use of the marital relationship.)
Parent-child relationship (mother. In a power comparison between the parent-child relationship (mother, → son) and the husband-wife relationship (husband = wife), the parent-child relationship (mother, → son) backed by the blood relationship is considered to be stronger at first. →In the beginning, the parent-child relationship (mother, son) backed by the blood relationship is considered to be stronger, but as the mother-in-law gets older, it is considered to gradually become more competitive.
While the parent-child relationship is a vertical dominance-subordination relationship, the marital relationship is supposed to be equal in nature. However, in the acquired sedentary group society A, the husband has the advantage due to the difference in the level of family culture learning and the intervention of the mother-in-law. Thus, the theory arises that the husband is the patriarch who dominates the wife. However, it should be noted here that the husband did not win the advantage by himself. The difference in the level of learning of the family culture and the existence of the mother-in-law are conditions that were given to him beforehand from outside. Also, if a man can speak highly of his wife as an expert in the family culture, but cannot speak back to his mother-in-law, he is a man (son) controlled by a woman (mother), which cannot be called patriarchal.
The feminism of the acquired sedentary group society A focuses only on this horizontal marital relationship and does not pay attention to the vertical domination by the parent-child relationship (male domination by women, son = husband domination by mother = mother-in-law).
What does Alexandria do? He is not in the picture. Can Alexandria be called patriarchal? As long as he cannot control the conflict between his mother-in-law and daughter-in-law, he is not a

patriarch.
Women's studies, feminism, and gender sociology in the acquired sedentary group society A are studies from the standpoint of the "daughter-in-law.
Isn't it possible to create a study from the standpoint of "mother-in-law"? It is to elucidate the housewife of the acquired sedentary group society A as an authority, especially from the viewpoint of the mother-in-law.
A contradiction arises when a woman in an acquired sedentary society A takes the position of both wife and mother.
In the mother's position, she wants her son to listen to her.
As a wife, she wants her husband to listen to her. As a wife, you want your husband to agree with you. (Wife's position.)
When a child is born, as a mother, you want your son to be in tune with you. (Mother-in-law's position. For the next generation.
In other words, the same person holds the position of daughter-in-law and mother-in-law. (They coexist in the same person.)
In a conflict between a daughter-in-law and a mother-in-law, both the daughter-in-law and the mother-in-law try to get the husband (son) on their side.
This means that the contradictions in their positions are imposed on men.
Men are troubled by being put in the position of being on either side of the conflict.
We need to free ourselves from maternal domination! The following is a list of those who agree with the statement "Free us from maternal domination!
1) Men
2) Women who are not married and have no children.
This means that they are considered to be
In this regard, in the acquired sedentary group society A, women and motherhood are viewed separately. (Motherhood has the following contents. Marriage. (Motherhood means: having married; having given birth to a child.
For women in the acquired sedentary group society A, breaking away from the patriarchal system is only nominal. The real goal is to break free from the domination of the mother-in-law.
The shift to the nuclear family (the increase in the number of elderly people who do not live with their parents and live alone) is also related to the breakaway from the domination of the mother-

in-law.
The fact that each nuclear family remains wet, self-enclosed, and isolated can be seen as a manifestation of efforts to dispel the darkness of the mother-in-law relationship.
Children in the acquired sedentary group society A are controlled by the mother's discipline and are overshadowed by the father. The line between father and son is not very strong.
Men in the acquired sedentary group A society are told, "When you are young, obey your mother. In old age, obey your wife. This means that they live their entire lives under the control of women. Women are supposed to "obey their children when they are old," but in reality, they dominate their children, especially their sons. Isn't the grandmother the real authority in the home, and not the grandfather?
The father or husband has the upper hand because he does not have to change his family name, he is guaranteed to be the heir to the family line, and he has the authority to own property.
The mother or wife's advantage is in her grasp of the right to manage property and in her grasp of the authority to raise her children to do her bidding.
There are two types of control in the family: intergenerational control and intragenerational control. Intergenerational domination is when a mother forces her son to listen to her, and intragenerational domination is when a husband forces his wife to behave in a certain way.
In the Acquired sedentary group Society A, husbands have been dominating their wives from the standpoint of teaching them as they are the legitimate heirs and predecessors of the family tradition. This has been regarded as a typical example of male domination of women in the acquired sedentary group A society. This is intragenerational domination. However, in a family sedentary group, the husband is in the position of the mother's son, and the husband-son is constantly controlled by the mother-in-law and must listen to her. This is intergenerational domination. This is intergenerational domination, which is the domination of the man-son by the woman-mother. On the other hand, the mother-in-law simultaneously imposes her own style of behavior on and controls her husband's wife. The mother-in-law is the main player in the intergenerational domination, controlling both sons and daughters-in-law, and stands at the top of the domination in the family,

replacing the shadowy Alexandria. Schematically, the mother (mother-in-law). →The domination of the son (husband) and daughter-in-law (wife) is repeatedly mass-produced from generation to generation. The father (Alexandria) does not intervene in child rearing, so he is the father. →The son line is the mother line. →The reality is that it is not as strong or conspicuous as the son line. However, conventional feminism ignores the existence of intergenerational domination between mother and son, and confuses domination by mother-in-law with domination by husband. Or, it abandons theory building from the standpoint of the mother-in-law (the strong one in the family) and always tries to stand in the position of the daughter-in-law (the weak one in the family).
Mother-in-law. →The mother-in-law and the mother-in-law. →It means that she ignores the existence of the two lines of domination: son (husband).
(First published in July 2000)

Married Couple Surname and Women

Those who are in favor of surname separation and who benefit from it are those who give up their own surname and take the other person's surname, i.e., daughter-in-law or son-in-law.
Those who oppose the adoption of a separate surname for married couples, and those who will lose out by doing so, are those who have not had to change their own surname, i.e., mother-in-laws and their sons.
This is because they have an advantage as old-timers compared to the newcomers who change their family name and come into their place.
Even among the same woman, there is a difference between the position of mother-in-law or mother-in-law and that of daughter-in-law. In the position of mother-in-law or mother-in-law, they are against the adoption of the family name system, while in the position of daughter-in-law, they are for it.
It should be noted that not all women are in favor of surname separation.
(First published in March 2011)

Family name change and married couples' surnames

The following are some of the things that women in today's acquired sedentary group society A do not like.
(1) Living together with mother-in-law As a countermeasure, she prefers to marry the second son.
(2) Change of surname: To cope with this, they prefer to keep separate surnames.
(3) She prefers to change her family name. The reason is that she does not like to be forced to follow her husband's family style. It is the mother-in-law, who is of the same sex, who enforces it.
In a family of an acquired sedentary group society A, men are protected.
(1) Male dominance: Men have priority and are given various personal care.
(2) No need to change the family name This means that you do not have to go through the hardship of learning the family culture. You don't have to go through the stressful experience of joining a new family and being bullied by those who are already members.
This is one of the reasons why women in the acquired sedentary group society A seem to be weaker.
The one who changes her family name (daughter-in-law or son-in-law) stands in a weak position as a newcomer to the "yea" or family culture.
It is the mother-in-law plus her son (husband) or daughter (mother-in-law), who has always had the family name, who stands in the stronger position.
The weakness of the daughter-in-law is often regarded as the weakness of the woman, but the mother-in-law is the woman who is the enemy of the daughter-in-law.
Separate family name is an attempt to correct the discrimination in terms of power between the old and the new due to the change of family name.
It solves the following problems
(1) Problems between men and women (husband and wife) The man (husband), as the leader of the family culture, cannot behave in a domineering manner toward his wife.
(2) Problems between women: To avoid a struggle for leadership between mother-in-law and daughter-in-law. It makes it impossible for a mother-in-law to control her daughter-in-law just because they

share the same surname.
This is the reason why the married couple's surname is not widely accepted in the acquired sedentary group society A. The only person who benefits from the married couple's surname is the daughter-in-law who is put in a weak position by the married couple's surname, and the mother-in-law and husband do not feel much benefit. Even among women, wives have advantages, but mother-in-laws do not.
(First published in July 2000)

Female Society, Male Society, and Female and Male Style

Even if we say the same thing about the male society, the nature of the society is considered to be different between the acquired sedentary group society A and the advanced mobile life-centered society group FGH.
Men in the A society have a strong maternal influence, so it can be said to be a female-oriented male society.
On the other hand, males in the advanced mobile life-centered society group FGH are strongly influenced by paternity, which makes it a male-oriented male society.
Even if we say the same thing about women's society, the nature of acquired sedentary group society A is different from that of advanced mobile lifestyle group FGH.
The women of the A society have a strong maternal influence, which makes it a female-oriented society.
On the other hand, women in the advanced mobile lifestyle-centered society group FGH are strongly influenced by paternity, and therefore, can be said to have a male-oriented female society.
In both male and female societies, it is necessary to distinguish between the male and female styles.
The female society of the female stream and the male society of the male stream are the most superior, and the women of the acquired sedentary group society A, which forms the female society of the female stream, are the most superior.
On the other hand, males in acquired sedentary group society A, who can only form a female-oriented male society, are inferior.
(First published in July 2010)

Acquired sedentary group society A, female society, is fundamentally lacking in advancement.

The acquired sedentary group society A and the women's society that forms the basis of the acquired sedentary group society A are fundamentally averse to taking risks, so they are inevitably slower to reach new knowledge than the advanced mobile life-oriented group FGH society, which prefers to take risks. In this respect, it can be said that they are fundamentally lacking in advancement.

Therefore, in order to cope with this deficiency, the acquired sedentary group society A acquires advanced technology by adopting and copying the new knowledge that the advanced mobile lifestyle-centered society group FGH has acquired first at a high speed, and then makes minor improvements to it, selling it as "the technology of the acquired sedentary group society A is the most advanced in the world! (First published February 2015)

(First published in February 2015)

Who has the easiest time in Acquired sedentary group Society A?
In the acquired sedentary group society A, who lives the most comfortable and elegant life in the society?
It is the housewife.
They do not have to earn money on their own. Their earnings come from their husbands, and they hold the purse of the money in their own hands, and with the authority to manage their property, they can shop as they please. Hence, the department stores and all the women's stores.
As an educational mamagong, she has succeeded in privatizing her authority over the education of her children, making them her property and making them compete in entrance examinations.
The fact that they don't have to experience the hell of commuting to work every day is also elegant. In other words, the location of the condominiums where these women live their elegant lives is the main reason for their husbands to create crowded trains.
Next in line are the government officials who have it easy. This is because they do not have to earn their own money, but can live off the taxpayers' money, and can make full use of the prestige of the

family that owns the state where they are employed, and can live in a dignified manner by taking control of the lives of the people. Commuting to work is also a breeze, as there are government buildings close to where they work.
(First published in July 2010)

This is an attempt to pursue the housewives' rights in the Acquired sedentary group Society A.

The housewife in the Acquired sedentary group A society has the power to control the family sedentary group's purse and to train her children as her puppets.

This is a great privilege not only for the family, but also for the society as a whole, and I think that society should pay more attention to the fact that women are occupying such a great privilege.

It is as if it is desirable for men to concentrate on working in the corporate sedentary group and not to touch the family.

In order to increase men's involvement in the family in the acquired sedentary group society A, these housewife rights should be reexamined. It means that they should promote more authority sharing with their husbands.
(Feb. 2015)

Why it is difficult to understand the reality of women's society.

It is a characteristic of wet female society that we cannot analyze and criticize ourselves in a calm and objective manner. It means that we are creating an acquired sedentary group society A feminism, which advocates women's studies but is ignorant of analyzing the reality of women's society. The characteristics of women's society have not been analyzed by anyone until now, nor could they be. This is a sign that it is so difficult to analyze. Women, who are the inhabitants of women's society, cannot figure

out the characteristics of their society by themselves. The characteristics of women's society are also the characteristics of the acquired sedentary group society A.

The reason why women's society has not been properly analyzed until now is that women are always at one with their surroundings, at one mind, and at a close, intimate distance from each other. The fact that they are constantly empathizing and sympathizing with each other makes it difficult for them to analyze and criticize each other calmly. In women's society, we are forced to unite with others in our group, to be one, to cooperate, to synchronize, to harmonize, to blend in, and to be exclusive. In women's society, members are not allowed to distance themselves from their surroundings. If one distances oneself from one's own group and peers, one is immediately bullied or persecuted for not getting along with them, making it difficult to objectify one's own group and peers. In this respect, women's society is the enemy of science, which requires a calm, dispassionate, and objective view.

As a result, women's society tends to become exclusive and closed, and to become a closed-door politics. If a woman were to divulge the internal affairs of the women's society to the outside world, she would be identified by the people concerned as having criticized someone in this way, and would face insidious retaliation for revealing her intimate internal affairs. This is similar to the way that members of the corporate sedentary group in the acquired sedentary group society are forced to resign if they expose or blow the whistle on the internal affairs of the corporate sedentary group. (First published in August 2011)

The position of "weak" women

Women claim that their weakness is based on their lack of muscle power, but in reality, muscle power and military power are not enough to dominate society. The power of women in acquired sedentary group A to dominate society is psychosocial wetness, psychological and social power, which is necessary to adapt to the natural environment of rice farming and agriculture. To claim oneself as weak or to stand in the position of weakness, like the

women of the acquired sedentary group society A, is the perfect position to be able to dominate the society and to protect oneself.
(First published in August 2011)

Women and Pampering

The root of pampering lies with women.
Women tend to demand hospitality from those around them as individuals who are biological valuables, such as wanting to have fun, to be protected, and to be nurtured.
The reason why the acquired sedentary group society A has become a society where pampering is prominent is because of the strong power of women.

(First published in June 2012)

The orientation of women in acquired sedentary group society A toward being housewives is reasonable.

It is reasonable that there are many young women who want to be full-time housewives in the acquired sedentary group society A.

This is because they can be nurtured, protected, and comfortable in the family sedentary group.

In addition, they can have economic power and educational power, such as management of the family sedentary group and child rearing, and become the real head of the family sedentary group. The family sedentary group itself becomes one's purpose in life.

The housewife in the acquired sedentary group society A can be a parasite and a powerhouse in terms of economy and defense. They can be called domestic officials or domestic civil servants.

In contrast, women in the advanced mobile life-centered social group FGH cannot hold power in the family sedentary group and are marginalized from the family sedentary group. Therefore, they try to find a purpose in life, a career or a job outside the family sedentary group. They are the same as men in the acquired sedentary group society A.

In the family of the acquired sedentary group society A, it is easy for women to secure their self-preservation. This is because as a wife, she is able to be completely at the back of the family and protected at the back. Therefore, it is advantageous for women.

In the family of the advanced mobile life-centered society group FGH, it is difficult to ensure the protection of women. This is because women are not adequately protected and exposed as a result of the demand for individual independence for women. Hence, it is disadvantageous for women.

(First published June 2012)

Bureaucrats and sisters?

When we think about women's power in the workplace, the traditional image of the "bureau" is that of a single, elderly woman who is unable to do her job, who is not promoted, and who nevertheless exerts authority. On the other hand, there are probably a significant number of female business sedentary group members who are in love, married, good at their jobs, promoted, and who are not self-important, but are naturally and spontaneously followed by others.

The bureaucrat in the workplace of the acquired sedentary group society A is an elderly single woman, a member of the hira corporate sedentary group, and even though she cannot do her job, no one can stop her from being domineering, and she is an existence with overwhelming power. If she were a manager or a member of the corporate sedentary group who could do the job,

i.e., a bureau-type boss or a superior bureau, her voice would be louder. The reason why it is difficult to see such a presence is that the women who should be in such a position are married and have become housewives, wielding power at home.

(First published in July 2010)

Imposing the feminine way of life

Women in the acquired sedentary group society A impose their feminine way of life on men in some aspects.
The feminine way of life is a wet, safety-first, regressive way of life.
Specifically, it appears in the form of collectivism.
(First published November 2009)

World, Air and Women

It is women who create the "world" and "atmosphere" of the acquired sedentary group society A. The "world" is the world of women.
The "world" is a society created by women in which women monitor and check each other.
The "atmosphere" is the common atmosphere and tacit understanding among the people in the "world," a group of people who huddle and unite with each other like liquid molecules.
Both are derived from women who prefer to be united with each other.
(First published in November 2009)

Four Female Types Dominate the Acquired Sedentary Group Society A

There are four types of women who dominate the acquired sedentary group A society.
(1) Hysterical type: Always tense, screaming, and asserting their

own legitimacy. This is the type of hysterical feminist.
(2) Powerful type: A mother with a strong stomach and a strong will to act.
(3) Cushion type: A forgiving, gentle, and compassionate mother who can take in anything.
(4) Career type: A capable career woman who does her job well in a company or a sedentary group.
(4) Career type
(First published in November 2009)

The real reason why women in the acquired sedentary group A want to be housewives.

The real reason why women in the acquired sedentary group A society insist on becoming housewives is not just to have a comfortable life without working or to live an elegant life, as has been said.
It is because I want to be a full-time child-rearing worker.
Women in the acquired sedentary group society A have a very strong desire to monopolize and occupy their children. They have a strong desire to monopolize and occupy the child, as if the child is theirs. The pride of the mothers of the acquired sedentary group A society as educators, who say, "I will raise this child myself," is what makes them want to become dedicated child-rearing workers. In other words, they want to control their children as they see fit.
When you are a full-time parent, you cannot spend enough time on raising your child if you are working outside the home for a company or a group. On the other hand, if I only raise my child and don't work for the corporate sedentary group, my own income will be cut off. In order to solve this problem, she wants her husband to have a high income so that she can live as a full-time child-rearing mother without working in a corporate sedentary group.
They also think that leaving their children at daycare centers is not good for them because it reduces the time they spend with them and they lose their sense of oneness with themselves.
When a husband and wife work together, it is not good for the wife to have an advantage over her husband in child rearing.
The desire to monopolize one's own children, not to hand them over to one's husband, and to breathe as much of one's own life as

possible into one's own children is what drives women in the acquired sedentary group society A to become full-time housewives who are dedicated to child rearing. This is essential for the establishment of a maternal-rights society in which the members of the acquired sedentary group A are dominated by the female mother and do as she pleases.
Conversely, it can be said that working together as a couple prevents the wife from monopolizing the children, increases the opportunity for the father to intervene in child rearing, and ultimately liberates the children from the mother. Men in the acquired sedentary group society A should aim to work together as a couple.
(First published November 2011)

Women in Acquired Sedentary Group A and Balancing Work and Family

It is said that many women in today's society of acquired sedentary group A struggle to balance work and family life.
However, there is no need for women to work outside the home unless they are economically disadvantaged. If they like to work, that's fine.
Unlike women of the advanced mobile lifestyle-centered society group FGH and men of the acquired sedentary group society A, who have no place in the home and therefore need to work outside the home, women of the acquired sedentary group society A have a place in the home as mothers and mother-in-laws. They are practically at the center of the family, have the authority to manage the household budget and raise children, and monopolize the vested interests in the family.
In order for women in the acquired sedentary group society A to work in the society outside the home, they can use their own sons, their alter egos, their appendages, to work outside the home as much as they want in their place. In fact, that is how it has been done until now.
However, in the case of a woman who has a strong interest in outside work in the acquired sedentary group society A, it is natural for her to want to realize both work and family greedily and take the initiative, instead of choosing between work and family.
Therefore, the women of the acquired sedentary group society A

should remodel the society of the acquired sedentary group society A so that they can do both work and family in a 50:50 ratio with sufficient ease.
However, for their own self-preservation, the women of the acquired sedentary group A society try to let the men do the work, without getting their hands dirty. They do not try to change the society by themselves.
However, the men of the acquired sedentary group society A are the ones who live a work-only life and work 100 percent. This is partly because they are alienated from their families and have no place to belong, so they devote themselves exclusively to work outside the home, and partly because it is a means of self-realization for their mother-in-law.
Therefore, men in the acquired sedentary group society A do not pay enough attention to their families, and social reformation will not go well.
Currently, there is no one in the acquired sedentary group A society who is willing to make a full-scale social reform to balance work and family.
One way is to create a place in the home for the men of the acquired sedentary group A, who are currently working outside the home all the time, and give them a share of the family's profits. This will give men a stronger voice in the family sedentary group garden and threaten women's vested interests in family sedentary group management, child rearing, and management of the family sedentary group itself. This is an improvement in the status of men in the family.
The other is that women who play the role of mother-in-law should have a means of self-realization, other than their sons, to change society and work on society. The second is for women who play the role of mother-in-law to have their own means of self-actualization other than their sons to change society and to work on society, or to stop using their sons as an excuse for self-actualization.
In the first place, it is a fact that self-actualization by women as mothers and mothers-in-law in the acquired sedentary group A society cannot start without sons as men. This can be said to be fundamentally dependent on men.
However, mothers and mothers-in-law are superior to sons as children, who command and control men.
The relationship between women in the acquired sedentary group

society A as mothers and mothers-in-law and men in the acquired sedentary group society A as sons is similar to the relationship between carpenters and carpenter's tools.
Without carpenter's tools, a carpenter cannot make a living, cannot achieve self-realization, and cannot live. In this sense, carpenter's tools are the key to life and death for carpenters.
However, carpenter's tools are, after all, mere tools. It is the carpenter who is at the top.
The carpenter is seen as a woman in the acquired sedentary group society A, and the carpenter's tools as his sons.

(First published in August, 2012)

The Source of Male Disdain for Women in Acquired Sedentary Group A

In the society of acquired sedentary groups A, mothers and mother-in-laws have a strong view of their daughters-in-law and young women of the same generation as tools, servants, maids, and slaves to take care of their sons, who are the members of their lovely mother-son union. They want their daughter-in-law to be a tool, a support, and a servant for their son to be able to devote himself 100% to his work for the self-realization of his mother and mother-in-law.

Men who are sons also inherit this way of thinking from their mothers and mothers-in-law. In other words, they regard women of the same generation as tools to take care of them, as servants, and as subordinate to them. This can be said to be the root of the disdain for women by men in the acquired sedentary group society A. In the end, it can be said that the root of this disdain is the disdain for the daughter-in-law by the son's master, the master's mother, and the mother-in-law.

This can be seen as the result of the absolute domination and disdain of the lower mother-child union of the lower generation by the upper mother-child union of the upper generation, the mother-child union.

The same thing is repeated generation after generation as the daughter-in-law is transformed into the position of mother and mother-in-law. In other words, it is seen as an intergenerational chain of hierarchical relationships between the upper generation and the lower generation mother-child union.

This can be said to have the same root as the tendency of senior people to regard junior people as tools or servants to take care of them in the acquired sedentary group society A. The same thing is repeated when the junior person turns to the senior person's position.

In addition, it can be said that a woman who is a daughter-in-law, who is a daughter-in-law, is also a superior to her daughter-in-law as a small mother-in-law, and despises her.

(First published in August, 2012)

Women in the Acquired sedentary group Society A tend to be isolated and helpless.

Women members of the acquired sedentary group society A are liquid molecules, not very active, and have a pronounced wait-and-see attitude.
If they are left alone, they will remain alone forever and will not be able to get help or make acquaintances.
It is necessary for them to attend meetings set up by someone else to meet each other and get to know each other. In this respect, they are dependent on a matchmaker.
A case in point is that mothers who have been transferred to raise their children tend to isolate themselves as they are, and if left alone, they become isolated and helpless, and tend to raise their children in closed rooms at the individual to family level.
On the other hand, the members of the dry, gaseous, advanced mobile life-centered social group FGH, like missionaries and evangelists, are proactive and make more and more acquaintances on their own.

(First published June 2012)

The idea is to pursue the housewives' rights in the acquired sedentary group society A.

The housewife in the Acquired sedentary group Society A obtains and monopolizes the authority to manage the purse of the Family sedentary group and the authority to train her children as her puppets as soon as she gets married and joins the Family sedentary group.

This is a great privilege not only for the family, but also for the society as a whole, and I think that society should pay more attention to the fact that women are occupying such a great privilege.

It is as if it is desirable for men to concentrate on working in the corporate sedentary group and not to touch the family.

In order to increase men's involvement in the family in the acquired sedentary group society A, these housewife rights should be reexamined. It means that they should promote more authority sharing with their husbands.

(First published Feb. 2014)

Housewives and mother-in-laws in the House of Representatives

Society A, an acquired sedentary group, is under the control of housewives and mother-in-laws.
The men, who are the overt rulers, actually have no real power, but the housewives and mother-in-laws do.

(First published in November 2009)

Similarities between monarchy and women's control of society

The similarities are that both men and women hold substantial power, but for their own protection, they do not take direct action, but let their own puppets take action to avoid responsibility.

They are similar in that they both avoid appearing on the stage and intervene from the back of the room, making it difficult to see what is really going on.

(First published February 2014)

Female Supremacy in Acquired Sedentary Group Society A

Women in the Acquired sedentary group Society A strictly value Christmas gifts and date course planning by men. They are on the side of giving bad advice, such as not eating at a family restaurant for Christmas Eve dinner.
In this respect, women stand in the position of evaluators, such as supervisors and managers in performance-based corporate sedentary groups, or graders, such as school teachers, and are in a higher position than men, who are the ones being evaluated (subordinates) and graded (students).
Alternatively, women, as customers and superiors, are the enjoyers and consumers of entertainment and are basically at ease. Men, on the other hand, are suppliers, producers, and workers who provide entertainment, and they are basically suffering. In this respect, too, women are in a higher position than men.
These points may lead to discrimination against men by women.

(First published January 2012)

How to prevent the acquired sedentary group society A from being swallowed up by the inherited sedentary group society B and the inherited sedentary group society C1, the upper sedentary life-centered social group ABC order, while the acquired sedentary group society A remains a feminine society.

How to ensure that the acquired sedentary group society A remains a feminine society and is not swallowed by the inherited sedentary group society B and inherited sedentary group society C1 upper sedentary life center social group ABC order?
One way is to approach the relatively feminine and maternal-oriented countries in the advanced mobile life-centered society group FGH. There are just a few, but they seem likely.
One is to approach the connected and mammismo societies in southern Italy, Rome, etc.
The other is to approach a country that is adjacent to and in opposition to the inherent sedentary group society B, that does not get along with the inherent sedentary group society B, and that is as feminine as the acquired sedentary group society A.
This could be Taiwan, which is pro-Japanese.
Or, it could be a large country with a sedentary society E or India. It could be an agrarian democracy.
Or, it could be the Settled Life Center Society Group D countries (Vietnam, Malaysia □□□□). They are the same rice-farming people as the acquired sedentary group society A, and they are very close to each other. They are suffering from the economic domination of overseas Chinese, so their problems are similar.

How to get the Northern Territories back?
In the meantime, the two islands should be returned, and in return, economic rights such as LNG should be secured.
Then, when the government changes, they will insist on returning the remaining two islands. (This means that they will do the same thing that the Inherently sedentary group Society B did. This means that they will take effective control.

(First published October 2013)

Feminism and Gender Theory: Acquired sedentary group Society as State Policy

Why is the theory of acquired sedentary group society A = maternal rights society not taken up for discussion?
The acquired sedentary group society A has a complex that it is inferior to the congenital sedentary group society B, which is the center of the sedentary lifestyle-centered society group ABC, and the congenital sedentary group society C1, which is its bosom sword. The historical perception of the settlement-centered society group ABC is that the congenital sedentary group society B and the congenital sedentary group society C1 look up to the acquired sedentary group society A and that the acquired sedentary group society A should behave as inferior to them. The acquired sedentary group A was in a state of seclusion so as not to meet the inborn sedentary group B and C1.
In order to break through this complex, the acquired sedentary group society A rampaged through the annexation of Japan and Korea and the invasion of the inborn sedentary group society B. It tried to become superior to the inborn sedentary group society B and the inborn sedentary group society C1, but lost the Pacific War and could not do so in the end.
The acquired sedentary group society A, in order to break through the complex, tried to join the advanced mobile living center society group FGH with the idea of escaping the female-dominated retarded area and joining the male-dominated advanced area, and wanted to be recognized by the strong advanced mobile living center society group FGH. They want to look back at society C1. The members of the acquired sedentary group society A have a tendency to be overjoyed when they are recognized by the advanced mobile living group FGH, such as in movies or the Nobel Prize.
The members of the acquired sedentary group A choose the dry, gaseous molecular movement pattern of the advanced mobile life center FGH as more suitable for them in the dry-wet personality test. This is because they want to be like the liberal Advanced Mobile Life-Centric Society Group FGH advanced countries, and

they want to tell themselves that they live in a non-free acquired sedentary group society A and want freedom, that they are actually free.
Securing freedom conflicts with securing the safety and protection that members of the acquired sedentary group society A and women like.
There is a great possibility that the acquired sedentary group society A will be retaliated against insidiously in the future by the inherited sedentary group society B and the inherited sedentary group society C1, which have now surpassed the advanced mobile life-centered group society FGH. They are afraid of this, so they are clinging to the more advanced mobile life-centered society group FGH.
Incidentally, the historical perception of the congenital sedentary group society B and the congenital sedentary group society C1 is: "We are traditionally superior to you, but the congenital sedentary group society A has ruined our face. For the time being, we demand an apology for the damage caused by the war, but we also demand that the acquired sedentary group society A be restored to the traditional structure of the inherited sedentary group society B and the inherited sedentary group society C1. It is a demand for the restoration of the acquired sedentary group society A to the traditional structure of the sedentary group society B and the traditional structure of the sedentary group society C1 above the inborn sedentary group society B and the inborn sedentary group society C1. This is what I mean.
From here, I will describe the relationship between the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area, the advanced mobile life-centered social group FGH-first, and the gender theory of the acquired sedentary group society A.
The acquired sedentary group society A has been trying to compete with the advanced mobile life-centered society group FGH color, and has directly imported the advanced mobile life-centered society group FGH theory.
FGH gender theory was mainly feminist, a struggle for the rights of discriminated and weak women.
When the acquired sedentary group society A tries to be colored by the Advanced Mobile Life Center FGH, the gender theory it introduces automatically becomes colored with feminist glasses. In

other words, they will claim that the acquired sedentary group society A is as patriarchal as or more patriarchal than the advanced mobile life-centered society group FGH.
This contradicts the current situation of acquired sedentary group A, which has strong maternal rights.
If we emphasize the strength of maternal rights in the acquired sedentary group society A, the acquired sedentary group society A will not be a member of the advanced mobile life-centered society group FGH patriarchal society. If we emphasize the strength of the acquired sedentary group society A, it will not be a member of the advanced mobile life-centered FGH patriarchal society, and the acquired sedentary group society A will be heterogeneous in the advanced mobile life-centered FGH society. Or, it would mean that it would be a member of the inherently sedentary group society B and the inherently sedentary group society C1. This would mean that the acquired sedentary group society A would live under the order of the settled life-centered social group ABC, which would be bad for the acquired sedentary group society A.
The acquired sedentary group society A needs to apply the gender theory based on the patriarchal system of the advanced mobile living-centered society group FGH to the acquired sedentary group society A. Otherwise, it will not be able to achieve integration with the advanced mobile living-centered society group FGH and become an advanced mobile living-centered society group FGH. This is a problem because they will not be able to become a member of the advanced mobile living-centered society group FGH.
In order to avoid the order of ABC, it is necessary to take a national policy of ideologically unifying the advanced mobile-centered society group FGH with the advanced mobile-centered society group FGH, and it is necessary to unify the acquired sedentary group society A with the advanced mobile-centered society group FGH. What was necessary for the integration of the acquired sedentary group society A with the advanced mobile living-centered society group FGH was to declare it as a patriarchal society of the same quality as the advanced mobile living-centered society group FGH. This was the role of gender scholars in the Acquired sedentary group Society A.
The feminists and gender scholars of the acquired sedentary group A were a kind of trump card for the acquired sedentary group A to be recognized as a member of the advanced mobile life-centered

society group FGH and to remain a member.
The fact that the feminism and gender theory of the acquired sedentary group A accepted the feminist theory of the advanced mobile living group FGH as it is, or accepted it and applied it to the acquired sedentary group A, and regarded the acquired sedentary group A as a patriarchal society as much as or more than the advanced mobile living group FGH, is a sign that the acquired sedentary group A is a patriarchal society. In this respect, gender scholars of acquired sedentary group society A are patronizing scholars, as they are in line with the national policy of the ideology of leaving the traditional female-dominated retarded area of acquired sedentary group society A and joining the male-dominated advanced area.
In this regard, the gender scholars of the acquired sedentary group A are misguided scholars. The acquired sedentary group A has worshiped the advanced mobile life-centered society group FGH as an advanced country, and has imported its cultural materials in large quantities without regard to its boundaries in order to follow and hang on to it at high speed. As part of this, there were gender theories and feminism produced by the advanced mobile life-centered society group FGH.
In order to authenticate that the acquired sedentary group society A is a homogeneous companion for the advanced mobile living-centered society group FGH, as part of the denial of the acquired sedentary group society A heterogeneity theory, or as part of the work to prove that the acquired sedentary group society A is trying to get closer to the advanced mobile living-centered society group FGH, the advanced mobile living-centered society group FGH has been importing the gender theory and feminism of the advanced mobile living-centered society group FGH. As a part of the work of proving that the advanced mobile life-centered society group FGH is trying to get closer to the advanced mobile life-centered society group FGH, the acquired sedentary group society A was directly imported and established.
The maternal society theory and the maternal rights society theory, which are gender theories that should be in the acquired sedentary group society A, are theories that are inconvenient for the national policy of the acquired sedentary group society A. They lead to the reversion of the order of the settled living center society group ABC in the acquired sedentary group society A, or they go against the

direction of the advanced mobile living center society group FGH in the acquired sedentary group society A. It is a theory that is inconvenient for the national policy of acquired sedentary group A. The acquired sedentary group society A worships and believes in the theory of the advanced mobile life-centered society group FGH society, which is originally different from its own, as if it were a grateful sutra, and forcefully adapts and spreads it to the acquired sedentary group society A, even though it has many contradictions and incompatibilities. They succeeded in sensitizing the members of the acquired sedentary group society A to the fact that they were a patriarchal society and a male society as good as or better than the advanced mobile life-centered society group FGH.
As a patriarchal system, they are in the same class as FGH, the advanced mobile lifestyle-centered society group. For the acquired sedentary group society A, the theory of the advanced mobile living-centered society group FGH is absolutely correct, or rather, if they do not follow it as correct, they will be removed from the advanced mobile living-centered society group FGH and will have to return to the settled living-centered society group ABC order, which is inferior to the acquired sedentary group society A. Members of the acquired sedentary group A want to think of everything in the framework of the advanced mobile life-centered group FGH society, even though they are originally members of the sedentary life-centered group ABC. They tend to do so in thought, science, technology, and social understanding.
By forcibly introducing advanced mobile life-centered FGH feminism into the acquired sedentary group society A, and by flattering the advanced mobile life-centered FGH as a teacher, the acquired sedentary group society A praises and lifts up the advanced mobile life-centered FGH. The intention was to become a member of the advanced mobile lifestyle-centered society group FGH and differentiate ourselves from the congenitally sedentary group society B and the congenitally sedentary group society C1. The ideology of leaving the female-dominated retarded area and joining the male-dominated advanced area, and the acceptance of feminism and gender theory of the advanced mobile lifestyle-centered social group FGH in the acquired sedentary group society A, is to get along with the advanced mobile lifestyle-centered social group FGH in the acquired sedentary group society A, and to get rid of the advanced mobile lifestyle-centered social group FGH. The

acceptance of FGH feminism and gender theory is a major strategy to get along with the advanced mobile life-centered social group FGH of the acquired sedentary group society A and not to be left out of the advanced mobile life-centered social group FGH. It has been and will continue to be effective in escaping the order of the sedentary group ABC by following the advanced mobile living group FGH.

In order for the acquired sedentary group society A to continue to promote the transformation of the advanced mobile living-centered society group into FGH, the framing of the acquired sedentary group society A = mother-rights society is to deny the integration of the acquired sedentary group society A with the advanced mobile living-centered society group FGH, and to return to the order of the sedentary living-centered society group ABC. This is unacceptable to the ruling class of the acquired sedentary group A society. Even if the theory is correct, it is almost never put on the agenda for discussion, ignoring it as harmful.

Whether it is a Nobel Prize, a film award, or a music competition, the acquired sedentary group A is always eager to receive an award from the advanced mobile living group FGH, and when it receives one, it is overjoyed to feel recognized by the advanced mobile living group FGH and to be considered a member of the advanced mobile living group FGH. They are overjoyed. This makes the members of the nation of the acquired sedentary group society A in a good mood.

One of the activities was the forceful application of the gender theory and feminism of FGH to the acquired group A. This was a national policy. It was a national policy.

In order to deny that acquired sedentary group A does not work as per the advanced mobile life-centered society group FGH gender theory, and to assert that acquired sedentary group A works as per the advanced mobile life-centered society group FGH gender theory, the following statement was made: "Acquired sedentary group A is a male-dominated society, and women are kept in low social status. They are constantly indoctrinating and enlightening the members of the nation of the Acquired sedentary group Society A.

If FGH, the advanced mobile living-centered society group, is strong, it will continue the ideology of leaving the female-dominated retarded area and joining the male-dominated advanced area, and the integration of FGH with the advanced mobile living-

centered society group. However, the congenital sedentary group society B becomes stronger and the advanced mobile living center society group FGH becomes weaker.
The reason why feminism of the acquired sedentary group society A regards the acquired sedentary group society A as a male society and patriarchal system more than the advanced mobile living group FGH is that the acquired sedentary group society A regards the advanced mobile living group FGH as the world standard, and it is a deliberate means to continue to be seen as a member of the advanced mobile living group FGH society. It is just a deliberate means and a soup stock for the acquired sedentary group society A to regard the advanced mobile living-centered society group FGH as the world standard and continue to be seen as a member of the advanced mobile living-centered society group FGH society.
Since the theory of acquired sedentary group A = patriarchy is a part of the national policy to follow the advanced mobile lifestyle-centered society group FGH, the scholars of acquired sedentary group A did not verify or deny it, but entered into gender studies with the assumption that it is true from the beginning. This is intentionally not done, because if it were verified, it would be inconvenient for the ideology of FGH integration, which is a group of advanced mobile life-oriented societies.
The theory of acquired sedentary group society A = patriarchy is like a kind of sutra, and we have to believe that it cannot be wrong. If you don't believe in it, you will be treated as a subordinate country of the traditional sedentary social group ABC order, the inherited sedentary group society B, and the inherited sedentary group society C1, and you will be treated as a subordinate country of the inherited sedentary group society B.
Whether or not to accept the patriarchal family and gender theory of the acquired sedentary group society A is considered to be a stepping stone to whether one is an advanced mobile life-centered society group FGH integrationist (Europeanizationist) or a sedentary life-centered society group ABC-oriented or sedentary life-centered society group ABC affiliationist.
The theory of the maternal rights society of the acquired sedentary group society A is also partly oriented toward the advanced mobile living center society group FGH, aiming at the paternalization of society, so it is the same in terms of Europeanization, but it is not the theory of the advanced mobile living center society group FGH

(it is the personal discourse of an unknown member of the acquired sedentary group society A. (That is, it is the personal discourse of a member of an unnamed acquired sedentary group society A.) (It is the personal discourse of an unknown member of the acquired sedentary group society A.) Therefore, it is not even considered and left unattended.
The theory of acquired sedentary group A = patriarchal society is considered more prestigious and credible because it is endorsed by a famous scholar of the advanced mobile life-centered society group FGH. It doesn't matter whether the theory is correct or not. As long as we can directly import the theory and claim that the acquired sedentary group A is homogeneous with the advanced mobile living group FGH, it is fine.
It did not matter whether the gender theory and feminism of acquired sedentary group A were correct or not, or whether they were compatible with acquired sedentary group A or not. It didn't matter. The most important thing was to accept the theories of FGH as they were, so that we could homogenize and integrate with FGH, the advanced mobile lifestyle-centered society group.
As a national policy and strategy, the "Advanced Mobile Life Center Group FGH Acquired sedentary group Society A Alliance" is the ideal, and the gender theory of the Acquired sedentary group Society A, which is directly imported from the Advanced Mobile Life Center Group FGH theory and asserts that the Acquired sedentary group Society A is a patriarchal society, is the "Advanced Mobile Life Center Group FGH The gender theory of acquired sedentary group society A was a strategic tool to realize the "advanced mobile life-centered society FGH acquired sedentary group society A alliance. It did not matter whether the content of the gender theory was in line with the current situation of the Acquired sedentary group Society A or not.
It was a national policy of the regime maintenance side to maintain the idea of leaving the female-dominated retarded area and joining the male-dominated advanced area, and it was required to introduce the advanced mobile life-centered society group FGH theory as it was into the acquired sedentary group society A anyway. This was thought to be the most effective way to break out of the female-dominated retarded area and join the male-dominated advanced area.
If the idea of leaving the female-dominated retarded area and

joining the male-dominated advanced area was possible, understanding the truth of the acquired sedentary group society A was out of the question.
Anyway, it was necessary to absorb the advanced mobile life-centered society group FGH theory in its entirety at an early stage and to enlighten the general public, the people, and the masses promptly (I mean directly, mechanically, and not forcibly). This was necessary. One such advanced mobile life-centered society group FGH theory was the theory of gender.
Since the national conditions of the acquired sedentary group society A are different from those of the advanced mobile life-centered society group FGH, it is worthwhile to introduce the theory to the acquired sedentary group society A, and it becomes a good reason to apply it to the acquired sedentary group society A.
It means that the scholars who learned the gender theory directly imported from the advanced mobile life-centered society group FGH were preferentially appointed to teach at famous universities (such as the University of Tokyo) with great social influence.
Alternatively, the theory of a gender-equal society was made popular by the government.
It was significant (for the government) that the gender theory and feminism of the acquired sedentary group society A was directly imported from the advanced mobile lifestyle-centered society group FGH, and that by doing so, the acquired sedentary group society A could be significantly changed to the advanced mobile lifestyle-centered society group FGH. There was a reading that it was possible to make the acquired sedentary group society A as advanced as the mobile living group FGH.
Understanding the current status of acquired sedentary group A (sedentary group society, rice-farming, maternal, strong women...)) was not important to the country or to the people. Understanding the truth about the acquired sedentary group society A was unnecessary and out of the question. If the truth were known, it would remind people of the ABC order, which was not good for policy.
If the actual situation of the acquired sedentary group society A does not conform to the theory of the advanced mobile living-centered society group FGH, which is considered to be advanced, we should negatively judge it as lagging behind from one side to the other, and change it to the advanced mobile living-centered

society group FGH, so that we can have the position of an advanced country with the advanced mobile living-centered society group FGH. This is the main idea.
The true goal is to transform the acquired sedentary group society A into the advanced mobile living-centered society group FGH and to break away from the settled living-centered society group ABC order.
For the acquired sedentary group A, the advanced mobile life-centered society group FGH theory is the absolute teacher, and they are compulsively trying to adapt and follow it. If we doubt it, the ABC order of the settlement-centered society group, which we have suppressed in our minds, will immediately appear, and we cannot doubt it.
For the early and effective introduction of the advanced mobile life-centered society group FGH theory, the search for the truth of the acquired sedentary group society A is not considered, ignored, or abandoned.
No thought is given to what the current acquired sedentary group society A would be like or how it could be perceived if it were dug up in its own context without resorting to the advanced mobile life-centered society group FGH theory. Or rather, it is a hindrance to the introduction of the advanced mobile life-centered social group FGH theory, so it should not be considered.
We tend to think about what is wrong or lacking in the acquired sedentary group society A in comparison with the correct answer of the social theory of the advanced mobile life-centered social group FGH. The exception to this is the family theory of acquired sedentary group A by Kizaemon Aruga and others.
With the exception of the advanced mobile life-centered society group FGH theory, when we lose the backing of the advanced mobile life-centered society group FGH, the theocratic acquired sedentary group society A theory based on the social control system by naive state owners such as the military and the right wing during the war simply reappears. It means trying to deal directly with the Inherited sedentary group Society B and the Inherited sedentary group Society C1 with it.
The inability to have an objective and dispassionate analytical perspective is the shortcoming of sociologists of acquired sedentary group society A. They do not think for themselves.
It is the sociologists of acquired sedentary group A who do not

think for themselves, but think with the minds of advanced mobile life-oriented FGH sociologists.
The theory of acquired sedentary group A = maternal rights society is inconvenient for the national side and the regime side of acquired sedentary group A, which wants to break away from the order of settled living-centered society group ABC and become an advanced mobile living-centered society group FGH. It will continue to be ignored as long as the "advanced mobile life-oriented society group FGH acquired sedentary group society A alliance" orientation and Europeanism continue. However, when the acquired sedentary group society A loses the backing of the advanced mobile life-centered society group FGH, or when the acquired sedentary group society A becomes a member of the inherited sedentary group society B, it will be reviewed and paid attention to.
The current gender theory (or rather, the original sociological theory, too) of the acquired sedentary group society A The current gender theory (or rather, the original sociological theory) of the acquired sedentary group society A is aimed at realizing the desire and artificial intention to leave the female-dominated retarded area and join the male-dominated advanced area, to leave the sedentary living-centered social group ABC order and approach the advanced mobile living-centered social group FGH, and to become a member of it. The purpose of this project is to realize the desire and human intention to become a member of the FGH. The purpose is not to know or explore the scientific truth of the acquired sedentary group society A, which is a regional sedentary group society. From the beginning, it has become an ideology to achieve a specific goal, which is not scientific.
The sociology of acquired sedentary group A has become a discipline and a tool to measure and evaluate how far acquired sedentary group A has moved away from the sedentary lifestyle-centered social group ABC order and closer to the advanced mobile lifestyle-centered group FGH society. Or, it has become an academic discipline and a tool to provide the social know-how of the advanced mobile living-centered society group FGH society directly to the acquired sedentary group society A so that the acquired sedentary group society A can approach the advanced mobile living-centered society group FGH society. And they are happy when they find out that the acquired sedentary group A is getting closer to the advanced mobile lifestyle-centered society group FGH

society. It is not a pure science, and the content is biased.
It is not a pure science, but a biased one. This means that you are missing the point.
In order for the acquired sedentary group society A to be considered as a member of the advanced mobile living group FGH, it is necessary to make the advanced mobile living group FGH theory applicable to the acquired sedentary group society A at any cost. In the case of FGH society, it is necessary to make the theory applicable to the acquired sedentary group society A. Since the advanced mobile life central group FGH society was patriarchal, we decided to simulate patriarchy so that the theory can be applied to the acquired sedentary group society A.
The state of the Acquired sedentary group Society A believes in freedom and democracy as well as the Advanced Mobile Life-Centric Society Group FGH society, and proposes the use of women. This is not the maternal style of the traditional acquired sedentary group A society, but the paternalistic feminism of the advanced mobile life-centered group FGH society (expansion of women's power in a paternalistic and patriarchal society). In the maternal style of the traditional acquired sedentary group society A, the freedom and democracy of the advanced mobile life-centered society group FGH style will not apply.

It means that the way of the acquired sedentary group society A is adapted to the advanced mobile lifestyle-centered society group FGH society. Since FGH is a paternalistic and patriarchal society, I would like to say that the acquired sedentary group society A is also a paternalistic and patriarchal society. If we emphasize that the acquired sedentary group A is a maternal society, it will be excluded from the advanced mobile life-centered society group FGH. If we emphasize that the acquired sedentary group A is a matriarchal society, we will be left out of the advanced mobile life-centered society group FGH. They will pick up on the patriarchal-like aspects of the acquired sedentary group society A (male dominance, female dominance, patriarchy, male-dominated workplaces, etc.) and claim that it is also patriarchal. Or, they claim that the acquired sedentary group society A is a male society like the advanced mobile life-centered society group FGH.

The characteristic of the acquired sedentary group society A is that

it is trying very hard to become an advanced mobile living group FGH. (It's like there's no end in sight.) This is not because they are colonies like Hong Kong, but because they are doing it voluntarily. This is a characteristic that is not found in the other ABCs of sedentary societies.

(First published in October 2013)

Why are women less likely to be in management positions?

The reasons why the number of women in senior positions is small or not increasing, and why women are unlikely to become managers, are as follows.

When women dominate, they are less likely to be held accountable for their failures and are themselves quick to pass the blame on to those around them. Because of the relative low egg count and the essential nature of the uterus for child rearing, women are biologically valuable and important, and it is not good for them to hurt themselves.

As a result, women tend to be unpunished no matter what they do, and tend to be tyrannical. The result is that women tend to be unpunished for anything they do, and tend to be tyrannical.

The disadvantages of women are that they are difficult to punish, difficult to penetrate the principle of "credit, reward and punishment," difficult to take a tough stance, and easy to be lax in dealing with censure, etc. This is harmful to society, which is why women have been avoided from being appointed to higher positions.

Hence, direct domination by women is frowned upon. It can be said that direct domination by women tends to be avoided, and instead, women are settling for indirect domination, where they make their own sons and husbands their puppet robots and let them take charge.

Another is that in schools and workplaces, women are artificially and deliberately suppressing and understating their ability to demonstrate.

This means that men's abilities are diminished when women get the upper hand. (They stop earning money, they stop trying to get ahead. They lose their driving force. (These are necessary to bring economic stability to the family. The purpose is to prevent this from happening.

As for women, it is enough if they can take control of the family, such as managing the household budget and educating the children (turning the children into a private army). For men, husbands and fathers, it is enough if they simply earn money.

The process of seizing control of the family does not require much in the way of education. If anything, it is necessary in order to be able to meet and marry a capable man. Therefore, women are not as enthusiastic as men about acquiring higher education.

Women in the Acquired Sedentary Group A society are superficially supportive of men, while they hold the real power.

Children, including sons, in the Acquired sedentary group A society become maternal because the mother is strong.

(First published in October, 2013)

The relationship between males and females in acquired sedentary group A is similar to the relationship between politicians and officials, and the owners of the state.

The relationship between men and women in the acquired sedentary group society A is similar to the relationship between politicians, officials, and owners of the state.

Men and politicians stand on the front stage and exercise superficial power, but they are held accountable and their heads are easily replaced.

Women and government officials are behind the scenes. Women and government officials are behind the scenes, writing politicians' answers to the Diet. However, they are able to control the power and let the politicians take the responsibility, leaving themselves in peace.

The owners of the state are similar to women. They have the highest power, but they hide behind the curtain instead of appearing on the stage. The owner of the state and the bureaucrat are like women.

The owners of the state and the government officials are able to protect themselves in a fundamental way, which makes them feminine. This is the reason why politicians do not always have a high status in the most important places.

This may be the reason why in the acquired sedentary group society A, officials are not politicians, but the direct subordinates of the owner of the state. Politicians are only outsiders.
(First published in October, 2013)

3.

Summary of this book

This section is the same as the book "Maternal Rights Society: Acquired and sedentary group Society A".
The family and family relations can be broadly divided into the following categories.
(1) Marriage: The relationship between a man and a woman that

forms the basis of the family.
(2) Parent-child relationship: father-son, mother-son, step-father-son, mother-son
(3) Father-son, mother-son, step-father-son, and mother-son relationships.
The power relations between men and women in the household and family of the acquired sedentary group society A are as follows.
(1) When we look at the relationship between husband and wife, we can see that in the society of acquired sedentary group A, the husband is often seen as the stronger male.
(1) The husband is often seen as stronger than the woman in the acquired sedentary group society A. (2) The wife is married into the husband's family sedentary group and must listen to the husband's family sedentary group.
In many cases, husbands are seen as more powerful.
In many cases, the husband is the main breadwinner, and the wife or daughter-in-law does not earn much and has to depend on the husband financially.
Emphasizing these points, the mainstream of sociologists of acquired sedentary group A argue that the family in acquired sedentary group A is patriarchal.
On the other hand, there is an aspect in which the wife = woman appears to be strong.
Wives often have a monopoly on the authority to manage the household budget, and there are many situations where the allowance is given to the husband. In many cases, the wife is the one who gives the allowance to the husband.
(2) When we look at the parent-child relationship, we see that in the acquired sedentary group society A, the mother = woman is strong. They have a monopoly on the authority to raise children, and are called "educational mamagong" or something like that, which means they are treated as monsters. She has succeeded in turning the child into a manipulative robot that operates under her maternal control. The father, on the other hand, doesn't have much to do with the child and is overshadowed.
Considering the great influence of the mother, the claim that the acquired sedentary group society A is a maternal society has become the mainstream among clinical psychologists in the acquired sedentary group society A.
Thus, the current situation is that there is a division between the

views on the power of men and women in acquired sedentary group A when looking at marital relationships and when looking at parent-child relationships, and there is a need for a theory that integrates the two views.
The author advocates the idea of viewing the husband as the son of the mother (mother-in-law) as an opportunity to successfully integrate the two views.
The author argues that the husband, who has been thought of as a strong patriarchal figure, is actually a weak maternal figure whose paternity is underdeveloped, as a manipulative robot under the control of his mother and mother-in-law.
In the acquired sedentary group society A, the mother monopolizes child-rearing and forms a powerful exclusive mother-child union with the child from the child's infancy. (This means that the mother is the dominant one and the child is the subordinate, the mother's manipulative robot. This state of mother-child unity persists long after the child becomes an adult, and the existing mother-child union becomes one and dominates the new daughter-in-law. If we look at the relationship between the mother's son and her daughter-in-law, we can see that the husband dominates his wife, the daughter-in-law, which is what has been claimed in the theory of acquired sedentary group society A (patriarchal society). However, in reality, the husband is dominated by his mother-in-law, who is the mother, and together with the mother-in-law, they merely oppress the wife.
In order to correctly grasp the power relations among couples in the acquired sedentary group society A, it is necessary to not only look at the couple (husband and wife), but also to drive a wedge of mother into the husband's side of the couple (husband and wife). Or, it is necessary to have a "mother" and "mother-in-law" centered perspective, where the mother and mother-in-law are the real center of the family and the true rulers.
Instead of looking only at the husband and wife.
Mother - Son (Husband) ← (A union of mother and son that does not allow any one to intervene.
Mother-in-law to daughter-in-law (wife)
Husband (mother's son) - wife (daughter-in-law)
It is necessary to look at all three at the same time. The husband's father (Alexandria) is still his mother's son from a generation ago and is not a shadow of his former self. The husband's sisters, as

minor mothers-in-law, are, like the husband, members of a mother-son alliance centered on the mother-in-law, and are the equivalent of the mother-in-law, controlling the daughter-in-law.
It is necessary to recognize that the husband, while appearing to be a strong patriarch to the wife, is in fact a weak being who remains the mother's big son, who is dominated by the mother, and who cannot be mentally independent.
Unlike the mother, who is the spiritual pillar of the family, the husband and father, who are the sons of the mother, are treated as the patriarchs of the family, but they continue to be mentally dependent on the mother and cannot be the spiritual pillar of the family.
The husband is separated from the children because of his work, but in fact, this work has become a substitute for his mother's work, or rather, a substitute for her self-realization. Although it may appear that the husband is working hard for himself, such as promotion in the corporate sedentary group, the reality is that he himself has been incorporated into the mother and is working hard for her as one with her. The mother is happy and sad about her son's success and promotion, and the husband's success in his own life is directly related to the success of his mother's life. In addition, the husband's behavior in the corporate sedentary group tends to be maternal in nature, emphasizing a sense of unity and inclusion with the corporate sedentary group, as is the case with corporate sedentary group people.
This is how the author sees it.
The mother's (mother-in-law's) total domination of the son (husband to the wife)
Economic domination of the husband based on the wife's monopoly of authority over household management.
By combining both of the above, I argue that motherhood and female domination of men are established in the entire family and society of the acquired sedentary group society A, and that the acquired sedentary group society A is, in fact, a mother-rights society and a woman-rights society. The center of the family is the mother and mother-in-law.
Authoritative theories (such as Bachofen) of the advanced mobile life-centered society group FGH have so far denied the existence of a mother-rights society, and the author's argument is in direct opposition to this.

If we correlate the national characteristics of the members of the acquired sedentary group society A with the personalities of men and women, we find that the members of the acquired sedentary group society A are more feminine (emphasis on mutual unity and belonging, and the members of the acquired sedentary group society B are more feminine). (Emphasis on mutual unity, belonging, and being protected in a convoy style, emphasis on protection and safety. Emphasis on risk aversion and responsibility avoidance. It can be concluded that they operate in a liquid-molecular-kinetic, wet way...). This can be considered as an inescapable evidence that the acquired sedentary group society A is a women's rights and mother's rights society. The members of the acquired sedentary group society A are driven by the mother-in-law mentality. (Mother-in-law mentality means that they do not tolerate any talk back to those around them who are inferior to their wives, such as their juniors, and they are full of envy and unilaterally and tyrannically dominate their entire personality. This in itself shows the strength of the influence and control of the mother and mother-in-law in the acquired sedentary group society A. Therefore, it is necessary to take a mother-in-law-centered and mother-in-law-centered point of view in analyzing the society and family of the acquired sedentary group society A.

In order to break the dominance of their mothers and wives, the men in the conventional society of the Acquired sedentary group A have become brutal and violent, or thundering fathers, and have tried to fight back with domestic violence and the like, but their violence has resulted in them becoming more despised and abandoned by their families. Or, they try to escape to work outside the home, but it is impossible to shake off their mother's psychological influence and control, as working hard becomes her self-realization.

This domination by women and mothers is thought to be caused by the fact that the basis of the acquired sedentary group A society is made up of a rice-farming culture that is tied to water use and communal work and is oriented toward women. Therefore, I believe that men in acquired sedentary group A should break away from the traditional rice-farming culture and develop a dry paternalism like that of the fathers of nomadic pastoralists such as FGH, Arabs, and Mongolians, the home of patriarchy, so that they can compete with their mothers and wives. They claim that they should be freed

from the domination of their mothers and wives. This is the male liberation theory of the acquired sedentary group society A. In short, it is a call to become truly dominant and respected in society as a father by establishing paternal authority in child rearing and household management. In doing so, the author anticipates that by changing rice farming from the traditional A system of acquired sedentary group society to the California system of advanced mobile life-oriented society G, which is a drier way of doing things, we can maintain rice farming and realize dry fatherhood in society. Ultimately, I believe that a 50:50 power relationship between men and women is desirable. This is the ultimate equality of the sexes, I argue. It is not good for men to be too paternalistic, as in the advanced mobile life-oriented society group FGH, or for women to be too maternal, as in the acquired sedentary group society A. A proper balance is necessary. I think we need to find the right balance. This could mean introducing a monthly shift system where husbands and wives take turns managing the household budget. (First published in June 2012)

The Theory of Male Liberation in Acquired Sedentary Group Society A: Toward the Establishment of True Fatherhood

1.

1. Declaration of Male Emancipation in Acquired sedentary group Society A

Note: The text marked with an asterisk (*) is the text of the declaration.
The contents of the declaration are specifically as follows.
◇[Declaration 1].
1-1● It means to make that mind more dry. It means that we should regain the dry air, which is the true nature of men, in the way we conduct ourselves. 1.2.1.1...Acquire individualism, liberalism, and contractual thinking. To break away from wet and sticky human relationships, such as the parent-subsidiary relationship and the senior-junior relationship. Don't try to rely on something bigger than yourself (such as a corporate sedentary group organization).
1-2 - Free yourself from the yoke of collectivism, syncretism, authoritarianism, and risk-aversion forced on you by your mother and other women around you.
1-3● Realize what true masculinity is as soon as possible, even if you have to model it on the advanced mobile life-centered society group FGH, which is strongly male. It means that you should aim to realize the recognition of dry＝truly masculine values, i.e., individualism, liberalism, and emphasis on originality in the acquired sedentary group society A.
[Commentary 1]
In terms of national character (social atmosphere), "specific to the acquired sedentary group society A ＝ (wet) ＝ feminine.
In terms of national character (social atmosphere), "unique to acquired sedentary group society A ＝ (wet) ＝ feminine. These are all based on feminine and maternal values. These values are naturally acquired under the control and influence of the mother, who is in a "mother-child attachment" relationship with the child during the male upbringing, and in this respect, it can be said that males in the Acquired sedentary group Society A are "pickled in motherhood.
In this respect, men in the acquired sedentary group A society are "pickled by motherhood." The reason why men in the acquired sedentary group A society have been forced to be wet by women is

the yoke brought about by the conditions of an intensive rice-farming society.
In the Acquired sedentary group Society A, industrialization, urbanization, and the spread of meritocracy have gradually freed men from wetness, and there are signs that they are becoming drier. If this direction continues in the future, men in acquired sedentary group A will eventually be freed from the dominance of women (motherhood). In order to dry up the acquired sedentary group society A, we should take advantage of the trend toward FGH in the advanced mobile lifestyle-centered society group. However, the transformation of society into an advanced mobile life-centered society group FGH should not end with a temporary authoritarian sympathy for the advanced mobile life-centered society group FGH as in the past. If the advanced mobile life-centered society group FGH continues to advance, the acquired sedentary group society A will steadily become drier and more masculine.
◇[Declaration 2].
2-1●Realize that you are a socially weak person. It means to be self-aware. Do not be deceived by the myth of "acquired sedentary group society A = male-centered society" including male chauvinism.
[Commentary 2]
The discourse of "acquired sedentary group society A = male society (male-centered society)" is all a sham. Even "male-dominated society" is only an apparent respect for men and their strength. In reality, women (mothers) hold the real power in society. This myth of "acquired sedentary group society A = male society" is an expression of the mindset of the women of acquired sedentary group society A to treat men as tools to be used as "strong shields" for their own protection and as "labor power" to earn income, after they have drained their original dry masculinity (made men wet). This is the poison of women in the acquired sedentary group society A.
Declaration 3]
3-1● Don't let women control your life. Don't try to get women to do everything around you. Get rid of the derogatory terms "oversized garbage" and "wet leaves. Don't try to rely on your wife for living. To be as independent as possible in life so that your wife does not reign as a manager in the home.
3-2. Encourage women to work outside the home. The best way to

eliminate women's influence in the family (to prevent women from controlling the family) is to have them work outside the home. Existing men who want to be housewives are not aware of this point. This is because if they do not, women will control the basis of their lives.
3-3. Don't take advantage of women, especially mothers. Don't try to depend on them. Do not try to substitute your wife for your mother. Be independent of your mother.
[Commentary 3]
Until now, men in the acquired sedentary group society A have been under the control of women (mothers and wives) for the basic aspects of family life. Women (mothers) have monopolized the major functions of the family, such as managing the household budget and educating the children. In this respect, the "patriarchal system of the family in the acquired sedentary group society A" is actually only an apparent phenomenon. In order to improve the position of men in the acquired sedentary group society A, it is necessary to break away from this current situation.
◇[Declaration 4].
4-1● Intervene in child rearing. It means that we should tell our children more about our own behavioral style and culture. 4-1] 4-2] 4-2] 4-2] 4-2] 4-2] 4-2] 4-2] 4-2] 4-2 Don't make your children (especially boys) wet and feminine. Don't let the mother monopolize the authority to raise the child.
[Commentary 4]
Fathers (husbands) in Acquired Sedentary Group A are killed off by their mothers (women) while growing into adults. The father in the acquired sedentary group A society is not strong enough to intervene between the mother and child, who are in close contact. This is the cause of the reproduction of mother-child unity and paternal killing.
Fathers in the Acquired sedentary group A society leave child-rearing to the mother. As a result, the mother monopolizes the authority (opportunity) to raise the child.
Fathers do not - cannot - intervene in the mother-child relationship. This leads to the wetting (feminization) of the personality of the child (especially the son).
This removes the desire of men in the acquired sedentary group society A to raise children in their childhood, and reproduces the intergenerational alienation of men in the acquired sedentary group

society A from child-rearing opportunities. This is thought to be due to the socially established mechanism of eliminating dry paternal influence in the socialization of children in order to make their personalities wet.
The fact that the marital relationship is thin and the mother-child relationship (mother-daughter as well as mother-son) is strong has the effect of keeping the father away from the child (paternal isolation effect). Mother-child attachment is the reproduction of the exclusive control of the child by the mother. This situation must be changed.
◇[Declaration 5].
5-1● Don't be bullied. It means to be free from male chauvinism. It means to abandon the strength that has been created as a shield for women. The real strength lies in acquiring a dry attitude of individualism and liberalism by oneself.
Quickly realize that the real rulers of the acquired sedentary group society A are not men, but women. Do not be deceived by appearances.
5-2● Rebel against your mother = mother-in-law. Don't follow the precedent of traditional family customs, but make (create) your own. Don't rely on the "family sedentary group"; leave the family sedentary group and be independent. For this reason, we should actively consider separating the family names of married couples (Don't involve your marriage partner in your own family affairs. (Don't involve your marriage partner in your own family, because you will be involved in a power struggle between your mother-in-law and your daughter-in-law, and you will be blamed by both of them.
Don't let your wife take the purse of the family sedentary group.
5-3● Don't let your wife take the purse of the family sedentary group. Bring the management of income and the decision on how to spend it into the cooperative management of husband and wife as equals.
[Commentary 5]
Why is it that Acquired sedentary group Society A is called a male-dominated, male-oriented society when it is really a female-dominated, feminine climate?
There are three barriers or myths that need to be broken down.
(1) Men are domineering. (1) Men are domineering.
(2) A male-dominated family system. Patrilineal inheritance. Men

don't have to change their family names very often.
(3) The man earns the income. He reigns as the main pillar of the family.
The reality of each is as follows.
(1) In reality, the man is only happy to play the role of a strong shield (to protect women and motherhood) and a worker who contributes his salary (to women and motherhood), because he is flattered by women.
(2) In the acquired sedentary group society A, the mother and mother-in-law have the actual authority of the family, not the men who are treated as "bulky trash.
(2) In the acquired sedentary group society A, the mother and mother-in-law have the actual authority of the family, not the men who are treated as "trash. They cannot deny the precedent of family culture (mother-in-law, →wife). Also, they cannot rebel against their mother-in-law, who is of the same sex. (2) Women (i.e., wives) turn to their husbands to express their frustration at being bullied by their wives, and their husbands become the object of blame for being the dominant one.
(3) Men only bring income to the family. (3) Men only bring the income to the family, and it is the women who actually manage the income and have the final authority over the allocation of expenditures. Men are only allowed to unilaterally decide the amount of their allowance. Men are mere laborers, as represented by the term "one-coin-teisha" (a man who is paid an allowance of one coin per day), while women reign as domestic managers (finance minister, health minister, etc.). On the other hand, women reign as domestic managers (Finance Minister, Health Minister...).
Men in the acquired sedentary group society A are deluded into believing that they are really strong by being raised as strong by women, and are intoxicated by their fictional strong selves. Women, too, are under the illusion that they are weak compared to men.
This is where the unfortunate history of acquired sedentary group society A feminism began.
The family in the acquired sedentary group A society is practically under the control of women.
Men tend to integrate themselves with the "family sedentary group" because they do not have to change their family name (they do not have to learn the family sedentary group style of another family sedentary group from the beginning), which is the cause of the

advantage and ease of being patrilineal under the family sedentary group tribe system.
The fact that a family is patrilineal should not be confused with male (paternal) domination. Patrilineal families are often patrilineal because it is more convenient for the man to be out in the open and the woman to be hidden in the back, in order to accommodate the biological preciousness of women. In this case, a woman whose personal safety is guaranteed by a man is superior to a man in terms of biological status and value.
(Appendix) The novelty of the male emancipation theory of acquired sedentary group society A
Until now, people have not noticed the connection between the following three propositions. It is the theory of male emancipation in acquired sedentary group society A that has noticed this for the first time.
(1) Acquired sedentary group society A is feminine.
(2) Women are strong and dominant in the acquired sedentary group society A.
(3) In acquired sedentary group A, it is men who should be liberated.
The above connection should be natural from the standpoint of logic, but it was not conceived because it was dominated by the preconceived notion that "women are weak and should be liberated in the whole world.
This preconceived notion, which is supposed to be applicable only in advanced mobile life-centered societies such as FGH and Arab nomadic societies where men are strong, has somehow become an international standard. This is the reason why scholars of the acquired sedentary group society A, which is vulnerable to such international standards and authority, forcefully applied the concept to the acquired sedentary group society A without thinking. Therefore, the theory of male emancipation in acquired sedentary group A, which was born only by freeing oneself from such preconceived notions, is sufficiently new as an academic theory.
The reason why the theory of male emancipation is not widespread in the acquired sedentary group society A.
The reason why the theory of male emancipation has not attracted attention or been welcomed in acquired sedentary group A is that it causes discomfort to men because it destroys the sense of self-sufficiency that men themselves have been led to believe themselves

to be strong.
In the Acquired sedentary group Society A, men, who are supposed to be liberated, are satisfied with the status quo, while women, who are the rulers, are dissatisfied with the status quo and advocate for "liberation.
Men are satisfied with superficial privileges such as male supremacy and no change of family name upon marriage.
In order to realize true male emancipation, it is necessary to break down these superficial satisfactions of the men in the acquired sedentary group society A. This is the reason why the above mentioned acquired sedentary group society A is called the "liberation society. This is the reason for the existence of the above declaration of male emancipation of the acquired sedentary group society A.
(First published July 2000-)

The Necessity of Rejecting the Common Sense of the Advanced Mobile Life Centered Society Group FGH and the Theory of Male Liberation

It is a bad habit of the members of the acquired sedentary group society A to want to pretend to be dry and masculine by introducing the position of the advanced mobile life-centered society group FGH when their essence is wet and feminine.

For the acquired sedentary group society A, the advanced mobile life-centered society group FGH society functions as a supply base for the right answer when something is new. It means that they think that if they do what FGH says, it will work. Whenever the acquired sedentary group A decides to do something that is unknown to them, they always try to ask the advanced mobile lifestyle group FGH for advice. The Advanced Mobile Life Group FGH plays the role of a provider of criteria for determining the correct answer.

Advanced Mobile Life Center FGH is the strongest and most successful society in the world, and the acquired sedentary group A cannot win yet. There is a belief on the part of the acquired sedentary group society A that as long as they listen to and follow the advice of the advanced mobile lifestyle-centered society group FGH, they will be successful.

The advanced mobile lifestyle group FGH is good at coming up with new innovations, and the acquired sedentary group A, which is the leader of the group, is relatively bad at coming up with new innovations, and tries to follow the advanced mobile lifestyle group FGH.

It is necessary to overturn the common sense of FGH, or to deny the common sense of FGH, and to establish a new frontier, instead of adopting the common sense of FGH as it is, or trying to get the recognition of FGH. It is necessary to break new ground. One of the objectives of my theory of male emancipation in the acquired sedentary group A is to overturn the common sense of the advanced mobile life-centered society group FGH, which holds that males are superior and females are inferior in the world.

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The nature of male chauvinism (male dominance)

1.
(1) Male chauvinism refers to the fact that men are respected and given priority (over women) in the course of things in general, and is considered to be the counterpart of the concept of "ladies first" (in the advanced mobile life-centered society group FGH).
Traditionally, the concept of male chauvinism has been used to describe the actual situation of female domination by males (patriarchy) in settled living-centered societies such as acquired sedentary group A, or to symbolize the low status of women (compared to men, that is). It is a symbol of women's low status and has been condemned by those who take the position of women's liberation.
On the other hand, women scholars and women's liberation theorists (feminists) have argued that the concept of "ladies first" in advanced mobile life-centered societies such as FGH, as a symbol of women's high status, is an example that societies with male-dominated social conventions such as acquired sedentary group society A should actively learn from in order to promote women's liberation. Women's studies scholars and women's liberationists (feminists) have argued that this is a model that societies with demeaning social conventions should learn from in order to promote women's liberation.
To give a familiar example, "ladies first" means, for example, a man opening a car door for a woman ahead of her, or pulling a chair for a woman to sit on at a restaurant. In this case, the relationship between a man and a woman appears to be that of a queen and her attendant. (The woman is domineering and the man is subordinate.)
Therefore, the women's lib movement for women's emancipation started in FGH, an advanced mobile life-centered society group with ladies first.
If we apply the same thing to male chauvinism, doesn't it show that women are subordinate to men only in appearance, and that women are stronger than men in terms of power, and that women are not necessarily weak?
The following is the result of my re-examination of the concept of male chauvinism from the perspective of the degree of adaptation to the natural environment surrounding society, triggered by these questions.

2.
Women in agrarian societies (which require wet behavioral patterns) and men in nomadic societies (which require dry behavioral patterns) have behavioral patterns (positive functions) that are beneficial for survival in the environment and are more adaptive. They are more adaptive.
On the other hand, males in agrarian societies (wet) (dry) and females in nomadic societies (dry) (wet) have behavioral patterns (negative functions) that are detrimental to survival in the environment and cause adaptive disorders (maladaptive). In other words, they have a negative value (denied existence) and weak power (stand in the position of the weak, overshadowed) in the society constructed in that environment.
For more details on the above, please refer to the page on the rediscovery of the motherhood system in the acquired sedentary group society A.
In order to reproduce as an organism, men and women must exist as a pair in the same environment. Therefore, not only the adaptive sex, but also the sex that causes adaptive disorders must exist simultaneously in the society under the same environment. For example, in an agrarian society (wet), the adaptive female (wet) and the male-affected (dry) must coexist in the same place. If the behavioral manifestations at the genetic level of the individual of the sex causing the maladaptive disorder are left as they are, (1) they will bring about a behavioral pattern that is inappropriate for the survival of the society in the environment in question, which will severely damage the adaptive capacity of the society as a whole and lead to the extinction of the society itself, and (2) the individual of the sex causing the maladaptive disorder will die out due to environmental maladaptation. (2) Individuals of the sex causing the maladaptive disorder will die after maladaptation to the environment, making reproductive activities in the society impossible, which in turn will lead to the extinction of the society itself, causing enormous damage to the society as a whole.
In order to prevent such damage from occurring, the following steps should be taken
(1) The maladaptive part of the sex of the person with the adjustment disorder must be counteracted (neutralized or neutralized by patching) by the corresponding part of the well-adjusted person in the process of socialization (child rearing,

education).
(2) The gender that causes adjustment disorder needs to be carefully protected (supported and taken care of) as a socially vulnerable person, constantly and throughout life, on the part of the gender that is adapting.
In agrarian societies, this need is manifested as (1) mother-child attachment in child rearing and education (mother-led) and (2) respect for men (male-dominated). In nomadic societies, (1) is expressed as separation of mother and child in child rearing and education (father-led), and (2) is expressed as respect for women (ladies first).
Adaptation to the natural environment around us can be seen as a process of adjusting the "humidity" (degree of wetness to dryness) of our behavioral patterns to match the lifestyle required in the natural environment (farming in a wet environment, nomadism in a dry environment).
In this process, the sex that adapts to the environment unilaterally neutralizes the behavioral patterns (characteristics) of the sex that causes adaptation problems (opposite humidity). The neutralizing role of each sex is liquefaction (wetting) for females (genetic level = wet) and evaporation (drying) for males (genetic level = dry).
In agrarian societies (cultural level = wet), women unilaterally liquefy men, while in nomadic societies (cultural level = dry), men neutralize (vaporize) women. The patched party, as a result, is unable to use their original mode of behavior, is rendered powerless, and falls into a position of social weakness.
In order to realize wet-to-dry behavioral patterns at the cultural level, it is necessary to actively utilize the fact that we already follow wet-to-dry behavioral patterns at the genetic level, and to directly transfer our own sex-specific behavioral patterns to our children in the process of human socialization, especially in the first stage of child rearing, when the plasticity of behavioral patterns is high. It is effective, and in fact, it is happening.
For example, in [Masuda 1964], the way of appropriation is described as follows. In the advanced mobile life-centered G society (nomadic system: author's note), it is usually the husband's job to take care of the child, and the baby is either held by the husband (male) or placed in a cradle and carried by the husband (male). In contrast, in the acquired sedentary group society A (agrarian system), the mother (woman) carries the baby on her back, takes

care of the older children, and in addition... In this way, child rearing is the role of the mother (woman). In nomadic societies, it is men who have the authority to inject their own sex-specific behavioral patterns into their children in the form of child rearing, while in agrarian societies, it is women.
The above can be summarized as follows.
1) In agrarian societies, where women have the initiative, men cannot survive without forcing themselves to conform to the wet social behavioral patterns that women consider to be the de facto standard. In an agrarian society, things proceed at the pace of women, who have wetter personalities, and men are forced to live in accordance with them, or reluctantly follow their ways. This is the weakness of men. This means that the individualistic, autonomous ... characteristics of men are being cancelled out, killed, and suppressed. And then there are the wet feminine traits such as collectivism, altruism, etc., which are the opposite of men's natural traits. They are forced to act in accordance with wet feminine characteristics such as collectivism, altruism, etc., which are contrary to the original characteristics of men, and are thus condemned to the status of social misfits and weaklings.
2) In nomadic societies where men are in charge, women are forced to conform to the dry social behavioral patterns (individualism, aversion to syncretism...) that are the de facto standards for men. In nomadic societies, personality is a key factor. In nomadic societies, things proceed at the pace of men, who are more dry in character, and they have to live in accordance with them. As a result, women's inherent characteristics such as collectivism, sympathy ... are suppressed and erased. As a result, women fall into the position of social misfits and weaklings.
3.
Wet agrarian societies (acquired sedentary group A) can be summarized as societies with superficial respect (priority) for men and substantial domination by women, while dry nomadic and pastoral societies (advanced mobile life-centered group FGH) have superficial respect (priority) for women and substantial domination by men.
Males in wet societies and females in dry societies can be seen as being different from themselves (i.e. suitable for the opposite gender). Men in wet societies and women in dry societies are forced to adapt to a society that operates on principles different from their

own (that is, suitable for the opposite gender). In this respect, they (they) may have shortcomings or inadequacies in their lives in adapting to the behavioral principles of a gender different from their own, and the compensation for such inadequacies is considered to be male dominance and female dominance. These can be summed up in the term "weakness priority," which gives priority to the behavior of the weaker sex in society.
The term "priority" can be summed up in the term "weakness-first," which gives priority to the actions of the weaker sex in society. There are two contradictory types of priority: 1) priority for the powerful (the powerful get better treatment) and 2) priority for the weak (the weak, such as the elderly and children, get better treatment, such as getting a meal or being given a seat). It is not always the strong who are given priority.
Or, men in wet societies and women in dry societies are maladjusted to the society and lack the meaning and reason to exist in the society as it is (they are treated as an obstacle and despised in the society). If this is the case, their dignity as human beings (human rights) will not be maintained, and they will face serious problems in maintaining their morals (motivation). Therefore, it is necessary to respect and give priority to maladjusted people and maintain their self-esteem, even if it is superficial. The social system that complements such self-esteem is considered to be male-first (male chauvinism) and female-first (lady-first).
To sum this up
Male chauvinism = Strong women compensate for weak men's lack of adaptation to agrarian (wet) society.
Ladies first = strong men compensate for weak women's lack of adaptation to a nomadic (dry) society.
In other words, it is the same thing.
Here, the causes of "male chauvinism" can be summarized as follows Basically, it is based on the idea of "weakness first" (1-3), but there is also the aspect of "male dominance" (4).
1) The "welfare" model (unsuitable for agrarian society) means that priority is given to the care and support of incompetent (weak) men. The purpose is to provide welfare for the weak. This is the same concept as giving priority to elderly people in public transportation. Men in agrarian societies tend to sit around and do nothing at home. This is because they are surrounded by wet human relationships that are different from their own, and they

have to force themselves to adapt to them, which unconsciously exhausts their minds and makes them feel unwilling to do anything (apathy). Therefore, it is necessary for women to take care of the housework, laundry, and cooking. Or, women need to be tolerant enough to say "yes" to men when they ask for help (as if they are caring for a weak child).
2) "Self-esteem and morale" model: To improve self-esteem, to make men (who are powerless because they are harmful to agrarian society) see themselves as useful, and to motivate them to work and defend themselves. It means to make effective use of the remaining abilities (muscle power and military strength) (after killing the dry = harmful elements such as individualism and liberalism). Self-esteem is more likely to occur if things are allowed to be done on a priority basis.
3) The "human rights" model means that consideration should be given to preserving the human rights of socially vulnerable men. If women treat men with priority, men's human rights are more likely to be preserved. (Agrarian) It means not letting them realize that they are socially harmful and powerless, and letting them maintain their dignity as human beings. It means that women are not made to realize that their entire lives are being managed and controlled by women.
4) The "precious" model A biologically precious woman will create a "shield" to protect her, and try to appear as strong as possible anyway. This is because it makes them more fearful of external enemies. When women are dominant, as in agricultural societies, the men who act as their "shields" appear relatively weak to women. Women in agrarian societies themselves felt that this made them feel uneasy and inconvenient in defending themselves against external enemies. Therefore, they deliberately made men act fearful and intimidating (coercive attitude). Without the psychological support of women (who try to make men behave strongly), they cannot maintain their apparent strength and will be crushed, returning to their original incompetent and unreliable appearance (characteristic of agrarian society).
The cause of "ladies first" is the replacement of the description of men in the above explanation of the cause of "male chauvinism" with that of women.
1) The "welfare" model (unsuitable for a nomadic society): to take care of and support women who are incompetent or weak.

2) "Self-esteem and morale" model: Giving women self-esteem by respecting them superficially, motivating them to do things, and effectively using their remaining domestic and occupational labor skills (after counteracting the wet and harmful aspects such as collectivism and sympathy orientation).
3) The "human rights" model: preserving the human dignity of women, the socially vulnerable in nomadic societies.
4) The "preciousness" model: Men in nomadic societies worship biologically precious women as noble beings, or "noblewomen," and regard them as more worthy of protection, thereby satisfying their own built-in desire to protect women.
Both male chauvinism and ladies first can be said to be the idea of "weakness protection" (a kind of protection for the weak) that tries to protect the weaker sex in society. Dependence. (Leaning on, leaning on. The sex that does so (men in agrarian societies and women in nomadic societies) is the sex that accepts the dependence (women in agrarian societies and men in nomadic societies). This means that they are less powerful and weaker than the other sex. The receiving sex has no power.
The receiving sex is strong and powerful, and can support the dependent person with ease.
Male chauvinism (giving priority to men) is an ideology to protect men (it does not show men's strength, as is commonly believed, but rather the opposite: because they are weak, they are taken care of by women and their selfishness is listened to. This is because men are weak and therefore are valued by women. It is the opposite of "ladies first. (The women's lib movement was born in FGH, a women-first advanced mobile society group. (The women's lib movement was born in the women-first advanced mobile FGH, which is evidence of the weak social position of women in the advanced mobile FGH.
It does not mean that women are weak anywhere in the world (as feminism claims). This is not to say that women are weak. In a society where women outnumber men in terms of power. (A mother-rights society.) There are certainly many such societies today. There are certainly many such societies in the world today. (This is the case, for example, in the acquired sedentary group society A and the rice-farming society of the sedentary lifestyle-centered society group ABC. (This is the case, for example, with the acquired sedentary group society A and the rice farming society of

the sedentary lifestyle group ABC. (This is the case, for example, with the acquired sedentary group society A and the rice farming society of the sedentary lifestyle group ABC. (Confusion with matriarchy. (Confusion with matriarchy, confusing male chauvinism with patriarchy. For more information on this, please refer to the section on the rediscovery of motherhood in the acquired sedentary group society A.

In a male-dominated (male-first) society, men are apparently stronger. Men perceive themselves to be in a stronger position (than women.) In a male-dominated (male-first) society, men are apparently stronger. Men perceive themselves to be in a stronger position (than women), which makes it easier for men's self-esteem to be satisfied and makes it harder for men to recognize their own weakness. This is how the myth of male-centered society was born. In this case, men are not aware of the weakness and badness of their position (they misunderstand the true meaning of "male dominance" and think they are strong. That's what I mean.

The traditional view of A feminism, which sees male chauvinism as a mode of behavior that symbolizes male strength, must be rejected. It cannot be said that men are strong or dominant because they are male-first. Male chauvinism (male dominance) is, in effect, an ideology that supports and protects weak men (and strong women) who are unfit for the agricultural environment. In other words, it is an ideology that supports and protects weak men. In other words, it is an ideology that allows strong women (who are more compatible with the agricultural environment) to take over for men who are weaker and need more time to adapt to the environment.

In the acquired sedentary group society A, even before World War II, which is considered feudalistic, there are traces that women were stronger than men.

According to [Benedict1948], it was the mother-in-law (woman) who was in charge of the family's purse and paperwork.

According to [Benedict1948], it was the mother-in-law who was in charge of the family's finances and affairs, and she had the power to unilaterally disinherit her son's wife (Alexandria did nothing). The father of the family (male) had the power to

The father of the family (male) was somewhat "a man of little respect," although his children did everything in their power to repay him for his kindness.

With the advocacy of equality between men and women, the

privilege of men to demand care and service from women as a matter of course (i.e. "male chauvinism") was stripped away, and the strength of women who held the real power in society gradually came to the fore.

4.

The feminism of the acquired sedentary group society A is to complain about women's weakness and sexism (women are disadvantaged.) This means that it appeals to the weakness of women and sexism (women are disadvantaged). This is an attempt to forcefully apply theories developed in the advanced mobile life-centered FGH society, where women are weak, to the acquired sedentary group A society, where women are strong, by directly importing them without thinking. Instead, it is an attempt to satisfy men's self-esteem (I am better than you, women are to be pitied, etc.) without any real basis. In other words, it leads to a superficial understanding of male chauvinism. (2) It is harmful because it blinds us to the true nature of the acquired sedentary group society A (women-led and women-dominated).

Male chauvinism is not originally a target of criticism by advanced mobile life-centered FGH-style feminism. It is based on the idea that men's weakness is the starting point, and that strong women should protect (support, take care of...) weak men. The reason is that it is based on the idea that strong women protect weak men. Feminism, which is based on male strength, is more suitable for nomadic societies where women are weak (advanced mobile life-centered societies, FGH) and not for agrarian societies (acquired sedentary group societies, A).

Male chauvinism is still necessary to make the positions of both men and women equal, at least superficially. (The two sides of the coin are balanced by the fact that men are stronger on the surface and women are stronger on the inside. It is necessary for men to maintain their self-esteem (human dignity) in a society dominated by women.

However, it is true that women have to take on the weight of men's unilateral dependence on them, which is a heavy burden. Men take it for granted that the burden falls on women. This gender inequality (sexism) in terms of burden has also been a problem in feminism in the acquired sedentary group society A, where the burden of housework is unilaterally imposed on women, but if we take out this part alone (ignoring the part directly imported from

the advanced mobile life-centered society group FGH), it makes sense. It seems to make sense.
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The "Strong Shield" Theory of Men in Acquired sedentary group Society A: The False Image of Men in Acquired sedentary group Society A: The Pretended Strong Man

Since before World War II, men in the Acquired sedentary group A society have been pretended to be powerful by women when they are really powerless and weak. Feminism is part of this, as is the staging of "weak women being discriminated against.
Women, as biological valuables, seek to be protected by men. They need men to be strong shields for them. In order to do this, they need men to have self-esteem that they are strong and useful. Women in the acquired sedentary group society A are eager to maintain the self-esteem of men.
The origin of the myth that men are strong and must be strong is as follows.
Women, who are biologically more valuable, must be protected from outside forces. In order to protect them, they must be stronger than their attackers. This is different from male chauvinism (men must be superior). It is only in the role of shield and defense that one needs to be strong. In other aspects, strength is not necessarily required.
The process of creating a man as a "strong shield" is as follows.
Men's inherent dryness is stripped away by women who monopolize the authority to raise children during the child-rearing process, as it is harmful in a natural climate that requires wetness, such as a rice-

farming society, and they become helpless bulwarks.
Males, who would otherwise be a burden to society, are used and trained exclusively as "strong shields" to protect females (who, if they do not survive, will hinder the preservation of the species), taking advantage of their innate muscular strength, martial orientation, and the fact that their biological failure to survive will have little impact on the inheritance of human descendants.
In the acquired sedentary group society A, male dominance is an artificial pretense by women who want men to be strong shields.
The women of the Acquired Sedentary Group A society let the men swim in their hands. Women in acquired sedentary group A can always show who the real ruler of the society is if they want to. They just don't do it because it would cause men to lose their self-esteem and atrophy, and they would not be able to function as a defense and strong shield.
Men who are given strong self-esteem and pride by women tend to become selfish and tyrannical.
The reasons why fathers in acquired sedentary group A societies (especially pre-war) appear to be "patriarchal" are as follows
1) Being pushy.
2) Being overbearing and domineering
3) Harsh, dignified, and strict.

5) Tyrannical, selfish
6) Decisive, taking responsibility (and getting it), decisive.
In other words, they are all human.

All of them are not mature in terms of humanity.
There, only the aspect of being a "strong shield" that women want is reinforced.
They also have nothing to do with dryness.
Individualism, liberalism, rationality, etc., are mentally deformed for a man, to the point of being removed from dryness.

Strength, on the other hand, is definitely there. On the other hand, there is strength, which is used as a strong shield as a tool to protect women, such as muscle power and aggression (anger).
Taking responsibility and making decisions on behalf of women, which is a common behavior of men in acquired sedentary group A societies, is also a quality that women lack and want. When they

fail, they can place the blame on men.
It is a convenient quality for women to have in order to protect themselves.
It is useful for women to have the above qualities in their men in order to keep them under control and to protect themselves.
How pushy, tyrannical, etc. are wet men? If you are a man who has lost his dryness, you are psychologically deformed, handicapped, and socially vulnerable.
Men in the acquired sedentary group society A are incompetent in all other respects, able only to play a role conveniently limited to women, as strong shields or subordinate workers offering salaries. In essence, they are weak and are exploited by women.
Women in the acquired sedentary group society A are desperately trying to hide the fact that they are the rulers of the society.
They are afraid of damaging men's self-esteem and not being able to function as a strong shield.
The discriminatory treatment of women in the acquired sedentary group society A is also necessary to ensure the self-esteem of men.
Since the acquired sedentary group society A is female-dominated by nature, it is difficult to ensure the self-esteem of inferior males and it becomes a human rights issue.
The view of women in the acquired sedentary group A society toward men is that they want to eliminate the dry side of men, such as individualism and liberalism, because they are harmful (for rice farming society), but they also want men to be a shield to protect them. So, at the root, they deny their dry, original masculinity and try to get by with apparent respect for men and strength artificially created by women, such as male chauvinism.
The "masculinity" peculiar to the acquired sedentary group society A is different from the original masculinity of men based on dryness. Most men in acquired sedentary group A do not realize that this is troubling.
(First published in July 2000)

Why men in acquired sedentary group A appear strong (masculine) even though they are feminine in nature.

The following is a summary of the reasons why men in the acquired

sedentary group A society appear strong (masculine) despite their feminine nature.

He has a mother-in-law's temperament and makes fun of others who he thinks are in a lower position than him, and comes off as strong and high-handed.
They are very concerned about how they are perceived by others, and are vain and bossy.
They are very concerned about how they are perceived by others, and are vain and pushy. They have a strong sense of community with their peers, and will fight against their enemies until they are all destroyed, and then they will try to kill themselves.

Males in the acquired sedentary group society A are basically considered to be the female equivalent of strong arm strength, muscle strength, and military power.
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Weakness of males in the acquired sedentary group society A

Men in the acquired sedentary group society A are considered to be in a weaker position than women and subject to domination by women in the following respects. It is necessary to break through this situation. This is the essence of the theory of male liberation.
(1) Men are forced by their mothers to acquire "wetness" in the process of raising children, which is contrary to their innate tendencies. They have lost the dryness that men are supposed to have, such as individualism and liberalism.
(2) In a "cormorant-type society" where women are collared and forced to earn their wages at work, their lives are totally controlled by women. They are not empowered to decide how their hard-earned wages are spent. Alienation from self-wages is occurring.
(3) There is a dependence on and indulgence in motherhood. It means that they immediately try to rely on their mothers or their replacements.
(4) Being alienated from child rearing. The child does not take to you, and the child makes fun of you. (5) Not being able to pass on one's culture to one's children.

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Why can't men in acquired sedentary group society A?

Men from Acquired Sedentary Group A are generally considered to be less attractive in the world. The following is a list of possible reasons why men in acquired sedentary group A are unattractive and bad, and what needs to be improved.
(1) They pursue a sense of unity with the organization to which they belong, and have feminine characteristics such as collectivism, stability orientation, and a strong sense of seniority (listening to whatever their seniors say and being overbearing towards their juniors). They lack the characteristics that men should have, such as individualism, liberalism, and active exploration of unknown territory.
(2) Although they are subordinate to women in society, they think that they are superior to them, and use a commanding and domineering tone.
(3) They take it for granted that they are treated better than women (male chauvinism), which means that they are being ostracized. They are proud and easily hurt because they think of themselves as superior. They are very picky about whether others are rude to them or not. They are difficult, short-tempered, and quick to lash out or get angry. They are crass, violent, and tyrannical.
The reason why males in the acquired sedentary group A society are disadvantaged is due to the influence of their mothers.
Males in acquired sedentary group A are pampered, cajoled, and made to do everything by their mothers. He is taken care of all around him, and he is burned.
As the son continues in this state, he will somehow come to believe that the world revolves around him, and he will become arrogant, selfish, and yet vulnerable.
In addition, they are psychologically dependent on their mothers and have a strong sense of dependence on them.
(3) They try to spoil women as if they were their mothers. (3) They see women as like Avalokitesvara or Mary. (4) Being dependent on women, leaning on them as a matter of course, and not saying a word of apology or thanks. This means that they lack compassion for women.

(4) Lack of self-reliance and living skills. (4) Lack of self-sufficiency and ability to take care of themselves.
In summary, the males of the acquired sedentary group society A have lost their original masculinity, are dependent on women, and lack human maturity. Moreover, they have a narrow-mindedness that they refuse to acknowledge.
Unless these shortcomings are first corrected before advocating liberation from women, there will be no tomorrow for men in the acquired sedentary group society A.
(Added on 2007.4)
(Added in 2007.4)
However, from what I've read on internet forums, it seems that men in acquired sedentary group A want to continue to be pampered by their mothers, women who take the place of their mothers (wives, women in restaurants, etc.), and organizations that take the place of women (corporate sedentary groups, schools, etc.), while at the same time being domineering and selfish. In other words, she seems to think that she is within the framework of her mother's control. In other words, they seem to want to stay within the framework of their mother's control and do as they please within it.
Even among women, they do not mind being pampered, relied on, and dominated by their "mother," "mother," "sister," and "elder sister," while they usually beat, look down on, and look down on women and wives other than their mother, seeing them as tools to satisfy their sexual desires. There are many men who beat women, but few or none who beat their mothers.
They also have a twisted mind that sees every criticism of their spoiled status quo, every painful word in their ears, even if it is constructive, as a malicious attack on them, and becomes angry and turns on them.
Why don't they take a cue from the patriarchs of the highly paternalistic, advanced mobile life-centered societies such as FGH and the nomadic and pastoral societies of Jews, Arabs and Mongols, and shed their dependence on their mothers, free themselves from them, and mature as men?
What is disturbing to the author is that "male emancipation" in the acquired sedentary group society A is actually not emancipation from the mother, but "emancipation" to abolish the social privilege of women. (It's about having it easy, having it good.)
On the other hand, how is it that we are so insensitive to the

existence of and liberation from the mother woman who controls us at our core?
(First published in June 2003)

What is the path to be taken by men in the future society of acquired sedentary group A?

There are two main paths that can be taken by males in the current society of acquired sedentary groups.

The first is, as in the past, to be satisfied with being superficially set up by women through male chauvinism, to sit on the top seat and feel good, and in effect to be under the mental control of mothers and wives who create a wet and liquid social atmosphere, and to indulge in a subordinate position. He can either leave important domestic authority such as child rearing and the family purse strings to his wife or mother, or he can leave them to his wife or mother and become a human ATM (automatic teller machine) who specializes only in working and transferring his salary to the family and does nothing else. The second is that he should be able to keep himself dry.

The second is to establish a dry and gaseous paternal authority, and while superficially putting the wife and mother first, take control of the family in terms of child rearing and household management.

From the perspective of truly strengthening the position of men in the acquired sedentary group society A, the second is preferable. In order to do so, the men of the acquired sedentary group A society need to wake up from the pleasant maternal anesthetic produced by their mothers and wives as soon as possible and awaken to paternity.

(First published in August 2012)

A Critique of Men's Lib in Acquired Sedentary Group Society A: The Way Forward for Men's Lib in Acquired Sedentary Group Society A

The conventional men's lib of the acquired sedentary group A society has been reluctantly reviewing the conventional gender roles of men, pushed by women's protests that they have been forced to play submissive roles due to the male-dominated family system, the patriarchal family system, and men's monopoly of social positions that bring salaries in companies and government offices. In other words, men have been reluctantly rethinking their traditional gender roles, in a passive manner, pushed by women.
Another thing that characterizes men's lib in the acquired sedentary group society A is the sympathy to help weak women on the premise that they are superior to women. There is a kindness backed by the "margin of strength" that is willing to give up a little of one's superior position to women who are placed in inferior positions and should be liberated. Giving up professional positions to women, helping women with childcare and housework, and so on, were the measures taken by men's lib in the past.
Men's lib in the Acquired sedentary group A society seems to have the intention of impressing upon the people around them (especially women) that they are kind to women and have a good personality by aligning themselves with the emancipation of women in the Acquired sedentary group A society, which is considered to be inferior.
However, the reason why those who push for men's lib in the acquired sedentary group society A are able to take a relaxed attitude based on the premise of male dominance is because they are ignorant of the true nature of the acquired sedentary group society A.
The traditional acquired sedentary group society A actually has a wet-feminine character. It consists of interpersonal checks and regulations, such as collectivism and synchronization with the surroundings. This feminine character is established when the

power of women in the acquired sedentary group society A exceeds that of men, that is, when women are dominant.
In addition, women in the acquired sedentary group A society play a managerial role in the society, such as taking control of the household budget (men are merely used as labor force), and they dominate their children in terms of child rearing and education (during this time, men are automatically left out of the loop). (During this time, men are automatically left out of the loop.) By constantly controlling their children so that they continue to have a sense of indulgence and dependence on them even after they grow up, they build a strong "maternal society.
Those involved in men's lib in the Acquired Sedentary Group A society have unconsciously turned a blind eye to these social facts that undermine their own "male dominance" values. The weakness of men's lib in the acquired sedentary group society A lies in its inability to respond to the reality of the acquired sedentary group society A, which is substantially female dominated.
Men's lib in the future of the acquired sedentary group society A needs to make a 180-degree shift in its way of thinking from the traditional "male dominance" to one based on "female dominance. There is no such thing as a "margin of strength" anymore.
At the very least, men's libs in the acquired sedentary group society A should aim to change the character of the acquired sedentary group society A, which has traditionally been wet (feminine), to a dry (truly masculine) one in order to stand on equal footing with women. For this purpose, we should start a movement to "dry up the spirit" in order to acquire dry behavioral patterns, i.e., true individualism, liberalism, etc., as quickly and better as possible. We should also quickly realize the truth that those who have been feted as the "mainstay of the family" have in fact been used as mere labor force under the control of their mothers and wives, and break free from this status quo as soon as possible. In order to break free from the control of women, we can, for example, promote a movement to increase the ratio of women who share the authority to manage the household budget. They should also be actively involved in child rearing, which has been monopolized by women, and try to pass on their values to their children. In addition, in order to reduce the influence that women have in the home, they should be actively encouraged to enter the "outside world" of the workplace. They should be replaced by women who are willing to

go outside the home.
The biggest obstacle is the unconscious dependence of men in the acquired sedentary group A society on women. The men's lib of the acquired sedentary group A society must find a way to get men to break away from the current tendency of men in the acquired sedentary group A society to mentally depend on their mothers and wives, with women as the "maternal" authority.
(First published in August 1998)

Mother's Son, Father's Daughter

The men of the Acquired sedentary group A society, whom feminists of the Acquired sedentary group A society believe to be patriarchs, are merely "sons of mothers" and less than paternal. They function as men and husbands, protecting women, earning money, etc., but they do not function well as fathers, managing the family's finances, educating the children, or being the spiritual pillars of the family.

In order for the men of the acquired sedentary group society A to have paternity, to realize paternal authority, and to become true patriarchs, they need to escape from the bosom of their mothers, which envelops and swallows them, to be free from their mothers, to be liberated from motherhood, and to break free from the state of "mother's son.

On the other hand, women in the advanced mobile life-centered social group FGH cannot escape from the state of "father's daughter" dominated by strong paternity, and can be said to be less than maternal.

Incidentally, women in the acquired sedentary group A can be described as "mother's daughters," while men in the advanced

mobile life-centered group FGH can be described as "father's sons.

(First published in June 2012)

The Theory of "Mother Man" (Maternal Man) in the Acquired sedentary group Society A

[Abstract] Men in acquired sedentary group A can be viewed as maternal men dominated by motherhood = "mother men". This is the counterpart to the fact that women in the advanced mobile life-centered society group FGH can be regarded as paternal women who are dominated by paternity. Why is the "mother-man" and "father-woman" problematic? The reason is that they are both socially incompetent, socially weak, dominated by the opposite sex, the opposite sex stripped them of their natural biological characteristics and killed them.
A
Men in the acquired sedentary group society A are dominated by gloomy, sticky, wet and maternal values such as mutual togetherness, pampering, emphasis on nostalgia and group affiliation, rather than dry and paternalistic values such as individual independence and freedom. In short, he is a maternal male who has lost his fatherhood, and can be called a "mother man" (maternal male). A "maternal male" is a man who has been anesthetized by his mother and has become pickled in maternal love.
On the other hand, women in the advanced mobile life-centered society group FGH can be called "paternal females" (paternal females) because they are paternalistic women who have lost the maternal sense of mutual unity and interdependence, dominated by paternalistic values such as individual independence, freedom and self-assertion. A "paternal female" is a woman who has been anesthetized by her father and has become pickled in paternity.
On the other hand, women in the acquired sedentary group A are maternal women who have retained their original maternal nature,

and can be called maternal women.
In addition, men of the advanced mobile lifestyle-centered society group FGH are paternal males who have retained their original paternity, and can be called "paternal males.
The "mother-woman" and "father-man" are normal, but the "mother-man" and "father-woman" are problematic.
So, why are "mother man" and "father woman" a problem? The reason is that they are both socially incompetent beings who are dominated by the opposite sex and whose biological characteristics have been stripped away by the opposite sex.
On the other hand, "mothers and fathers" are ideal beings who are able to exercise their biological characteristics in society as they are, and they can be socially strong. In short, "mothers and females" can reign as major rulers in agrarian societies (maternal societies) that require a maternal attitude based on mutual unity and cooperation, and "fathers and males" can reign as major rulers in nomadic and pastoral societies (paternal societies) that require a paternal attitude based on individual independence.
On the other hand, "mother-men" and "father-women" will remain in the position of minor rulers in matrilineal agrarian and patrilineal nomadic/pastoral societies, respectively.
In acquired sedentary group society A, as in rice-farming societies, maternal dominance prevails, with males as "mother-men" and females as "mother-women," with females having more power than males.
In this society, males are "mother-men" and females are "mother-women. In this respect, the "mother man" has a deep relationship with the concept of the mother control, which reveals the problem of men who cannot escape the position of the mother's son.
(Similarly, FGH women in advanced mobile life-centered societies are related to the father control in that they are mentally dependent on their fathers and cannot escape the position of their fathers' daughters.)
Mother-men" = Men in acquired sedentary group A demand to be maternally included in the group to which they belong, such as a corporate sedentary group. The reality is that the corporate sedentary groups and government offices of the acquired sedentary group society A are surrounded by a maternal atmosphere that emphasizes mutual unity and a sense of belonging, even though the main members of these groups are men.

When he returns home, he is a "big kid" who is psychologically dependent on his wife, the "mother-woman," as a substitute for a mother. He has no place in the family and is marginalized because the wife, the "mother and wife," monopolizes the major functions of the family, such as managing the household budget and educating the children.
He is unable to have any psychological influence over his children in the home, and they repeatedly become attached to their "mother" and their paternal development is stunted.
In order to break free from the position of social weakness, males of the acquired sedentary group A who are "mother-men" should become "father-men" who have successfully developed their fatherhood, like males of the advanced mobile life-centered social group FGH. However, if this were to happen, it would conflict with the traditions of the old rice-farming society and cause social confusion, so the issue is not so simple.
(First published in August 2006)

The male society of the acquired sedentary group society A is actually a female society.

The male society of the acquired sedentary group society A is a real female society.
Due to the strong influence of their mothers, men in the acquired sedentary group A society are as wet, detailed and insidious as women.
For example, they are very jealous of their coworkers' promotions and try to pull their coworkers down by insidious means. In short, they are unable to separate themselves from others.
This is in contrast to the paternalistic and advanced mobile life-centered FGH society, which is filled with a bleak and dry atmosphere, where people indifferently separate themselves from others.
(First published in October 2011)

Why don't men in acquired sedentary group A do

housework?

In recent years, there has been an increase in the number of families in which both men and women work, even in the Acquired sedentary group A society. In this case, the problem for women is that men in the acquired sedentary group A rarely help with household chores such as cooking and laundry at home, but go straight to work and do nothing but work.
Then, why do men in the acquired sedentary group A rarely do housework?
I believe that the answer to this question lies in the fact that the women of the acquired sedentary group A are the ones who are responsible. In this case, the term "women" refers to mothers of men and wives of housewives.
Conventionally, male mothers in the acquired sedentary group society A do not directly promote their own sons in the society, but let their sons get good grades in school and work to get promoted, and become their managers. In this way, he has indirectly controlled the acquired sedentary group society A from within his socially superior son.
Thus, in order for her son to get good grades at school and work, and to keep him on the path to success and promotion, his mother tries to do all the household chores for him instead of making him do them, except for his studies at school and work. The son becomes accustomed to his mother's attitude and believes that all he has to do is study and work, and that his mother or wife will take care of everything else.
This is the main reason why the sons of males (mothers) in the acquired sedentary group society A do not do household chores other than studying and working. This is due to the attitude of the male mother, who tries to promote the male as efficiently as possible in the society.
This attitude of the male mother is inherited by the male (housewife) wife. The wife hopes that the man will rise in the social ranks and be promoted to a higher position, and that this will improve her treatment in society, for example, by being called "the wife of the representative of the corporate sedentary group," and that she will be able to earn more money and live a better life as the man rises in the ranks.
Therefore, wives show that they are willing to take care of all the

household chores outside of work so that men can concentrate on their work and not have to worry about other things. This makes men think, "Oh, I don't have to do housework; I only have to work. Recently, it has been reported that young women in the acquired sedentary group society A are not doing much housework anymore. This can only be attributed to the fact that the mothers of the daughters have taken the attitude that their daughters are "pawns for self-realization," and that they should concentrate on their studies and work and do all the housework on their behalf. The reason behind this is related to the introduction of the Equal Employment Opportunity Law, which has started to create a path for "direct control of society by women," which means that if women work hard in the workplace, they will be able to get ahead in the same way as men.

Up until now, daughters have not directly risen in society themselves, but have married into men's families, and in exchange for doing all the housework, they have forced men (husbands and sons) to concentrate on their work at the workplace, and have tried to get them to rise in the world by patting them on the butt. In other words, they were indirectly promoting themselves in society through their husbands and sons (indirect promotion). However, now that the way has been opened for them to get ahead directly, it suddenly seems unfair for women to do all the housework (while men do not), and they are voicing their dissatisfaction.

What can be done to solve this problem? The first thing to do is to reduce the number of women who try to "indirectly control society (through men)," as it were, by beating men's asses to get ahead as "pawns for self-realization. This is because their attitude is the root cause of why men only study and work and do not do housework. In this respect, the real enemy of women who say that it is unfair that men do not do housework is not men, but their mothers and wives who are more inclined to be housewives (who try to do all the housework on behalf of men in order to use them to the utmost as pawns for self-realization). Unless the number of such women is reduced, the sense of unfairness felt by work-oriented women (against men) in the workplace will not disappear.

In short, they need to be redirected to become great in the society directly by themselves, not through men. In particular, we need to encourage male mothers and their wives, who are more inclined to be housewives, to become self-actualized on their own and not rely

on men.
In order to achieve this, it is necessary to provide these women with the ability to perform tasks other than housework in the workplace. In short, we need to give them "job training".
The problem here is that these women have not acquired any vocational skills other than housework. What can be considered here is the vocationalization of housework itself. In other words, each family should outsource all of their housework and greatly increase the number of outsourced chores. These outsourced chores will be done by "professional housekeepers". In short, the cooking and laundry will be done by the members of the external corporate sedentary group, and they will do the work as members of the external corporate sedentary group.
They do not work as housekeepers, but as cooks, they prepare and deliver meals at a large food service enterprise sedentary group center. In the case of laundry, they would come to each household to collect and deliver the laundry, do the laundry intensively in a factory just like a traditional dry cleaning business, and then deliver the laundry back to each household. The main work of these corporate sedentary groups will be done by women who are used to doing so. Then, in these corporate sedentary groups, the women themselves (just like the men in the past) will concentrate on their work and compete for promotion and advancement.
In this way, the division between the work of the corporate sedentary group and the housework of the family will disappear (all the work will be integrated into the work of the corporate sedentary group), and the conventional argument that "men don't do housework, so it's unfair for women to bear the burden of housework" will no longer be valid. In short, the conventional household chores in the home should be outsourced as work in the workplace of the cooking and laundry companies of the sedentary group, so that "both men and women do not have to do housework (outside of work).
The same can be said for child rearing. By actively utilizing outsourcing of labor-intensive tasks by nursery schools and kindergartens, it will be possible to reduce the workload that has tended to fall on women in the past, allowing women to concentrate on their work.
For men as well, there will be no reason for them to be criticized if they continue to concentrate on their work without doing

housework or childcare, and they will be able to maintain their sense of value that "men should work. The advantage is that the value system of "men at work" can be maintained, while the value system of "women at home" must be abandoned.
Alternatively, men can be freed from the role and pressure of women (mothers, wives of housewives) as "pawns for self-realization" and can live more freely and mentally free from the mental pressure of mothers' and wives' expectations (for men's own social advancement). This can be said to be an advantage.
(First published in October 2005)

Males in acquired sedentary group A are more likely to be workaholics and corporate sedentary group people.

Why are males of acquired sedentary group A more likely to be workaholics and corporate sedentary group people?
Men in the acquired sedentary group A society have a tendency to devote themselves to their work and sacrifice their family life.
Why is this so?
(1) Because they are controlled by their own mothers to devote themselves to work. (1) Because they are controlled by their mothers to devote themselves to work, becoming tools and manipulative robots for their mothers' self-realization.
(2) When a man gets married, his wife takes over the central functions of the family, such as household management and child rearing. As a result of the wife taking over all the important central functions, the only function left for the husband is to bring in a salary to the family. If he does not devote himself to this, he believes that the meaning of his existence will be lost.
(3) The reason is that the wife and children ostracize him in the home. The mother and the child are closely knit together to form a mother-child alliance, a capsule, from which the father is excluded, so that even if the husband is in the family sedentary group, he is either treated as a hindrance or used as a convenient provider of domestic labor. If this is the case, he will want to spend time outside the family sedentary group, escape from the family sedentary group, devote himself to work in the government or corporate sedentary group, and be free from his wife's control.

To overcome this situation, the following must be done.
(1) Men themselves need to be free from the interference and control of their mothers.
(2) At the time of marriage, it is necessary to strengthen the influence of men so that they and their wives can fairly and equitably share the central functions of the family, such as household management and child rearing.
(3) It is necessary to strengthen the psychological bond between father and child so that it is as strong as the bond between mother and child.
(First published in January 2012)

Breaking away from the "cormorant society

In an agrarian society such as the acquired sedentary group society A, it can be said that it is a "cormorant society" in which the dominant women manage production for the inferior men. Men are the cormorants that fetch fish (wages). Women, on the other hand, force cormorants to work from their boats (homes) to the fishing grounds (workplaces) in order to get fish (salaries), while they force cormorants to spit out fish (salaries), the fruits of their work, from their boats (homes). He is playing the role of a cormorant, forcing a male cormorant to spit out his entire salary bag or his bankbook to keep it under his control. Cormorants (men) are, in effect, lower-ranking laborers who work unilaterally for the cormorants (women).
Men's lib in agrarian societies is thought to be the recovery of the dry way of life that men originally possessed but lost in the process of adapting to the wet society, such as individualism, autonomy, independence, and non-human (mechanical) orientation.
Even if they participate in housework and child rearing without fulfilling the above, they will end up being used by women as low-level workers.
Even in the case of participation in child rearing, it is necessary to secure a place where one can inject one's innate dry behavioral style into the next generation of children.
The opening of the workplace to women will reduce the authority that women in acquired sedentary group A have traditionally occupied in the home (women will be busy with work outside the

home and will have less time to manage the home). This is a chance for the men of the acquired sedentary group society A, who have traditionally been overshadowed in the household, to be able to take the initiative in managing the household on an equal footing with the women. Therefore, in order to break away from the "cormorant society," men may find it beneficial to be more tolerant of women's "social advancement.
(First published in August 1999)

On Male Gender Scholars in Acquired Sedentary Group Society A

In the current sociology and women's studies of the acquired sedentary group society A, there are not only women but also a few male gender scholars who are shouting loudly for the elimination of discrimination against women and the expansion of women's power in the acquired sedentary group society A, together with female scholars and movement family sedentary groups.
To put it bluntly, they have completely misunderstood the current situation of the Acquired sedentary group Society A as a society dominated by the mother, and misunderstood the Acquired sedentary group Society A as a society where women are in a bad position.
These male scholars, unaware of the poor position that men are in in the acquired sedentary group A society, are trying to be merciful to the women who consider themselves to be inferior as they are the socially strong and superior ones.
Deep in their hearts, there is a sense of pride that prevents them from admitting that men are weaker than women, and in this respect, they are strongly tainted by the male chauvinism that they outwardly deny. By shouting loudly for the abolition of discrimination against women, they think that they have reaffirmed the weakness of women in the acquired sedentary group society A, and this satisfies their pride.
It is ridiculous and worthy of cynicism to see these male scholars failing to correctly perceive the reality of the acquired sedentary group society A where women such as mother-in-laws and mothers hold the upper hand, yet they continue to regard it as a society where women are weak without realizing it.

What is interesting is why scholars like them who fail to grasp the reality of the acquired sedentary group society A keep coming up. These male scholars are basically following the traditional role of scholars of acquired sedentary group A (especially those who work for the families of state owners) that has remained unchanged since the Meiji era: digesting and absorbing the advanced mobile life-centered social group FGH theory, making minor improvements, introducing it into acquired sedentary group A, and applying it. They are not the only ones.

They do not have the power to create their own correct theories. They regard FGH as a supply base of "correct" and "right" theories, and based on the scheme of "FGH = teacher," they incessantly introduce FGH theories such as feminism and gender theory without thinking. If they deviate from the advanced FGH theories and come up with their own theories, they will be regarded as a kind of overstepping their authority to overcome the advanced FGH theories, and will be dragged down by fellow scholars.

They regard the advanced mobile life-centered FGH theory as the "right answer" or the "authoritative and correct theory," and are preoccupied with its understanding, memorization, minor improvements, introduction and application to the acquired sedentary group society A.

It is a natural and unquestionable way for them to go, having been educated to seek the existing "right" answers quickly in preparation for traditional university entrance exams and graduate school entrance exams, which are the gates to becoming a scholar.

As in the case of gender theory, when the social sphere to which the theory is applied differs greatly from the social reality, such as when the social power of women differs greatly between the advanced mobile living-centered society group FGH and the acquired sedentary group society A, the act of directly importing the advanced mobile living-centered society group FGH theory into the acquired sedentary group society A is a mistake. The act of direct importation of FGH theory into the acquired sedentary group society A is the same as "introducing chemical products, etc., which were originally effective only under certain conditions and were used under those conditions, into a field with different conditions without recognizing the differences in their properties and conditions," which is a dangerous suicidal act. With little awareness of this danger, they are desperately trying to gain respect by being

the first to spread the "correct" theory of the advanced mobile life-centered society group FGH to the acquired sedentary group society A. They are the first to introduce the advanced mobile life-centered society group FGH theory to the acquired sedentary group society A.
They are happy if they can become the leading experts in the theory of FGH, the advanced mobile life-centered society group that they first noticed and became a sympathizer of, and spread it in the acquired sedentary group society A, thereby increasing their own fame, and gender theory is just a quick tool to increase their fame. Gender theory is a quick and easy tool to increase their fame.
For them, the current situation of the acquired sedentary group society A is frankly unimportant. They bend the status quo of the acquired sedentary group society A to fit the theory of the advanced mobile life-centered society group FGH that they want to introduce. This is also the case with gender theory. They "correctly" perceive the acquired sedentary group society A, in which mother-in-law and mother-in-law have a large social influence, in a way that suits the gender theory and feminist theory of the advanced mobile life-centered society group FGH that they want to introduce.
The gender theory of the advanced mobile life-centered group FGH is a theory that assumes the weak position of women, and when they introduce it to the acquired sedentary group A, they can successfully import it directly by considering women as weak in the acquired sedentary group A, and they can be the first cutting-edge introducer of the theory to the acquired sedentary group A. In this way, it would be convenient for us to be the first one to introduce the theory to the acquired sedentary group society A. So, they half-consciously try to make the women of acquired sedentary group A socially weak in accordance with the "correct" and "correct" advanced mobile life-centered FGH theory that they are introducing.
They try to collect only evidence that women in acquired sedentary group A are weak. In doing so, they focus on things like male chauvinism, in which men are superficially more domineering than women in the acquired sedentary group A society. Since male chauvinism is a phenomenon that is consistent with the advanced mobile life-centered social group FGH theory that we are trying to introduce, we look at it and say, "The advanced mobile life-centered social group FGH theory that we are trying to introduce is correct.

We will introduce this advanced theory, become enlightened people to the acquired sedentary group society A, and attract everyone's attention by being at the forefront of social reform. We will be at the forefront of social reform and attract everyone's attention.
In this way, they intentionally or half-consciously ignore the evidence that women are stronger than men in the acquired sedentary group A society.
As evidence of this, the articles and books they write say that the acquired sedentary group society A is a maternal society where the bonds and bonds between mother and child are strong, and the mother dominates the society in a way that the child moves spontaneously based on the mother's will, and that the national character of the acquired sedentary group society A is passive and has a strong feminine atmosphere that values mutual harmony and unity. There are few aspects in which women dominate the acquired society, such as the dominance of women, the fact that the wife or mother-in-law (the mother of the husband) holds the purse strings in the home instead of the husband, or the fact that the bond between the man and the children in the home is thin and the authority to educate the children is monopolized by women. (2)
The following is a summary of the results.
They also do not realize that women (wives and daughters-to-be) in the acquired sedentary group A society really want to criticize their mother-in-laws, but since they cannot do so, they seek a psychological outlet and criticize men.
This forcible and mechanical direct importation of the advanced mobile life-centered FGH theory into the acquired sedentary group society A and the ignoring of the contradictions that accompany the importation is itself a sign that they regard the advanced mobile life-centered FGH theory as an authoritative and correct answer, psychologically unite with it, make it an object of faith, and think that if they follow this theory, they will be all right. It is based on the feminine attitude of becoming a sympathizer of the theory, relying on it, psychologically depending on it, and pampering it, which is a sign of being dominated by motherhood. In addition, the person who is trying to import this theory is not aware of it, and is still believing in the advanced mobile life-centered society group FGH theory, which is contradictory even to themselves, and can be said to contain psychological contradictions and twists.
They also believe that they have become reformers and changed

themselves by wearing the advanced mobile life-centered society group FGH theory, even though their own tendency is passive and they cannot change themselves or create a new axis. They think that they have become reformers and have changed by wearing the advanced mobile life-centered society group FGH theory, and that they are trying to promote themselves as reformers.
(First published in November 2007)

The "backseat spirit" of men in conservative acquired sedentary group society A

Men in the Acquired Sedentary Group A society are generally conservative, regressive, and averse to adventure.
This can be seen, for example, in the fact that when they choose a job after graduating from school, they prefer to work for an already stable and prestigious government agency or a large corporation, rather than a venture company that they do not know what will happen in the future.
By nature, men are supposed to be good at disrupting and reforming the existing order and breaking new ground, but the men of the acquired sedentary group society A seem to be on the opposite course and have no doubts about it.
There are some people who say that males of the acquired sedentary group A are working in large companies of the acquired sedentary group A, and that they are making new products in research and development that are not available in other sedentary groups. However, in reality, it is more correct to say that they are forced to try new things in order to compete with their rivals and other sedentary groups to win customers. In the case of an oligopoly with no rivals, they, like government officials, will choose to live by existing precedents instead of trying new things.
Why do men in the acquired sedentary group society A choose to live in such a conservative, precedent-setting and tradition-oriented way?
In fact, there is some sort of spirit behind the men of the Acquired sedentary group A society that makes them choose this way of life.
It is the mothers of the men and the wives of the housewives, who are the women of the acquired sedentary group A society.
In general, women are regressive, sensitive to their own protection

and safety, economically stable, and prefer to live within the existing order rather than try something new and fail.
They demand from men that their protection, security, and economic stability be ensured as their top priority. On the other hand, males in the acquired sedentary group society A are psychologically dependent on their mothers and wives because they have been raised in a strong sense of mother-child unity, and they are psychologically unable to oppose their demands. In other words, he has come to believe that such a way of life is desirable without even knowing it.
Men in the acquired sedentary group society A are unconsciously and deeply infected with the feminine value system that it is better to work for a central government agency or a large corporation that already has established power, to rise in the ranks, and to become economically stable and prosperous, and to establish a new order by destroying the existing order and authority. They have come to avoid the challenging masculine way of life, which is to destroy the existing order and authority and establish a new order.
This conservatism of men in the acquired sedentary group A society is, after all, due to the fact that men in the acquired sedentary group A society are dominated by feminine values. In other words, the conservatism of men in acquired society A is a manifestation of the strong social influence of women in acquired society A.
In order to regain their original masculinity, men in the acquired sedentary group A society need to overcome this female-derived conservatism.
The question for the men of acquired sedentary group A is whether they should adapt to the existing order and authority and live within the framework as their mothers and wives want, or whether they should destroy the existing order and move forward in the direction of their original masculine nature to break new ground.
(First published in March 2008)

Men in the Acquired sedentary group A Society in the Mother's Hands

The image of the male in the acquired sedentary group A society is that of an armchair, selfish, immature boy playing in the palm of the hand of his mother, a woman in the acquired sedentary group A

society.
In short, the male of the acquired sedentary group society A stays within the range and influence of his mother, and is not able to come out of it.
There is a "return to the womb" orientation, in which they want to stay in their mother's bosom, to be protected by her, to be held by her, to be pampered by her. The corporate sedentary group organization to which they belong has become a substitute for the mother.
To a mother, a child like a son is the most important thing and is easily treated with care. Therefore, it can be said that males in the acquired sedentary group society A, while being treated well by their mothers in this way, come to think of themselves as the most important and cute, and like females, tend to become narcissists who put self-preservation first.
(First published in July 2010)

Males in the acquired sedentary group society A who are afraid of rebelling against their mother

This document suggests that men in the acquired sedentary group A society should break the warm and fuzzy unity with their own mothers, break free from their mothers' control, and become independent.
In reality, however, I am afraid that the number of males in the acquired sedentary group A society who would listen to such a suggestion would be very small.
One reason is that men in the acquired sedentary group A society are so immersed in a lukewarm and comfortable sense of unity and sympathy with their mothers that it is difficult for them to break free from it on their own. It's a refusal to leave the comfort of their mother's company and expose themselves to the cold wind. This is a rejection.
The other reason is that the above suggestion to "break free from the mother's control" is an act of defiance and bowing to the mother who has been so kind and nurturing to us. Psychologically, there is no way I can bow to my mother, my benefactor.
This refusal to rebel against the mother is an expression of the deep-rooted sense of unity and empathy between the mother and the

child, and the strong existence of the mother-child association, which regards the mother and child as a single capsule.
The liberation of males from motherhood in the acquired sedentary group society A requires the destruction of the sense of mother-child unity and mother-child attachment, but this is prevented by the fact that males are comfortably immersed in the strong sense of mother-child unity created by their mothers.
(First published in May 2009)

Men in Acquired Sedentary Group A who do not speak out against domination by women

Why don't men in acquired sedentary group A speak out against domination by women?
(1) Because they are satisfied with the traditional male chauvinism of the weak, in which men are set up and given priority by women.
(2) Because they do not want to admit that they are dominated by women because it would destroy their pride that they, men, are strong.
(3) They feel good about being dominated by their mothers. (3) It is because they feel comfortable being dominated by their mothers, because they are satisfied with the comfortable feeling of oneness with their mothers, and because they do not want to leave.
(4) Because they are unintentionally influenced, persuaded, and swallowed by the chorus of "acquired sedentary group society A is a male society" by women for the purpose of avoiding the responsibility of domination and satisfying their sense of victimhood.
(5) That it is because he does not want to be offended or disliked by the women (wives, lovers) he is sexually attracted to.
(First published Jan. 2012)

The winning boys in the acquired sedentary group society A are actually the losers.

In the acquired sedentary group society A, the so-called winning men who have secured the top positions in terms of income and

status are in fact really winners?
In order to win in the acquired sedentary group society A, it is necessary to adapt and fit into the acquired sedentary group society A in a certain way. The problem with this is that the wet acquired sedentary group society A is feminine. (Emphasis on the group, mutual unity, harmony...) This means that it is under the control of maternal nature.
In other words, in order to succeed in the acquired sedentary group society A, you have to adapt your way of thinking to that of women and mothers. In other words, in order to succeed in the acquired society, you have to adapt your way of thinking to that of women and mothers.
The life of a winning male in an acquired sedentary group A society is often not his own life, but that of his mother. They may appear to be moving by their own will, but in fact they are moving by their mother's will. The system of acquired sedentary group society A is a system for the mother.
In short, in order to win in the acquired sedentary group A society, one must abandon one's masculinity (individual independence, securing of freedom, etc.), become a woman, listen to the mother's will and act accordingly, and in this respect, the loss of masculinity makes one a loser.
In contrast to this, women, in the feminine acquired sedentary group society A, are winners just by existing.
(First published in June 2009)

Traditional rice farming is the cause of male weakness in the acquired sedentary group society A.

Traditional rice farming is the cause of social domination by mothers and mothers-in-law, and is a major factor in the weakening of men's position in the acquired sedentary group A society.

Rice farming requires settling in one place, strong mutual dependence on each other for agricultural water use, and simultaneous group work. In this respect, the free movement of members from one place to another, relocation to a different place, and working at an independent pace based on individualism, all of which are advantageous to dry, gaseous, male behavioral patterns,

are restricted. In other words, the people engaged in rice farming have no choice but to adopt wet and liquid molecular behaviors that are favorable to women.

To strengthen the position of men in this regard, it is necessary to break away from traditional rice farming. One way to do this is to introduce pastoralism and nomadism, which is promising in places like Hokkaido. The other is to implement a new, large-scale, automated rice farming system in Honshu that is built from a nomadic, pastoral perspective, as is the case with rice farming in California.
(First published in August 2011)

Realizing a Truly Gender-Equal Society

In order to realize a truly gender-equal society, we should aim for a 50:50 ratio in which men and women participate equally at home and in the workplace. This means that we should eliminate male-only and female-only societies and aim for gender equality.
The workplaces of the acquired sedentary group society A have become so-called male-dominated societies with a large number of men, and the gender ratio is unbalanced. This is due to the fact that the mothers of the men who work there use the workplace en masse as a place to control their sons-men-and compete with each other as a tool for self-realization. Or, it is the male wives' refusal to leave their cushy housewife positions where they don't have to do any of the breadwinning work themselves. In short, wives have been trying to be the deprived, parasitic, non-working class who make their husbands work and take their wages, and this attitude has led to the evacuation of wives from the workplace and the overflow of men in the workplace.
This attitude has led to the evacuation of wives from the workplace and the overflow of men in the workplace. As a result, wives are forced to work as well. This is a desirable trend for gender equality in earning labor.
On the other hand, families in the acquired sedentary group society A have become a female society led by mothers and wives. Important family authority, such as the management of the household budget and the education of the children, is concentrated in the hands of women, while men in the Acquired sedentary group

A society are marginalized. In the future, it is necessary to realize gender equality in the family, and such authority should be divided among men as well. Fortunately, with the recession in the economy of the acquired sedentary group society A, men have less time to work and more time to devote to their families. Men should take advantage of this opportunity to actively participate in the family and take over half of the household management and child-rearing authority that is monopolized by women.
(First published in February 2012)

Achieve gender equality in child rearing

Female parents should be responsible for raising girls, and male parents should be responsible for raising boys. This is an effective way to realize gender equality in child rearing, without the traditional bias toward one female parent. At the same time, this would avoid the domination of the child by the sex of the parent in charge of raising the child, i.e., the one-sided dyeing of the child to one's own sex. When female parents raise their children closely, not only girls but also boys will be dyed in the color of women.
(First published in January 2012)

The Real Reason for the Preference for Boys in Acquired Sedentary Group Society A, Inherently Sedentary Group Society B, and Inherently Sedentary Group Society C1

In acquired sedentary group society A, inherited sedentary group society B, and inherited sedentary group society C1, male children are favored and given priority, while female children are treated coldly. The mother is the ruler of the child (the father is left out). However, the situation is seemingly disadvantageous to women. The mother-in-law of the son-in-law's mother-in-law has a more pompous attitude than the mother-in-law. Even if they are the same child, they are discriminated against in terms of gender. The mother herself discriminates against girls. This is the same as discriminating against oneself. The reason why male children are favored is

because of the family representation function of men. It is necessary for boys to stand in the forefront of the family in times of need, and they need to be prepared on a daily basis to be the ones who stand in the front and represent the family. In order to make them realize that they are representatives, the people around them deliberately pretend to respect them. Women avoid taking the blame by hiding in the safety of their own back rooms. They deliberately give preferential treatment to men and lift them up in order to put them in the line of fire. It is the culture of FGH, an advanced mobile life-centered society group, to drag women, who should be protected in the back, to the front of the line like men, to the disadvantage of women.
(First published in August 2011)

The contradictory feelings that men have toward women.

Men are sexually attracted to women. It means they feel attracted to them. Or they feel that they have superior talents that they, as men, do not have.
On the other hand, men try to suppress the power of women by positioning them as oppressors and opponents of themselves, because they want to act dryly as men, but are forced to act wetly by women. The men of the advanced mobile life-centered social group FGH are the ones who succeeded in suppressing it, while the men of the acquired sedentary group society A failed.

(First published in June 2012)

Advanced Mobile Life Center FGH Masculinities and Acquired sedentary group Society A

Masculinism is an ideology and movement that aims to eliminate sexism and discrimination against men, and it is mainly prevalent in

the Advanced Mobile Life Group FGH. It argues that only men are unfairly disadvantaged in society, such as in military service.
This is a position that points out the problems of men in male-dominated and patriarchal societies. The fact that males are inferior to females in terms of biological and reproductive resources will be highlighted.
Females are restricted to a shorter fishing season than males, as can be seen in the crab fishery. Since catching too many females is directly related to the phenomenon of the population of the organism, females are not caught in order to protect resources.
In the same way, women are considered to be a valuable reproductive resource for humans.
In the same way, women are regarded as a valuable reproductive resource in the human race. The problem is the disadvantage of having to protect women with one's own life, or having to prioritize their survival and one's own death in wars or floods.
In response to the masculinism of FGH, it is necessary to promote the existence of countries and societies with strong women's and maternal power, where men cannot take the lead in society, as in the case of the acquired sedentary group society A.
This is because in the advanced mobile life-centered society group FGH, it is not properly known that there are societies such as the acquired sedentary group society A where men cannot take the initiative in society.
I believe that the future home of masculinism will not be the advanced mobile life-centered society group FGH as in the past, but the maternal rights society where paternity is weak and unreliable, such as the acquired sedentary group society A.
(First published November 2011)

How can we distinguish between a truly dominant man and a man who is put up by the women around him?

How can we distinguish between a man who is truly dominant and one who is being stood up by the women around him?

It can be determined by whether a man's own behavior is dry or wet. If it is dry, the man is able to exercise independent control. If it

is wet, the man is dominating because the woman is standing up for him, and the woman is actually dominating him.

(First published in October 2013)

A scale to measure the strength of power between husband and wife, man and woman

The scale for measuring the strength of power between husband and wife, man and woman, is as follows

(1) How much power does one person have over the other in managing the household budget? (1) To measure the extent to which one of the spouses dominates the authority to manage the household budget, we ask which of the spouses is the primary keeper of the household budget.

(2) To determine which party has the most authority over the education of their children. (2) To measure the degree to which one of the spouses has the sole authority over the education of their children.

(First published in October 2013)

2.

2. Can the family in an acquired sedentary group society A be called "patriarchal"?

1.

It is no exaggeration to say that whoever controls the power at the level of blood relations controls the society.
It is no exaggeration to say that the person who controls the power at the blood relationship level controls the society. The blood relationship society is specifically the family, and the family is the place where that life is lived. The family is the place where the life of the family is lived, and those who hold the actual power in the family are considered to control the fundamental parts of society.

A "patriarchal" system means that the father is in control of the power in the home. (It means that the father holds the actual power in the family. The term "patriarchy" refers to the fact that this state of affairs has spread throughout society and has become half institutionalized in society as a whole.

Conventional theories of patriarchy are universalist theories, which assume that women are weak and under the control of men everywhere in the world. This idea has been mechanically accepted in acquired sedentary group A, and it has been assumed that acquired sedentary group A is a typical patriarchal society.

In the following, I would like to classify the types of power exercised in the family into several categories, clarify whether men or women hold each type of power in the family of Acquired sedentary group A, and then discuss whether men in Acquired sedentary group A can really be called "patriarchs.

2.
Power in the family can be divided into economic aspects and psychological and cultural aspects. In this section, I will first look at the economic aspect.
2-1.
There are two possible explanations. In other words, there are two possible explanations: A. Income origin theory and B. Control origin theory.

A. Income Origin Theory

A. This is the idea that the person who brings in the income has more say.

In other words, "I'm the one who earned it. (I'm the breadwinner of the family. You should all be grateful to me. In other words, "I earned it. (I am the breadwinner of the family.) You should all be grateful for me. (I support the family in terms of income.) (The family is supported in terms of income.) The family wields power on the basis of this. In the acquired sedentary group society A, the husband (father) is more likely to fall into this category.

B. A.

This is the idea that the person who controls the flow of money into and out of the household has more say.

In other words, it refers to wielding power based on the fact that one has the right to decide how the entire household budget is to be managed, such as saying, "I won't give you an allowance if you talk down to me. In the acquired sedentary group society A, it is more likely to be the wife's (mother's) side that falls under this category.

As for the A. income origin theory and the B. management origin theory, in the advanced mobile living-centered society group FGH, both of them are often controlled by husbands, so husbands (fathers) in the advanced mobile living-centered society group FGH can easily be called patriarchs.

In other words, in the case of acquired sedentary group society A, the entire income earned by the husband goes directly to the wife. It is appropriate to say that the wife, rather than the husband, manages the income as well as the expenditure. In most cases, the wife is also responsible for the management of the family's assets, such as deposits, as well as living expenses, and in this sense, she wields a great deal of power. In fact, the wife is often referred to as the "Minister of Finance of the family. The Ministry of Finance is considered to have the most power in the governmental organization of the acquired sedentary group society A. In this

sense, the power of the family as a "manager" is concentrated in the wife.

In A.'s theory of the origin of income, no matter how much money the husband (father) earns, if he cannot control how the money is used in and out of the home, it will not lead to much actual economic power. In other words, the wife is just a worker (like a servant). In other words, the wife takes away her husband's income and puts it under her control. In "cormorant fishing," the husband is told by the owner (wife or mother) to fetch fish (salary), and when he returns to the boat, the owner forces him to throw out the fish. When they return to the boat, they are forced to spit out the fish by the owner, which means that the fish belong to the owner (wife or mother). In this sense, the husband is just like a cormorant in a cormorant fishery. As the mainstay of the family, he may be respected to a certain extent by the members of the family, but he may be regarded as a kind of "honorary" position.

In relation to this, there is a view that the fact that the husband (father) is often the owner of assets in a family of an acquired sedentary group A is evidence of the strong power of the man (husband, father) and the low status of the woman in the family of an acquired sedentary group A. However, as mentioned above, in families of the acquired sedentary group society A, men often lose the authority to manage their assets (the authority to manage the household budget, the so-called purse) to women. When it comes to who is more powerful, the nominal holder of assets (men) who does not have the authority to manage assets or the real holder of assets (women) who controls the movement of assets in and out of the household, it is reasonable to assume that it is the real holder of assets, women, who holds the purse. In this case, too, men are only respected superficially and remain in "honorary" positions with no real authority.

The name of the property, such as land, is in the husband's (male's) name. This means that the husband actually manages the deeds and books. It is the woman who is actually managing the property. It is women who do this.

In the acquired sedentary group society A, there is a word "mother"

as a substitute for mother.
If this etymology is correct, it would mean that women, not men, were in charge of the family's property, and if those who had the authority to use or not to use the property had a higher status than those who did not, it would mean that women had a higher status than men.

In an acquired sedentary group society A, women are most likely to be responsible for the full management of the family's assets, for example, by opening a bank account in the husband's name. By using her husband's name, even if only superficially, she is putting his face (as the representative of the family) on the account. (It's a way to save face.) However, the woman (wife) has the actual authority to manage the assets and does not want to hand them over to the man (husband).

Women feminists in the acquired sedentary group society A may be too preoccupied with victimhood and not aware enough of how they wield a powerful authority in family life.

In any case, in the advanced mobile life-centered society group FGH, the wife (mother), who only receives the amount of money needed for household chores on a case-by-case basis, is nothing more than a "domestic worker (housekeeper)" under a husband (father) who holds the entire control of the family's assets (wallet), and her status in the family is low. It is obvious and understandable why they would want to accuse the "patriarchal" system. In contrast, in the acquired sedentary group society A, wives (including mothers and mother-in-laws) are more likely to hold the purse. In contrast, in the society of the acquired sedentary group A, wives (including mothers and mothers-in-law) hold the purse, and their position is not that of mere domestic workers, but that of "domestic managers" or "life managers" who control the lives of other family members.

Wouldn't it be unfair to say that women in the Acquired sedentary group Society A turn a blind eye to the real economic power they possess, while attacking the nominal power possessed by men as "patriarchal" (or an expression of their desire to have both real and nominal power)? Isn't that unfair?

In the acquired sedentary group society A, women hold the purse strings of the family. (That is, they manage the property. It is estimated that they account for at least 60-70% of households nationwide. This can be seen as a manifestation of the fact that appendices on household budgeting are included in women's magazines (such as Shufu no Tomo) instead of men's magazines.

The wife is in charge of the family's financial affairs. The husband himself does not have the authority to manage his own wages. The husband himself does not have the authority to manage his own wages, but only to pay into the family sedentary group. He is just a payroll transfer machine. He used to give his salary bag directly to his wife. Nowadays, his wages go straight to his wife, who holds the bankbook. The wages he has earned do not stay with him, they all go straight to his wife and are not at his disposal. He is alienated from the wages he has earned.

Why is it that men in the acquired sedentary group society A give all their money to their wives, even the least necessary money for themselves (that is, the money that they spend in places that have nothing to do with the family)? Why do men in acquired sedentary group A often give all of their money to their wives, even their minimum needs (that is, the money they spend on things that are not related to the family), and receive it in the form of allowance again? Furthermore, the wife has the final say in the amount of the husband's own allowance, and the husband himself is alienated from it. This means that the husband is not able to make decisions for himself (which means that he gives the initiative to his wife). This is what I mean. Do men (husbands) in the acquired sedentary group society A go out of their way to weaken their own position? The phenomenon of alienation from one's own hard-earned wages is occurring. ("Alienation from one's own wages")

(How and when did the practice of husbands giving their wages to their wives in the acquired sedentary group A develop? When and how did the practice of husbands giving their wives their entire wages come about? One possible explanation is the difference between nomadic and agrarian societies. According to the findings of geography and cultural anthropology, nomadic societies are more

suited to men, while agriculture was started by women and is more suited to women. Rice cultivation, an adaptation to the environment (securing food, etc.) that is more suitable for women

The fact that women hold the authority to decide expenditures (allowance, etc.) in the home (budgeting) does not mean that men are not capable of budgeting (in fact, in the Ministry of Finance of a country with an acquired sedentary group society A, men are mainly in charge of budgeting). However, in the family, it is the men who have lost the power struggle in the past (I don't know when). However, the family has always belonged to women as a result of losing the power struggle in the past (I don't know when).

2-2.

(1) Psychological dependence of husbands on their wives and mothers (mother-in-laws)

In the acquired sedentary group society A, it is said that husbands have a tendency to psychologically depend on their wives as their mothers. When their own mother is still alive as a mother-in-law, they are indebted to her, and after her death, they are indebted to their wives. Some people consider this phenomenon as a kind of culture and call it "mom culture". There are also many housewives who say, "Now that I'm married, I have one more big kid.

The "daughter-in-law and mother-in-law problem" that often occurs in the families of the Acquired sedentary group Society A is thought to occur because the bond between the husband (son) and mother-in-law (mother) is strong and conflicts with the bond between the husband and wife. It can be seen as one evidence that the acquired sedentary group society A operates with maternal dominance. If the husband is a true patriarch, he should be able to stand above his wife and mother-in-law and immediately resolve conflicts between them. They also have a latent mother control (they can't get their heads around their own mothers).

Isn't it true that men (husbands) who are psychologically dependent on women (wives and mothers) and cannot raise their heads to them are not really patriarchs in the true sense of the word?

(2) Absence of husbands in the home

It is said that in the families of acquired sedentary group A, especially in salaried families, husbands are often workaholics and do not care about the family. As a result, the husband's shadow in the family fades, and in turn, he is alienated from the other family members. This may be due to the fact that their own fathers were not present in the home, so they were not able to observe and learn about their own fathers as family members. Husbands should be disinterested in the home, child rearing, etc. beforehand. →It is thought that the family is socially structured in such a way that the wife automatically takes over the economic and educational authority of the family so that she is spontaneously alienated from the family.

It is unlikely that those who are absent from the home will have power over the psychological aspects of the family. In the end, men (husbands) in the acquired sedentary group society A cannot wield power unless they are artificially encouraged by their wives to say, "Your father is a good man.

(3) Concentration of authority over children's education in the hands of women

In the households of the acquired sedentary group A, mothers (women) dominate child-rearing more than in the advanced mobile life-centered society group FGH. In this respect, it can be said that men in the acquired sedentary group A society have willingly been alienated from the authority to educate their own children. As a result of raising children, it is a great privilege for those who raise them to have them become accustomed to them, to listen to them, and to pass on their own values to them. In a society with an acquired sedentary population, women are the ones who get this benefit, while men lose the right to raise and educate their own children due to the surrounding value system that separates men from the family, which says that men should not be involved in the family and should concentrate on earning a salary. As a result, mothers (women), not fathers, are more likely to be in charge of the children in the family.

The wife, as the caretaker of the children, has actual authority over the children's education. Wives (women) put pressure on their husbands to work better as wage earners (e.g., "My neighbor XX's husband became a section chief, I want you to work hard and become one, too"). This means that the husband (male) will unconsciously keep the child away from her. The result is that the husband (or man) will unconsciously keep the child away from her. As a result, husbands (men) experience what can be called alienation from their children. (It means that he is deprived of the authority to educate his children. (This means that they are deprived of the authority to educate their children and are treated as useless and bulky trash by their children.

It is difficult to imagine that a man from an acquired sedentary society A, who is separated from his family and his own children, can easily become a "patriarch" who can lead his children at home as he pleases. It is difficult to imagine that a man in a society with an inborn sedentary group A can easily become a "patriarch" who can lead his children as he pleases.

The strong sense of unity and bond between the child and the mother (compared to the advanced mobile lifestyle group FGH), and the weak bond between the child and the father, also means that the father is far from being the center of the family for the child. (Rather, the mother is more central to the family.)

In the end, even in terms of psychological and cultural aspects, if men (husbands) are dependent on women (wives) and overshadowed in the home in acquired sedentary group A, then the conventional feminist theory of acquired sedentary group A that patriarchy is established in acquired sedentary group A should be viewed as highly suspect. 3.

3.

3.1.1.1.1.1.1.

3-1.

Male chauvinism is the subjugation of women to men, where men are respected more than women, and is considered to be the opposite of lady first in the advanced mobile life-centered society group FGH.
In the traditional acquired sedentary group A, male chauvinism is a concept that has been the focus of feminist criticism as a symbol of women's low status compared to men.

If the interpretation of feminism in the acquired sedentary group society A as a women's liberation movement against male chauvinism is correct, then there should be a men's liberation movement in the advanced mobile life-centered society group FGH with ladies first. (In ladies-first practices, women are respected more than men, and men are subjugated to women.

(In ladies first practices, women are respected more than men, and men are subjugated to women.) Ladies first, to take a familiar example, refers to actions such as a man going ahead of a woman to open the door of a car for her, or pulling a chair for a woman to sit on in a restaurant. In this case, the relationship appears to be that of a queen and her attendant. (The woman is domineering and the man is subordinate.)

Therefore, the women's lib movement for women's emancipation started in the advanced mobile life-centered society group FGH, which is ladies first.

If we apply the same thing to male chauvinism, we can say that women are only apparently subordinate to men, and that women are stronger than men in terms of power, and that women are not necessarily weak.

The conventional feminist view of acquired sedentary group A is that the problem is more serious for women than that of women first in the advanced mobile life-centered society group FGH, because male chauvinism refers to the state in which women are apparently and practically under the control of men. However, there are a number of possible objections to the view that women are subordinate to men in terms of substantive dominance in A

This is because women in the acquired sedentary group A have the authority to manage the family budget in general (e.g., to decide the amount of allowance for their husbands), or culturally, they have the authority to educate their children, under whose influence the children (especially men) are raised. As a result, the national character (social character) of the members of the Acquired sedentary group A is feminized (they follow the maternal principle rather than the paternal one, they value harmony in human relations, they are collectivist, etc.), and there is no shortage of evidence to suggest that women dominate men in the Acquired sedentary group A.

There is no shortage of evidence to suggest that women dominate men in acquired sedentary group A. The following are some of the reasons why the national character of the members of acquired sedentary group A may be feminine.

The importance of human relationships. (Women are said to be more interested in human beings than men from the time they are babies.

(Women are more interested in people than men from the time they are babies. →Passivity

A person who does not want to move without external pressure (e.g. diplomacy). →Safety orientation

In the field of science, there are few original theories, and only the advanced mobile life-centered society group FGH theory is being tested.

Emotional rather than rational (In sociological family theory, the emotional leader is assigned to women.

Collectivism (women prefer to get together with other people more than men)

In the acquired sedentary group society A, women (wives) appear to follow men (husbands) in the home because they apparently stand

up for their husbands. (This is necessary, for example, to motivate the husband to become an income provider. If wives stop standing up for their husbands, the authority of husbands, who do not have a firm foothold in the first place, will immediately fall to the ground.

In fact, men in the acquired sedentary group society A are often referred to as "bulky trash" or "wet leaves" in the home, and their presence in the home is quite noticeable. These are words that indicate the low status of men in the family.

As mentioned earlier, in the general family life of the acquired sedentary group society A, women hold not only the authority to organize the family budget (e.g., determining the amount of allowance for the husband) but also the authority to educate the children (based on the development of a sense of mother-child unity). (Patriarchy is only on the surface. (Patriarchy is only on the surface.

Of the four functions of Murdoch's nuclear family, women dominate two (economics and education) in the Acquired sedentary group A society. The other two are sex and reproduction, which cannot be said to be dominant.

Rather, it is appropriate to regard women in the acquired sedentary group society A, especially in the case of housewives, as "managers in the home" or "(managers of) family life," and as being above other family members, such as husbands and children, because of the strength of their authority. In other words, if we regard the family as a bureaucratic organization, the current situation in the Acquired sedentary group Society A is that the woman is in a managerial position to manage the overall life of the man, while the man is a mere worker who lives under her, and gives all the salary he earns from his work to the woman. Isn't it possible that this is the case?

In the society of acquired sedentary groups A, women are much less likely than men to hold managerial positions in government offices and companies. This has been the subject of criticism by feminists of acquired sedentary group A, as it shows the low status of women in this society. If the above view is applied, no matter what high

position the husband holds outside the home (e.g., prime minister), the wife becomes his "life manager. This means that in any case, the woman becomes a manager for the man. It shows a fundamental female supremacy.

3-2.
The submission of the wife to her husband in the family sedentary group garden is not submission to the husband personally, but rather to the family of the husband's family sedentary group. The wife's submission to her husband in the family sedentary group garden should be considered as submission to her mother-in-law.

In a traditional direct family (i.e., a new bride)
This means that the wife, as a member of the "newcomer" family sedentary group family, enters the husband's family sedentary group from the outside, with zero influence. Therefore, when she first enters, her status is low and she is weaker than her husband's other family members. However, this "newcomer effect" will eventually disappear as the wife becomes accustomed to the customs and practices of the family and gains competence, and her power will gradually become stronger. When the status of the wife is measured at the time when she has just joined her husband's family sedentary group, she appears to be weak in relation to her husband, but when her mother-in-law hands over the authority to manage the household budget, etc., she is considered to be superior to her husband in terms of status. It is also thought that when the husband and wife are separated, they appear stronger to the extent that they are no longer subject to the husband's family sedentary group.

Living with the husband's family can cause the wife to falter. It means that she becomes stronger when she does not live with them like Sazae-san in the manga. The wife's submission is to her husband's family sedentary group, to her husband's parents, and especially to her mother-in-law, a woman of the same sex. In this sense, submission of the wife is a matter between a woman (mother-in-law) and a woman (daughter-in-law). Submission to the husband is part of a series of reverence for the family culture and other aspects of the husband's family sedentary group, and not necessarily for the husband personally. It does not mean that she is

obeying her husband because he is a "patriarch. It is highly doubtful that the husband would be able to maintain his dominance if he were taken out of the family sedentary group to which he belongs and confronted one-on-one with his wife.

4.

In light of the above, it cannot be said that women are necessarily weak. In addition, we cannot say that there was a patriarchal system in the correct sense of the word in the acquired sedentary group society A. Men (husbands, sons) are weaker than women, and women (wives, mothers) are stronger than men.

The current feminist theory of acquired sedentary group A will probably be stigmatized in the future as a case of direct importation of the theory from the advanced mobile life-centered society group FGH and a failed mechanical application to acquired sedentary group A.

The men of the acquired sedentary group A live a life of coming home late and leaving early in the morning for work, resulting in the absence of fathers in the home. The reason for this is that they do not have their own room in the home, are alienated from the members of the family, and are uncomfortable in the home. They are alienated from other members of the family and are uncomfortable in the home. They are unable to take the initiative in managing the household budget and educating the children. All the real power in the home is held by women, and families in the Acquired sedentary group Society A are essentially matriarchal.

Despite the fact that the shadow of the man is very small in the family of the Acquired sedentary group Society A, women continue to refer to men as "patriarchs" for a certain reason and strategy.

In general, there are three main roles played by people in positions with the suffix "head" in organizations: 1) representation, 2) responsibility, and 3) management. The representative function is the role of directly exposing oneself to the external environment as the face of the organization, the responsibility function is the role of taking responsibility and receiving social sanctions when the

members of the organization make mistakes, and the management function is the role of managing and controlling the behavior of the members of the organization with coercive power.

In the family of an acquired sedentary group society A, the role of management is almost monopolized by women. Women (wives, mothers) have the authority to manage the household budget and educate the children, and by making men (husbands, sons) psychologically dependent on them, they make men (husbands) and children do what they want and listen to them. From the perspective of seeing the manager as the "head," the man in the acquired sedentary group society A clearly lacks the qualifications of a "patriarch.

However, when it comes to representation and the role of responsibility, women avoid carrying out this role and try to impose it on men. When women deliberately call men "patriarchs" who do not have the authority to manage the home, it is only because they are scheming to make men do all the work of representing the family organization to the outside world and taking responsibility when things go wrong. So why don't women take on the roles of representation and responsibility themselves? It is based on women's fundamental orientation of self-preservation, where they do not want to put themselves in a dangerous position and always try to stay in a safe position.

Women are reluctant to come to the surface externally as representatives. Women do not like to be represented externally because it is easier to be safe in the inner world than in the outer world where they are exposed to danger. Representing the family to the outside world means exposing oneself to the outside world and putting oneself in a position to be directly attacked or harmed. Therefore, women try to make men into external "shields" and representatives of the family so that they can live a life of security inside the family. This is why women make men into the "family settlement patriarch" who represents the family settlement garden, because they want to expose men to the winds of the outside world and make themselves comfortable inside the family settlement.

Women also do not like to be held accountable for their failures and subjected to social sanctions. This is because they are afraid of losing their social life and having no one to help them and threaten their own safety. For this reason, they do not make the final decision on their own actions, and try to put all the decision-making roles on men.

As an excuse to escape responsibility, they make the man the "patriarch" who makes the final decisions in the household and say, "You make the decisions," and when they fail, they say, "You made the decisions. You told me to do this, so I did. This happened because you were wrong. It's not my fault. It's not my fault. When a man refuses to make a decision on his own, we blame him, saying that we don't like indecisive men.

The designation of "patriarch" is an indication that he is the target and object of women's imposition of responsibility, and in that sense, it is not a flattering designation. This is the real reason why women call men who do not have actual authority in the family "patriarchs" forever. This is the real reason why women always call men who do not have real authority in the family "patriarchs.

(First published in August 1998)

An Apparent Patriarchal Society: Acquired sedentary group Society A

The fact that the acquired sedentary group society A appears to be patriarchal is only apparent.

Women in the Acquired sedentary group A society impose the position of responsible "head" on men in order to escape their own responsibility when they fail. In this respect, women are staging a male-dominated society. It would be better for the men in the Acquired Sedentary Group A society to think that they are being dignified by the generosity of women.

If society A is really a patriarchal society, the national character

should be masculine and dry. However, the national character of the traditional acquired sedentary group society A is wet and feminine (effeminate). Isn't it possible to have a patriarchal system with a feminine national character? We should be suspicious of an acquired sedentary group society A = matriarchy.

In a true patriarchal system such as the advanced mobile life-centered society group FGH, the following is true
The father-child bond is stronger than the mother-child bond.
The father has the final authority in child rearing. Children grow up to be dry and masculine because of the father's influence.
Incest is more likely to occur between fathers and daughters.

On the other hand, in a matriarchal system such as the acquired sedentary group society A, the following is true
The mother-child bond is stronger than the father-child bond.
The mother has the final authority in child rearing. The mother has the final authority in child rearing. Children grow up to be wet and feminine because of the mother's influence.
Incest is more likely to occur between mothers and sons.

In the acquired sedentary group society A, the degree of psychological dependence of the husband on his wife is much stronger than the degree of psychological dependence of the wife on her husband.
It is said that as soon as a child is born, the husband begins to call his wife "mom" or "mother," transferring his indifference to his own mother to his wife.
The idea that a husband who is psychologically dependent on his wife is a patriarch who controls her is inconsistent with the common sense that the dependent person controls the dependent person.

(First published in July 2000)

Misunderstanding of the Image of the Patriarch in the Acquired sedentary group Society A

What are the conditions for being a true patriarch?

The image of the patriarch in acquired sedentary group society A is not what it should be and is misunderstood.

(1) It is not patriarchal to have one's wife do (or have her do) everything around one's house in a domineering and commanding tone, while one sits back and does nothing oneself, as in the case of the father in Acquired sedentary group A. If you don't ask your wife to do everything, you will not be able to do anything on your own. A patriarch should be a dynamic, self-motivated leader who sets a good example for his family. They need to be active. If you are simply lazy or a hedonist, your family will not see you as a patriarch, but as a troublesome "burden.

(2) The wandering, goofy parent-child relationship of the father in the acquired sedentary group A society is not masculine. He is mentally under the control of the mother and is not a patriarch. In order to be a patriarch, you need to learn dry rationality, individualism, and liberalism.

(3) The ideal father in an acquired sedentary group society (A) is a solid, heavy being who sits firmly and does not move even by leverage.
To be stuck in one place is to be establishment-oriented, static (wet), and maternal.

(First published in July 2000)

Absentee Patriarch

Men in the acquired sedentary group society A are attracted to the workplace and do not return home, for example, working late into the night. This can be called the "absentee patriarch" phenomenon.

This phenomenon is thought to occur due to the following reasons.
They grew up without seeing their fathers at home (fatherless home). They have not learned the image of a father at home.
2. They are pressured by their mothers and wives to compete for promotions at work. The husband's (son's) title (signboard) becomes

the wife's (mother's) ego as a manager. The title of the husband (son) becomes evidence of how well he has managed.

This is the reason why men are forced to stay in the workplace for a long time and become absent and overshadowed at home.

(First published in July 2000)

On the plan to paternalize the family in the acquired sedentary group society A

From the standpoint of men, it is necessary to regain the power of fathers, even if only a little, and to paternalize and patriarchalize the families of the Acquired sedentary group Society A, which have traditionally been under the control of motherhood.

In order to do this, it is desirable to take advantage of the recent trend on the part of women to abandon child-rearing in favor of social advancement and to break the myth of maternal love, which holds that motherhood is essential for child-rearing.

In other words, we should take advantage of the movement by women's studies and feminism to avoid or abandon child-rearing to campaign for fathers to take over child-rearing if mothers do not, and to realize father-led child-rearing.

They want to eliminate the maternal side of child rearing and put the paternal side of child rearing in charge of the period up to the age of three, when the foundation of the child's personality is being laid. This means maximizing paternal intervention and preventing motherhood from monopolizing the child.

In the conventional society of acquired sedentary groups, the child has become "pickled in motherhood," cozying up to the mother. In order to change this, we must "dehydrate" the maternal component

from the child and instead make it a "paternal pickle.

In order to do this, it is important to bring the wind of paternity into the A family, which is an acquired sedentary group society with a maternal bias, following the example of the paternalistic (patriarchal) society of FGH, an advanced mobile life-oriented society group.

This means providing a dry, father-led atmosphere for child rearing. For example, abolishing the "river bed" sleeping arrangement and placing children in private rooms at an early age to prevent close contact between mothers and children. The child should be able to govern himself/herself alone at an early stage. This will allow the child to develop a dry paternal breeze and enable father-led parenting.

In this way, the children will become attached to their fathers and rely on them, and the mothers will feel alienated from their children. The mother will then feel alienated from her children, and that will be the end of it. The day will soon come when the father will be at the center of the family.

A true father in a patriarchal system will not act like a selfish big kid in the home, like the fathers of the prewar acquired sedentary group society A, but like a one-man tyrant or despot. Paternalistic fathers are dry, rational, free, individualistic, autonomous, articulate, assertive, willing to face danger when necessary, take proper responsibility, exploratory, enterprising, and dry.

A true father is ladies first, superficially standing up for his mother, but behind the scenes, he rules over her as his mistress and housekeeper. Of course, the father also manages the household budget and gives the mother the allowance she needs for her household work.

In order to achieve this kind of paternalization in the acquired sedentary group A family, it is necessary, above all, for the fathers of the acquired sedentary group A family to break away from the wet existence of being dependent on the mother and adopt a dry way of thinking similar to that of the advanced mobile life-centered

social group FGH. In order to achieve this, educational programs to train fathers to adopt a dry attitude need to be established in the acquired sedentary group A, referring to the opinions of fathers in the advanced mobile lifestyle group FGH.

Particularly, in Christian schools, missionaries who are members of the Advanced Mobile Life Center FGH treat children and youth in a paternalistic and dry manner, and the boys and fathers in the Acquired sedentary group A can learn from them to develop paternalistic behavior early on.

If you think that the Advanced Migratory Living Group FGH is a problem because it is white and racially distant from the Acquired sedentary group A, you can use the Mongolian model, which is nomadic and pastoralist like the Advanced Migratory Living Group FGH and is the same race as the Acquired sedentary group A.

In order to make the family in the Acquired sedentary group Society A a place where women and motherhood do not dominate, the family should be made a "wife's kingdom" or "mother's kingdom," and the wives and mothers who reign over the family should be taken out of the family to reduce the dominance and influence of women and motherhood in the family as much as possible. It is necessary to transform the family of collective society A from a place of female and maternal domination to a place of male and paternal domination.

In this sense, it is an effective and important strategy to increase the influence of men in the family, which is the foundation of society, by encouraging women to enter into society outside the family, such as in corporate sedentary groups.

In order to weaken the dominance of women in the family, it is important to encourage women in the acquired sedentary group A to leave the family and enter the workforce in order to improve the social status of men in the acquired sedentary group A.

Currently, men in the acquired sedentary group A often oppose women's entry into the workforce because they feel that if women are allowed to enter the workforce and earn wages, they will be

denied their economic worthiness and their ability to provide for women financially.

However, what is important is not who earns money, but who holds the financial strings. No matter how much money a man earns, it is nothing if he is a "one-coin husband" whose wife takes away his earnings and gives him an allowance. It is essential for the paternalization and patriarchalization (realization of male domination) of the family and society as a whole in the acquired sedentary group society A that men "hold the purse strings" and "take the purse strings away from women. In this respect, men in the acquired sedentary group society A should not be concerned about who earned the money as before, but rather about who manages the money earned (by the family) and who controls the household budget.

The same applies to the education of children. If a child's education is left to the mother or wife, the child will listen to the mother and the father will be overshadowed. This leads to the repeated reproduction of the next generation of children who lack paternity in the acquired sedentary group society A. In order to strengthen paternal rights in the family and society, it is necessary for fathers to take the lead in the education of their children. In doing so, fathers should be mindful to separate their children from their mothers and make them independent and autonomous beings. This will weaken the influence of the mother on the child (who tries to include and integrate the child and maintain a strong bond with the child).

It is necessary for males in the acquired sedentary group society A to reduce their influence in the family by allowing women to enter the workforce and take over the central functions of the family (household management, education of children).

(First published Aug. 2004)

Fatherhood is being swallowed by motherhood.

The seemingly domineering male of the acquired sedentary group society A is being controlled by the maternal. Fatherhood is being swallowed up by motherhood, taken in, weakened, and extinguished. As a result, the phenomenon of the absence of fatherhood or fatherlessness in the family is created.
In the acquired sedentary group society A, the man who should be the bearer of fatherhood has become the bearer of motherhood. He has been mentally swallowed by his mother and has lost his fatherhood.
Therefore, like the yakuza, the baseball manager, or the boss of an academic society, a mother-like receptiveness is emphasized and demanded of men in the acquired sedentary group society A. This is the world of Naniwa-bushi. This is the world of Naniwa-bushi.
Alternatively, men in the acquired sedentary group A society try to work only as domestic laborers instead of mothers. They try to treat their children not as fathers, but as second mothers.
Or, they avoid raising children in the first place and try to escape the role of father and stay only in the role of mother's son.
This situation needs to be changed.
For example.
For example, they should be encouraged to use paternal judgment, decision-making, reasoning, and action rather than maternal receptiveness.
Instead of doing the same things as his mother, he should do things that only his father can do, such as adventure and exploration.
To graduate from the role of a mother's son, or
I think it is necessary to
(First published in January 2012)

Fatherless "male society" (that is, what it was)

In the acquired sedentary group society A, the foundation of the society is dominated by motherhood, and it is practically a female society (a typical agrarian society).

(2) Men in the acquired sedentary group A society have been set up and coddled by women in order to be useful as economic earners. (If you don't give them pride, they will shrivel up and stop working. Men lacked paternity and were domineering even though they had no real authority. The apparent status was high. (The real status was low, but it was covered up.) We were lionized as a male society, and we had no doubts about it.
However, under the influence of feminism, which came from the advanced mobile life-centered society group FGH, there was a tendency to change the status quo where men were dominating. This means that women no longer stand up to men, but instead treat them as tools of lower status (assies, tributes, etc.).
It means that men have lost their apparent status. It means that men have lost their apparent status and have become socially vulnerable as per their original substantive status. It means that they are back to their original weak status.
To start thinking about how to improve this troubled situation is a problem awareness that men in the acquired sedentary group society A should have and share (but there are not many men who have or share this awareness). (However, not many men have or share this awareness.
This issue is a good example of the need to distinguish between apparent status and substantive status in the recognition of social status.
The fact that the apparent status and the substantive status of men and women have diverged, but have come to coincide, can be said to be a change in the acquired sedentary group society A.
It should be noted that Hayashi Michiyoshi once advocated the "restoration of paternity" in the acquired sedentary group society A. However, he misidentified the prewar male figure, who was dominated by women, as paternalistic and advocated a return to that state. In reality, the correct view is that there was little paternity in the acquired sedentary group society A to warrant "restoration. The term "new creation" of paternity or "new learning and imitation from patriarchal societies such as the advanced mobile life-centered society group FGH" is more appropriate.

(First published June - December, 2013)

Thunder father and mother

The thunder emperor of sedentary life-centered society E, or the thunder father of acquired sedentary group society A, is hysterical, scary, violent, cruel, and irrational.
Rather than being paternalistic, he is more like a mother-in-law who is strict about everything and gets angry easily and hysterically.
In other words, he is a crass and violent son who has been instilled with an unnecessary sense of omnipotence by his mother.
The sense that he can do anything and everything is instilled in him by his mother's infinite acceptance and cushioning. In other words, the mother's acceptance of everything makes the son believe that nothing is impossible for him.
In this sense, we can say that the seemingly patriarchal Thunder Emperor and Thunder Father are backed by a powerful mother.
(First published May 2012)

The Introduction of Paternalistic Religion into Acquired sedentary group Society A and the Emancipation of Men in Acquired sedentary group Society A

According to Shigeru Matsumoto's book, "Paternalistic Religion, Maternalistic Religion," Christianity and Islam are paternalistic religions with strong paternal power.

In this respect, the use of paternalistic Christianity and Islam is desirable in order to liberate the males of the acquired sedentary group society A, which has been dominated by maternity. This is because the introduction of such religions can realize the

paternalization of society.

Like the existing Christianity, the education of religious mind through mission schools could be extended to the acquired sedentary group society A. The problem is that the education of religious mind through mission schools is not the same as that of the existing Christianity.
The problem is that the appearance and design of the figures in the teaching tools and scriptures are too directly based on the culture of the advanced mobile life-centered society group FGH, and it is difficult to be accepted as it is by the existing members of the acquired sedentary group society A who are used to the unique religion of the acquired sedentary group society. This is because It would be necessary to make a serious effort to change the expression and design of teaching tools and scriptures to the wabi-sabi style of the acquired sedentary group society A, while maintaining the paternalistic nature.
Also, as a cautionary note, we need to prevent ourselves from falling into the belief in the Virgin Mary. This is because it leads to respect and admiration for the mother. The belief in icons of the Virgin and Child, which emphasize the oneness of mother and child, should also be avoided.

(First published November 2011)

The Natural Climate of Acquired sedentary group Society A and the Pros and Cons of Introducing Strong Fatherhood

The natural climate of the acquired sedentary group A society is suitable for rice farming, which brings about a strong maternal nature. However, Hokkaido is different and is also suitable for pastoralism, which is strongly paternalistic.

If we introduce strong paternalism into a land with a natural climate suitable for rice farming, we will have to fundamentally change the social structure that is based on rice farming. There is a danger that this will fundamentally disrupt the existing acquired

sedentary group society A, and I am hesitant to do this.

Therefore, two options are presented. The first is to forgo the introduction of paternity. The first is to forgo the introduction of paternity, i.e., to continue with the maternal dominance of traditional rice farming and to further develop traditional maternal feminism.

The other way is to think of a mechanism to make the acquired sedentary group society A (agriculture) and the acquired sedentary group society A work properly even under strong paternalism, which is different from traditional rice farming. As for the author, I would like to take this approach. This is because California rice farming in North America, which is considered to be strongly paternally driven, seems to be done well and boasts of large yields and good quality. In other words, in California rice farming, mass direct sowing by aerial spraying using airplanes and coarse management of the rows of rice are practiced, and dry and gaseous rice farming is realized. I believe that by introducing this method into the acquired sedentary group society A, we can maintain rice farming and change the social structure to a dry, gaseous, paternalistic one.

(First published in October 2011)

From Pseudo-Patriarchy to True Patriarchy

Until now, the acquired sedentary group society A has been a pseudo-patriarchal system. The reality was that men were in the forefront and dominating, but they were controlled by their mothers. The theory of male emancipation in the acquired sedentary group society A advocates the abolition of this pseudo-patriarchal system and the realization of a true patriarchal system. This is often seen as a traditional and clichéd pattern of catching up with the advanced mobile life-centered society group FGH as a model, but in fact, the model does not have to be the advanced mobile life-centered society group FGH, and nomadic and pastoral societies such as Jews, Arabs and Mongols can be widely used as

models.
In fact, the model does not have to be an advanced mobile life-centered society group FGH.

(First published in August 2011)

The "nominal" patriarchs of acquired sedentary group society A, or the schools that take responsibility for education

In the Acquired sedentary group Society A, the responsibility of raising children is supposed to be taken by mothers and wives who are educated mothers who control their own children at will. The phrase "patriarch" is conveniently used by wives.
If the father in the acquired sedentary group society A is not a patriarch, if he cannot be called a patriarch, the mother is in trouble. This is because she would be forced to take responsibility for the failure of child-rearing as it is, and for the sake of her own self-preservation, she wants others, the father, to take responsibility.
Just because parenting didn't go well doesn't mean that parents can just be irresponsible. Either the father or the mother, or both, must take responsibility.
This is the reason why acquired sedentary group society A is often called a patriarchal society, as if the father is all-powerful, when it is really a matriarchal society where the mother is strong.
In the acquired sedentary group society A, the term patriarchy is socially necessary, albeit nominally, mainly by mothers. It is a "nominal patriarchy" or nominal-purpose patriarchy created by the mother. It is a "nominal patriarchy" or "nominal patriarchy" created by the mother, because in reality it is a matriarchal society. Fathers in the acquired sedentary group society A tend not to be actively involved with their children and are treated as patriarchs even though they are not the primary caregivers.
On the other hand, the advanced mobile life-centered society group, FGH, can be said to be substantially patriarchal. This is because the father mainly intervenes and controls the raising of the child, while the mother remains a subordinate appendage to the father.
In the acquired sedentary group society A, the mother is the real

executor of child-rearing and the real ruler of the child, but the father is the one responsible for the outcome of child-rearing. (This means that the father is responsible for the outcome of child rearing, especially when child rearing goes wrong.
The other person responsible for the outcome of child rearing in the acquired sedentary group society A is the school. The teachers and principals of the schools that the children attend are held responsible.
In the Acquired sedentary group A society, teachers tend to be treated as sanctimonious figures, and parents tend to blame them severely for the slightest fault in their behavior. The teachers are overburdened with responsibility, but this means that the mothers are also burdened with the responsibility they should have.
Deep down, mothers, who are supposed to be in control of their children and take responsibility for their upbringing, are avoiding taking responsibility.
By adding the socially accepted idea that it is a pity for women to be blamed, it can be said that fathers and schools are taking over the responsibility that mothers should normally have for raising their children.
It can be said that mothers are the architects of the irresponsible society A, an acquired sedentary group society in which responsibility tends to be obscured and no one wants to take responsibility.
(First published in June, 2012)

Wet Father and Wet Snow

In a snowy country, I often hear that it is easier to remove snow when the snow is dry, while it is heavier and more difficult to remove snow when it is wet.
The behavioral style is wet. Fathers and men are dry.
This is thought to be the cause of men and fathers being mistaken for being strong in acquired sedentary group society A, inherited sedentary group society B, and inherited sedentary group society C1, where men and fathers tend to behave in a wet manner. A damp father is a heavy father.
On the other hand, the dry, dry fathers of advanced, mobile societies F and North America are light (meaning nimble). (First published in November 2014).

(First published Nov. 2014)

Husbands and fathers who are treated coldly by their wives and families

In the couple in the acquired sedentary group society A, the husband is unable to buy what he wants because his wife controls the household budget and only gives him a small allowance unilaterally.
For example, a large room is occupied by the wife and children who are close to each other and have formed a mother-child union, and the husband is forced to sit on a chair in the kitchen. This is what is happening.
As a son, the husband is treated well by his mother-in-law and gets a good deal of attention. The husband, as a son, is treated well by his mother-in-law in many ways and gets good looks from her, and as long as his mother-in-law is around, he can be dignified and have good terms with his wife. However, the problem is that he is still dependent on his mother-in-law, and when his mother is gone, his position will continue to deteriorate.
(First published in June, 2012)

Corporate sedentary group man, the creation of "male society" and the father's lack of place (in the family)

In the acquired sedentary group society A, there has long been a proverb that says, "The husband is healthy and the wife is at home," as if it is desirable to have no husband or father in the family sedentary group.
Why is it recommended by wives (mothers) that husbands (fathers) be corporate settlers, that they stay only in the corporate settler group and do not come back to the family settler group often?
The reason is that by doing so, the husband (father) will remain harmless to the wife (mother) and will not challenge her authority.
Since the husband (father) has no place in the home, he has no choice but to stay in the corporate sedentary group. The reason why the husband (father) has no place in the family is because the wife

(mother) and her children occupy the place in the family.
In the acquired sedentary group society A, the mother and children are strongly united in the home, and there is a wet surface tension that makes it impossible for anyone from the outside to break into the home. The father is not allowed to join such a mother-child union (mother-child federation) and is sent away from the family. This means that the father is the one who is not allowed to enter the home and is sent away.

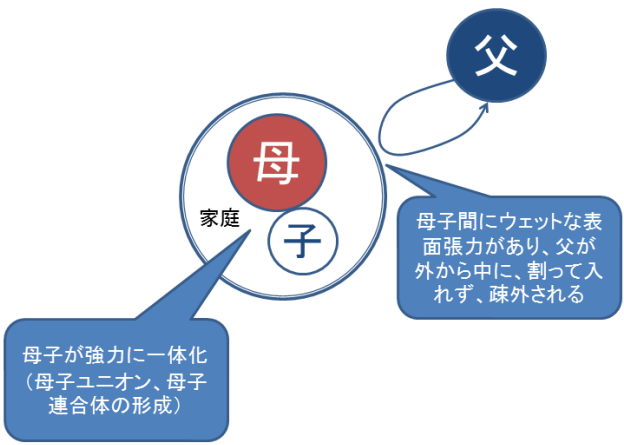


図　母子の間に入れない父

The corporate sedentary group is a conglomeration of those who cannot enter the home and are not allowed to enter the home, and since those who are not allowed to enter the home are men who are fathers, the corporate sedentary group has become a "men's society" of such men.
In the acquired sedentary group society A, the husband (father) is also maternal and wet, so he forms a closed, exclusive, wet "corporate sedentary group" space with surface tension. This means that the union of the wife (mother) and her children, which is another closed and exclusive unit, is not allowed in there. (See the diagram below.)

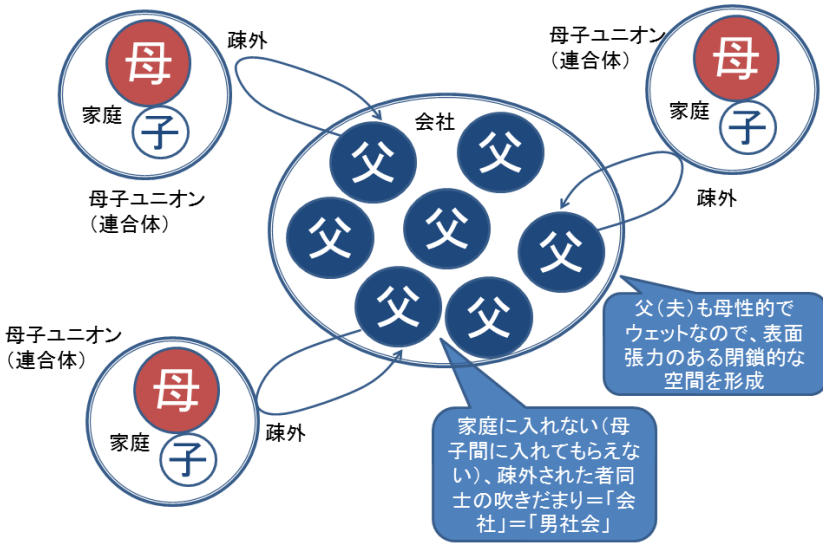


図　日本の会社＝家庭から疎外された者同士の吹きだまり

The husband (father) of the acquired sedentary group society A belongs to the corporate sedentary group 24 hours a day. It is as if he exists in the wet liquid of the corporate sedentary group, and he cannot leave the corporate sedentary group until he is restructured out of it (he can leave, but he has nowhere else to go, and his survival is not guaranteed). That's what I mean.

The husband, who is totally absorbed in the wet corporate sedentary group, is psychologically unable to escape from the corporate sedentary group and returns in the morning from his temporary home to the corporate sedentary group where he really belongs. In the morning, they return from their temporary home to the corporate sedentary group, where they really belong. At home, they cannot break into the unity of mother and child, and since there is no place for them at home, they have no choice but to return to the corporate sedentary group. (See the figure below.)

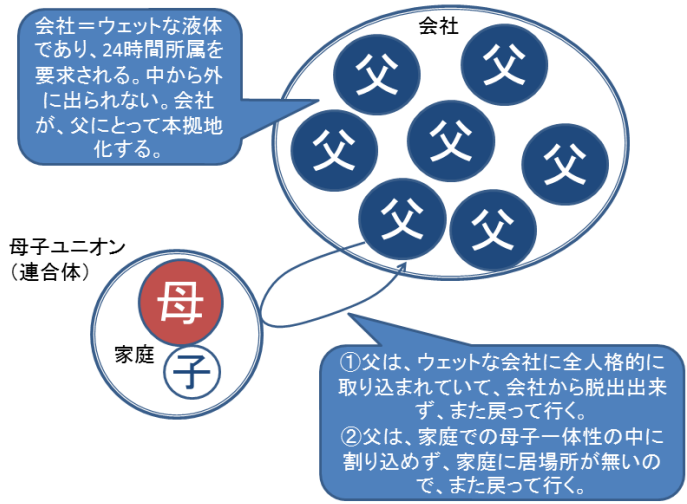


図　会社に居続ける（戻って行く）父

On the other hand, in the dry, advanced mobile life-centered FGH society, the father and the child have a strong bond through orders and commands from the father to the child, and there is no place for the mother, who has been cut off from the father-child relationship by the father. This is the opposite of the family in the acquired sedentary group society A, where there is no place for the father. In a father-son centered society, the corporate sedentary group is a temporary place of belonging for the father, and it is desirable for him to be free from the corporate sedentary group, that is, he should belong to the family.

In the family of the acquired sedentary group society A, the husband (father) has occupied and occupied the place in the family with the mother (mother-in-law) of the previous generation. (It means that he has alienated the father of the previous generation. That's how he was. However, when a wife arrives and has a child with her, the husband (father) is ostracized from the mother-child union created by the wife and child. For the time being, the husband (father) continues to secure his place in the family with the help of his mother-in-law, but as the mother-in-law gradually ages and declines, it becomes difficult to ask for her help, and the place gradually disappears. When the mother-in-law disappears. (Or, when there is no mother-in-law from the beginning, as in the case

of a second or third son. The husband (father) cannot find a place in the family and becomes isolated. The husband (or father) cannot find a place in the home and becomes isolated, so he turns to the corporate sedentary group in search of others of his own kind, and those who do not have a place in the home hang out with each other and live a life of corporate sedentary groups. This is the process of creation of the "male society" of the acquired sedentary group society A.

Looking at it this way, it can be said that the "male society" of acquired sedentary group society A, the corporate sedentary group, is actually similar to the group of pilgrims. The corporate sedentary group is a group of drifters who have been alienated from their families. It is the same as the pilgrims, who are a group of drifters who have strayed from society.

The sons of mothers (sons-in-law) who have no place in the home and are adrift, yet they treat their wives and prospective wives from a superior perspective. In other words, they are the first to join the family sedentary group, and they are the senior person who welcomes the daughter-in-law, and the sons of the mother-in-law, both sons (husbands) and daughters (small mothers-in-law), are in a higher position than the daughter-in-law, so they treat the daughter-in-law and the potential daughter-in-law in a high-handed manner. This was the subject of criticism because it looked like male chauvinism, in which men (sons and husbands of mother-in-laws) were superior and women (daughter-in-laws) were inferior.

The reason why the husband (the son of the mother-in-law) shows a high level of pride toward his wife (wife) and children, even though he himself is in a disadvantageous position because his home is occupied by the mother-child union created by his wife and children and he has no place to stay, is because he was loved and favored by his mother-in-law in the mother-child union of the previous generation. This is similar to the way that indigenous people in rural areas of an acquired sedentary group society A are arrogant toward newcomers.

On the other hand, the corporate sedentary group, which is a gathering place for husbands (fathers), is a significant presence for the mother's mother-in-law. For the mother's mother-in-law, the corporate sedentary group is like an extension of her son's nursery school, kindergarten, and school. Mothers make their sons compete with each other, and when their sons join a better corporate

sedentary group, or even rise to a higher position in the group, they feel as if they are the winners and can achieve self-realization. The mother-in-law sees her son's presentation at the corporate sedentary group and his presentation at the kindergarten as having the same status. In this respect, the corporate sedentary group is the property of the mother-in-laws.
On the other hand, for the next generation mother-child union of wives and their children, the corporate sedentary group and the husbands (fathers) who belong to the group become a mere tool like a hammer, as indifferent as a cash machine (ATM). The role of husbands (fathers) has become to continue to provide a comfortable environment for the maintenance of the next generation of mother-child unions like a machine or a laborer.
(First published in December, 2013)

How to Establish Fatherhood and Paternal Authority in the Acquired sedentary group Society A

There are several ways to establish fatherhood and paternal authority in the acquired sedentary group society A that have not been realized so far.
(1) To realize the separation of mother and child in child rearing and to prevent the formation of a powerful mother-child alliance (mother-child union) and the establishment of motherhood through it. Specifically, as in the advanced mobile life-centered social group FGH, the child should be separated from the mother at the infant stage and kept in a separate room independently throughout the day. This means minimizing the contact between the child and the mother. This will cut the ties between the mother and the child, and also allow the child to develop a dry and gaseous paternal temperament of independence and individualism, which will radically increase the opportunities for paternal intervention in child rearing.
(2) By separating the authority to manage the household budget and the purse strings from the mother and wife and making them go to the man (father), the man (father) will be able to make economic decisions in the household. At the very least, the wife (mother) and husband (father) can gradually break the monopoly of the wife (mother) on the family purse strings by implementing a

rotating system of monthly household management.
(3) By making the atmosphere and national character of the acquired sedentary group society A dry and gaseous, it will be easier for men to establish fatherhood and paternal authority. This means changing the traditional style of rice farming, which leads to the wetting and liquefaction of society, and promoting the drying and gassing of the rice farming style. Specifically, we will study methods such as California-style rice farming practiced in advanced mobile life-centered societies such as G and introduce methods that greatly reduce the degree of interdependence among members and the need for collective action in terms of water use and other aspects of rice farming, in order to shift from traditional maternal rice farming to paternal rice farming.

(First published in August 2012)

How to wrest control of the family budget from the wife

Ask her to show you what our family's finances look like now.
If she refuses to show you, say that she is probably hiding something, has a serious problem, and that she is getting more and more worried.
If they show you their household budget, you should look for flaws in it (by comparing it to the examples of financial planners and others that you have obtained beforehand). If I find something wrong, I give it a bad name. Say, "I can fix it this way.
To say that you can do better.
Say that you will leave her in charge for a while, say a month or two, and get the bank book and household account book from her.
During this time, you will be able to solve your financial problems.
I tell her that it will work out much better if she continues to leave things to me.

(First published June 2014)

Need to avoid falling into the maternal absorption of paternity.

In establishing a paternal society in the acquired sedentary group society A, it is effective to digest and absorb the paternalistic culture of the society that has already established paternal authority (such as the advanced mobile life-centered society group FGH).
In doing so, it is necessary not to fall into the trap of maternal absorption of paternity.
In other words, it is necessary to avoid a maternal absorption of paternity (i.e., an advanced mobile life-centered society group FGH-like). In other words, it is necessary not to fall into maternal absorption of paternity. In the process of absorbing the dry, gaseous, paternalistic culture into the wet, liquid, maternalistic culture, with the attitude of introducing the paternalistic culture because it is dominant and superior in the world, in an authoritarian manner, integrating and accepting it with something like love, and maternalizing it, the paternalism that should have existed disappears or is nullified.
In the process of maternal absorption of FGH culture in the acquired sedentary group society A, at first glance, it seems that the society leans completely on the values of the advanced mobile living group FGH, but this is a temporary stance only while the advanced mobile living group FGH is strong, and when the paternalistic advanced mobile living group When the paternalistic advanced mobile living-centered society group FGH becomes weaker and the maternalistic congenital sedentary group society B rises again, the absorption target will easily change its mind. The point is that maternal absorption is just flirting with the strong one of the moment.
In order to directly absorb paternity, it is difficult for the absorber to do so unless he or she has a certain amount of paternity in him or her. The challenge is how to create such a base in the maternal-oriented, acquired, sedentary group society A.

(First published in August, 2012)

Gender Free Thought and Paternal Reinforcement

Traditionally, gender-free ideology has been promoted by feminists (women's rights expansionists) in the Acquired sedentary group A society. The idea is to eliminate gender discrimination and emphasize the individuality of each person that does not fit into the framework of masculinity or femininity.

In fact, there is a widespread view in the acquired sedentary group A that it is an advanced and superior way of thinking to remove gender differences as much as possible from consideration, for example, by mixing the sexes in the school register.
If we go back and think about it, we can say that the way of thinking, such as gender-free thinking, which prefers each person to be freed from the category to which he or she belongs and to be scattered, is a dry way of thinking, similar to the gaseous molecular movement pattern.

It is a masculine and paternalistic way of thinking that favors the independence of the individual (from the collective), and while at first glance, it claims to be a liberation from gender, it actually strengthens the power of the masculine and paternal. It can also be said that it is a way of thinking that weakens the power of maternity and femininity, which is oriented toward the mutual integration of individuals, gathering into a common category, and unity.

Ironically, feminists in the acquired sedentary group society A are trying their best to weaken the power of motherhood (women) in the acquired sedentary group society A by introducing the gender-free ideology.

The gender-free ideology is a good tool to strengthen the power of paternity in the acquired sedentary group society A. In short, gender-free ideology, which emphasizes individuality and

independence from the collective, is useful for strengthening paternity and liberating men from motherhood in the acquired sedentary group society A.

Therefore, the men of the acquired sedentary group society A should promote the gender-free idea more and more before the feminists realize their mistake and withdraw it.

(First published October 2005)

How to Revolutionize Paternalization of Acquired sedentary group Society A

What are the methods of paternalizing an effective acquired sedentary group society A?

There are two main types of measures: counter-child measures and counter-mother measures. The following will be discussed in no particular order.

The first is to separate mother and child. The first is to separate the mother from the child, for example, by having the child sleep in a separate room, far away from the mother. By doing so, the child will learn that a dry state where people are separated from each other is natural. This is the way to teach it to the child. In this way, you can spread dry fatherhood to your children. To win your wife over, insist that the child must eventually become independent, and that the earlier the better. Tell her that from the time they are babies, especially boys, it is important to instill in their minds and bodies the taste and sense of independence.

The second is to take away some of the family purse strings traditionally held by the mother. For example, the wife should be convinced that the family finances will be healthier if the husband and wife take turns holding the purse of the family sedentary group

and check the contents of the purse with each other. This will give the husband more opportunities to hold the family purse, making it easier for him to seize the authority to manage the family finances and to exercise paternal initiative.

Third, when they get married, they should declare equality between men and women and between husband and wife, and promise to change their policies so that the ratio of power between men and women is equalized at 50:50, and encourage (their wives) to make sure that power is not unbalanced in favor of their wives.

Later, I found a separate reference to this in a post on 2ch ("Are the members of the acquired sedentary group society A a feminine race? In addition to summarizing the content of the article, the author has expanded the content of the article to the following.

The fourth is to increase the frequency and length of time fathers participate in the education of their children at home. In addition to increasing the father's presence in the home by showing the children how he actually works and solves problems, fathers should actively attend school parent-teacher associations, PTAs, etc., and come home early from work every day to give advice on the child's basic study policy, advice from experienced people on what career the child wants to pursue in the future, and character education to rationalize the child. It is also necessary to increase the frequency and quality of contact with children, such as being actively involved in character education to rationalize children. (It is not enough to be a tutor who teaches how to solve study problems.

The fifth is to introduce a masculine way of thinking to my child, who tends to be biased toward emotional, affective, and feminine thinking based on likes and dislikes under the strong influence of her mother. It is necessary to paternalize the child's way of thinking through logic and rationalization.

Sixth, we need to teach our children to think for themselves, to make decisions, to watch warmly as they make those decisions and the efforts involved, and to take responsibility for their decisions. The characteristic of fatherhood is that he decides on the direction and policy to lead the family in a certain direction, makes decisions,

and does his best to make sure that those decisions are successful or unsuccessful, and when they fail, he accepts responsibility, covers his own blame, and accepts a pay cut. This is the essence of paternalizing children.

This is especially important for boys, who are the original bearers of paternity, but it is also necessary for girls in order to cut off and weaken the excess of motherhood that they have acquired from their mothers. As a result, they will become masculine, like the women of the FGH, an advanced mobile society group, and we must be prepared for the loss of their original feminine charm.

For now, at least, we should be prepared for the fact that fathers will be marginalized and not even allowed to participate in child rearing (i.e., the authority to raise and educate children is monopolized by mothers), as is the case with husbands in the current Acquired sedentary group A society. (In other words, the authority to raise and educate children is monopolized by the mother.) The system of acquired sedentary group society A must be changed.

(First published in October 2013)

How to get men to raise children in an acquired sedentary group society A.

If women and wives hand over the authority to manage the household to men and husbands, men in the acquired sedentary group A society will naturally raise children.

If women and wives give the authority to manage the household budget to men and husbands, men in the acquired sedentary group society A will naturally raise children.

(First published in October 2013)

3.

Summary of this book

The family and family relationships can be broadly divided into the following categories.
(1) Marriage: The relationship between a man and a woman that forms the basis of the family.
(2) Parent-child relationships: father-son, mother-son, step-father-son, and mother-son relationships
(3) Father-son, mother-son, step-father-son, and mother-son relationships.
The power relations between men and women in the household and family of the acquired sedentary group society A are as follows.
(1) When we look at the relationship between husband and wife, we can see that in the society of acquired sedentary group A, the husband is often seen as the stronger male.
(1) The husband is often seen as stronger than the woman in the acquired sedentary group society A. (2) The wife is married into the husband's family sedentary group and must listen to the husband's family sedentary group.
In many cases, husbands are seen as more powerful.
In many cases, the husband is the main breadwinner, and the wife or daughter-in-law does not earn much and has to depend on the husband financially.
Emphasizing these points, the mainstream of sociologists of acquired sedentary group A argue that the family in acquired sedentary group A is patriarchal.
On the other hand, there is an aspect in which the wife = woman appears to be strong.
Wives often have a monopoly on the authority to manage the household budget, and there are many situations where the allowance is given to the husband. In many cases, the wife is the

one who gives the allowance to the husband.
(2) When we look at the parent-child relationship, we see that in the acquired sedentary group society A, the mother = woman is strong. They have a monopoly on the authority to raise children, and are called "educational mamagong" or something like that, which means they are treated as monsters. She has succeeded in turning the child into a manipulative robot that operates under her maternal control. The father, on the other hand, doesn't have much to do with the child and is overshadowed.
Considering the great influence of the mother, the claim that the acquired sedentary group society A is a maternal society has become the mainstream among clinical psychologists in the acquired sedentary group society A.
Thus, the current situation is that there is a division between the views on the power of men and women in acquired sedentary group A when looking at marital relationships and when looking at parent-child relationships, and there is a need for a theory that integrates the two views.
The author advocates the idea of viewing the husband as the son of the mother (mother-in-law) as an opportunity to successfully integrate the two views.
The author argues that the husband, who has been thought of as a strong patriarchal figure, is actually a weak maternal figure whose paternity is underdeveloped, as a manipulative robot under the control of his mother and mother-in-law.
In the acquired sedentary group society A, the mother monopolizes child-rearing and forms a powerful and exclusive mother-child union with the child from the child's infancy. (The mother is the ruler and the child is the subordinate, the mother's puppet robot. (The mother is the ruler and the child is the subordinate, the mother's puppet robot.) This mother-child union persists even after the child becomes an adult, and the existing mother-child union unites to dominate the new daughter-in-law. If we look at the relationship between the mother's son and her daughter-in-law, we can see that the husband dominates his wife, the daughter-in-law, which is what has been claimed in the theory of acquired sedentary group society A (patriarchal society). However, in reality, the husband is dominated by his mother-in-law, who is the mother, and together with the mother-in-law, they merely oppress the wife.
In order to correctly grasp the power relations among couples in the

acquired sedentary group society A, it is necessary to not only look at the couple (husband and wife), but also to drive a wedge of mother into the husband's side of the couple (husband and wife). Or, it is necessary to have a "mother" and "mother-in-law" centered perspective, where the mother and mother-in-law are the real center of the family and the true rulers.
Instead of looking only at the husband and wife.
Mother - Son (Husband) ← (A union of mother and son that does not allow any one to intervene.
Mother-in-law to daughter-in-law (wife)
Husband (mother's son) - wife (daughter-in-law)
It is necessary to look at all three at the same time. The husband's father (Alexandria) is still his mother's son from a generation ago and is not a shadow of his former self. The husband's sisters, as minor mothers-in-law, are, like the husband, members of a mother-son alliance centered on the mother-in-law, and are the equivalent of the mother-in-law, controlling the daughter-in-law.
It is necessary to recognize that the husband, while appearing to be a strong patriarch to the wife, is in fact a weak being who remains the mother's big son, who is dominated by the mother, and who cannot be mentally independent.
Unlike the mother, who is the spiritual pillar of the family, the husband and father, who are the sons of the mother, are treated as the patriarchs of the family, but they continue to be mentally dependent on the mother and cannot be the spiritual pillar of the family.
The husband is separated from the children because of his work, but in fact, this work has become a substitute for his mother's work, or rather, a substitute for her self-realization. Although it may appear that the husband is working hard for himself, such as promotion in the corporate sedentary group, the reality is that he himself has been incorporated into the mother and is working hard for her as one with her. The mother is happy and sad about her son's success and promotion, and the husband's success in his own life is directly related to the success of his mother's life. In addition, the husband's behavior in the corporate sedentary group tends to be maternal in nature, emphasizing a sense of unity and inclusion with the corporate sedentary group, as is the case with corporate sedentary group people.
This is how the author sees it.

The mother's (mother-in-law's) total domination of the son (husband to the wife)
Economic domination of the husband based on the wife's monopoly of authority over household management.
By combining both of the above, I argue that motherhood and female domination of men are established in the entire family and society of the acquired sedentary group society A, and that the acquired sedentary group society A is, in fact, a mother-rights society and a woman-rights society. The center of the family is the mother and mother-in-law.
Authoritative theories (such as Bachofen) of the advanced mobile life-centered society group FGH have so far denied the existence of a mother-rights society, and the author's argument is in direct opposition to this.
If we correlate the national characteristics of the members of the acquired sedentary group society A with the personalities of men and women, we find that the members of the acquired sedentary group society A are more feminine (emphasis on mutual unity and belonging, and the members of the acquired sedentary group society B are more feminine). (Emphasis on mutual unity, belonging, and being protected in a convoy style, emphasis on protection and safety. Emphasis on risk aversion and responsibility avoidance. It can be concluded that they operate in a liquid-molecular-kinetic, wet way...). This can be considered as an inescapable evidence that the acquired sedentary group society A is a women's rights and mother's rights society. The members of the acquired sedentary group society A are driven by the mother-in-law mentality. (Mother-in-law mentality means that they do not tolerate any talk back to those around them who are inferior to their wives, such as their juniors, and they are full of envy and unilaterally and tyrannically dominate their entire personality. This in itself shows the strength of the influence and control of the mother and mother-in-law in the acquired sedentary group society A. Therefore, it is necessary to take a mother-in-law-centered and mother-in-law-centered point of view in analyzing the society and family of the acquired sedentary group society A.
In order to break the dominance of their mothers and wives, the men in the conventional society of the Acquired sedentary group A have become brutal and violent, or thundering fathers, and have tried to fight back with domestic violence and the like, but their

violence has resulted in them becoming more despised and abandoned by their families. Or, they try to escape to work outside the home, but it is impossible to shake off their mother's psychological influence and control, as working hard becomes her self-realization.
This domination by women and mothers is thought to be caused by the fact that the basis of the acquired sedentary group A society is made up of a rice-farming culture that is tied to water use and communal work and is oriented toward women. Therefore, I believe that males in the acquired sedentary group A should break away from the traditional rice-farming culture and acquire a dry paternalism like that of the fathers of the advanced mobile life-centered group FGH, the home of patriarchy, and the nomadic pastoralists of the Jewish, Arab, and Mongolian societies, so that they can compete with their mothers and wives. They argue that they should be free from the domination of their mothers and wives. This is the male emancipation theory of the acquired sedentary group society A. In short, it is a call to become a truly dominant and respected figure in society as a father by establishing paternal authority in child rearing and household management. In doing so, the author anticipates that by changing rice farming from the traditional A system of acquired sedentary group society to the California system of advanced mobile life-oriented society G, which is a drier way of doing things, we can maintain rice farming and realize dry fatherhood in society.
Ultimately, I believe that a 50:50 power relationship between men and women is desirable. This is the ultimate equality of the sexes, I argue. It is not good for men to be too paternalistic, as in the advanced mobile life-oriented society group FGH, or for women to be too maternal, as in the acquired sedentary group society A. A proper balance is necessary. I think we need to find the right balance. This could mean introducing a monthly shift system where husbands and wives take turns managing the household budget.
(First published in June, 2012)

Maternal Feminism: Women in the Acquired sedentary group

Society A as a Model for Women in the World

Abstract

This book examines the impact of gender differences in acquired sedentary group A societies in a way that encourages a rethinking of traditional acquired sedentary group A women's studies and acquired sedentary group A feminism.
For example, conventional feminism and feminist theories of acquired sedentary group society A are that "acquired sedentary group society A is a male-centered, patriarchal society" and "women are universally weaker and inferior to men, and should be liberated. In the previous books, "The Feminine Character of Acquired Sedentary Group Society A," "Maternal Rights Society Acquired Sedentary Group Society A," and "The Theory of Male Liberation in Acquired Sedentary Group Society A," the author questioned these common theories, and based on the results of her research and analysis of acquired sedentary group society A, she concluded that "the wet, liquid acquired sedentary group society A is one in which women are stronger and more maternal. He also argues that men in acquired sedentary group A are the ones who should be freed from the domination of women and motherhood.
In this book, I focus on the power of women and motherhood in the acquired sedentary group society A, and turn the traditional advanced mobile life-centered feminism of FGH around 180 degrees, and propose a new maternal feminism as a strategy for women to effectively dominate society with motherhood as the axis. It also argues that the women of the acquired sedentary group society A should be the role models for the women of the world, including the advanced mobile life-centered society group FGH, in feminism.

Each section of the text is an independent reading or essay, and can be started anywhere.

Preface

Background to the discussion in this book

The home and family relations can be broadly divided into the following categories.
(1) Marital relations: the relationship between a man and a woman that forms the basis of the family
(2) Parent-child relationships: father-son, mother-son, step-father-son, and mother-son relationships
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In many cases, husbands are seen as more powerful.
In many cases, the husband is the main breadwinner, and the wife or daughter-in-law does not earn much and has to depend on the husband financially.
Emphasizing these points, the mainstream of sociologists of acquired sedentary group A argue that the family in acquired sedentary group A is patriarchal.
On the other hand, there is an aspect in which wives (women) appear to be stronger.
The wife often monopolizes the authority to manage the household budget, and is often seen handing over the allowance to the husband. The wife often has the monopoly on the authority to manage the household budget, and she often hands over the allowance to her husband. The finance minister who gives the allowance has a higher status than the one who receives it.
(2) When we look at the parent-child relationship, we see that in

the acquired sedentary group society A, the mother = woman is strong. They have a monopoly on the authority to raise their children, and are called "educational mamagons," which means they are treated as monsters. She has succeeded in turning the child into a puppet, a robot that moves under the control of her own motherhood. The father, on the other hand, does not have much to do with the child and is overshadowed.

Considering the influence of the mother, the claim that the acquired sedentary group society A is a maternal society has become the mainstream among clinical psychologists in the acquired sedentary group society A.

Thus, the current situation is that there is a division between the views on the power of men and women in acquired sedentary group A when looking at marital relationships and when looking at parent-child relationships, and there is a need for a theory that integrates the two views.

The author advocates the idea of viewing the husband as the son of the mother (mother-in-law) as an opportunity to successfully integrate the two views.

The author argues that the husband, who has been thought of as a strong patriarchal figure, is actually a puppet or robot under the control of the mother and mother-in-law, and is in fact a weak maternal figure with an underdeveloped paternal figure.

In the acquired sedentary group society A, the mother monopolizes child-rearing and forms a powerful exclusive mother-child union with the child from the child's early age. (The mother is the dominant one and the child is the subordinate, the mother's puppet robot. This state of mother-child unity persists long after the child becomes an adult, and this existing mother-child union unites to dominate the new daughter-in-law. If we look at the relationship between the mother's son and her daughter-in-law, we can see that the husband dominates his wife, the daughter-in-law, which is what has been claimed in the theory of acquired sedentary group society A (patriarchal society). However, in reality, the husband is dominated by his mother-in-law, who is the mother, and together with the mother-in-law, they merely oppress the wife.

In order to correctly grasp the power relations among couples in the acquired sedentary group society A, it is necessary to not only look at the couple (husband and wife), but also to drive a wedge of mother into the husband's side of the couple (husband and wife).

Or, it is necessary to have a "mother" and "mother-in-law" centered perspective, where the mother and mother-in-law are the real center of the family and the true rulers.
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It is necessary to recognize that the husband, while appearing to be a strong patriarch to the wife, is in fact a weak being who remains the mother's big son, who is dominated by the mother, and who cannot be mentally independent.
Unlike the mother, who is the spiritual pillar of the family, the husband and father, who are the sons of the mother, are treated as the patriarchs of the family, but they continue to be mentally dependent on the mother and cannot be the spiritual pillar of the family.
The husband is separated from the children because of his work, but in fact, this work has become a substitute for his mother's work, or rather, a substitute for her self-realization. Although it may appear that the husband is working hard for himself, such as promotion in the corporate sedentary group, the reality is that he himself has been incorporated into the mother and is working hard for her as one with her. The mother is happy and sad about her son's success and promotion, and the husband's success in his own life is directly related to the success of his mother's life. In addition, the husband's behavior in the corporate sedentary group tends to be maternal in nature, emphasizing a sense of unity and inclusion with the corporate sedentary group, as is the case with corporate sedentary group people.
This is how the author sees it.
The mother's (mother-in-law's) total domination of the son (husband to the wife)
Economic domination of the husband based on the wife's monopoly

of authority over household management.
By combining both of the above, I argue that motherhood and female domination of men are established in the entire family and society of the acquired sedentary group society A, and that the acquired sedentary group society A is actually a mother-rights society and a woman-rights society. In the acquired sedentary group society A, the center of the family is the mother and mother-in-law. Authoritative theories (such as Bachofen) of the advanced mobile life-centered society group FGH have so far denied the existence of a mother-rights society, and the author's argument is a direct opposition to this.
If we correlate the national characteristics of the members of the acquired sedentary group society A with the personalities of men and women, we find that the members of the acquired sedentary group society A are feminine (mutual unity, emphasis on belonging, and protection in the form of a convoy). (Emphasis on mutual unity, belonging, and being protected in a convoy style, emphasis on protection and safety. Emphasis on risk aversion and responsibility avoidance. It can be concluded that they operate in a liquid-molecular-kinetic, wet way...). This can be considered as an inescapable evidence that the acquired sedentary group society A is a women's rights and mother's rights society. The members of the acquired sedentary group society A are driven by the mother-in-law mentality. (Mother-in-law mentality means that they do not tolerate any talk back to those around them who are inferior to their wives, such as their juniors, and they are full of envy and unilaterally and tyrannically dominate their entire personality. This in itself shows the strength of the influence and control of the mother and mother-in-law in the acquired sedentary group society A. Therefore, it is necessary to take a mother-in-law-centered and mother-in-law-centered point of view in analyzing the society and family of the acquired sedentary group society A.
In order to break the dominance of their mothers and wives, the men in the conventional society of the Acquired sedentary group A have become brutal and violent, or thundering fathers, and have tried to fight back with domestic violence and the like, but their violence has resulted in them becoming more despised and abandoned by their families. Or, they try to escape to work outside the home, but it is impossible to shake off their mother's psychological influence and control, as working hard becomes her

self-realization.
This domination by women and mothers is thought to be caused by the fact that the basis of the acquired sedentary group A society is made up of a rice-farming culture that is tied to water use and communal work and is oriented toward women.
Therefore, if we assume that the acquired sedentary group society A is a mother-rights society, the women of the acquired sedentary group society A can be said to be a role model and teacher for the women of the world, especially the women of the advanced mobile life-centered society group FGH, in terms of the extension of women's rights. In the future, she will be a role model and teacher for women in advanced FGH societies.
The author predicts that in the future, in the acquired sedentary group society A, there will be a head-on collision between the trend toward male liberation and the establishment of paternity on the part of men and the trend toward the promotion of maternal feminism on the part of women.

(First published in June 2012)

Main article

Society A, an acquired sedentary group, was actually an advanced feminist society!

The feminism of the advanced mobile lifestyle-centered society group FGH is, after all, the feminism of a society where women are weak.

The housewives of FGH are usually reduced to mere low-class housekeepers, as their husbands hold the purse and children of the family sedentary group, and they try to make up for it by working and entering the workforce. I think this is the starting point of FGH feminism.

The content of this book is a prototype of what feminism in a

society where women are strong should be like.

Conventional feminism of the advanced mobile lifestyle-centered society group FGH, which is introduced by feminist scholars of the acquired sedentary group society A to the acquired sedentary group society A, is a failed feminism created by women struggling in the advanced mobile lifestyle-centered society group FGH society, which has yet to realize strong women. If we really want to make a society where women are strong, the acquired sedentary group A society with strong women and motherhood should be the model for feminism in the world. In this respect, the acquired sedentary group society A is an advanced country in feminism.

The women of the acquired sedentary group A, who hold the purse and children of the family sedentary group, are the strongest in the world.

The acquired sedentary group society A is a female society, and it is the ultimate in social domination by women.

On the contrary, if you really want to make the acquired sedentary group society A a male society, you should take away the purse and children of the family sedentary group from the women of the acquired sedentary group society A.

(First published Feb. 2015)

Acquired sedentary group Society A on the Cutting Edge of Women's Liberation and Women's Rights Expansion

In the Acquired sedentary group Society A, men have been deprived of both children and household purse strings by women, and have become mere cash dispensers = ATM slaves. It is necessary to liberate men from this situation.

The fact that male emancipation is necessary in the Acquired sedentary group Society A means, on the other hand, that women's power in the society is strong and that women's emancipation and expansion of women's rights are in progress. It is just that the members of the acquired sedentary group society A are not aware of this fact.
In this regard, shouldn't feminists and women's scholars of the Acquired sedentary group A promote it to the whole world as an exemplary case that is at the forefront of women's liberation and expansion of women's rights?
(First published in April 2008)

Advanced Women's Rights Expansion, Acquired sedentary group Society A - Settled Life Centered Society Group D

The national motto of the advanced mobile life-centered society G is freedom, independence, and individualism, all of which are based on masculinity, and all of which are against femininity and oppress femininity.
The advanced mobile life-centered society G is a backward country in the expansion of women's rights and women's liberation.
Advanced mobile life-centered society group FGH - Women all over the world should aim for the acquired sedentary group society A - settled life-centered society group D society, which emphasizes femininity such as collective action, interdependence, and mutual integration.
The acquired sedentary group society A - sedentary life-centered society group D is the advanced country in the expansion of women's rights and women's liberation.
(First published in August 2011)

Women of the Acquired Sedentary Group A Society as a Model for Women of the World

In terms of expanding women's rights, the women of the Acquired sedentary group A society are a role model for the women of the world.
Society A is the most advanced country in the world in terms of the

expansion of women's rights.
The women of the acquired sedentary group A can say that they are better teachers than the women of the advanced mobile life-centered group FGH in terms of expanding women's rights.
A matriarchal society such as the acquired sedentary group society A is an ideal society for feminists.
The women of the acquired sedentary group society A should teach the feminists of the advanced mobile life-centered society group FGH that this is what a true mother-rights society looks like.
Until now, the feminists of the acquired sedentary group society A have looked up to the feminists of the advanced mobile living-centered society group FGH as their teachers and desperately accepted their teachings, but this is a mistake. It should be noted that the words and actions of FGH feminists are not very helpful for the acquired sedentary group society A, which has already achieved matriarchy.
(First published May 2012)

This means that if you hold a seminar on expanding women's rights.

The acquired sedentary group society A is a society where women are the standard, and men conform to women. That is to say, attentiveness, sympathetic cooperation, group behavior, and observance of the senior-senior system.
On the other hand, the advanced mobile life-centered society group, FGH, is a male-dominated society, where women are in line with men. In other words, it emphasizes independence, individuality, and personal behavior.
The movement for non-standard women to become like standard men is advanced mobile life-centered FGH feminism, which has been directly imported into the acquired sedentary group society A.
Originally, FGH feminism should have analyzed the characteristics of women's society by itself and aimed to transform the world into a women's society, i.e., an acquired sedentary group society.
If a seminar on the expansion of women's rights were to be held in the world, the women of the acquired sedentary group society A, especially mothers and mothers-in-law, should be the teachers and professors of the advanced mobile life-centered society group FGH and the women of the world.

What to teach them is as follows
Know how to grab your child and hold on to him or her, how to create a mother-child union and make your child, especially your son, your puppet or robot.
Know how to keep your husband away from your children and not give them to him.
Know-how to keep the husband from having the authority to manage the family finances.
Know-how to control the whole family as a mother-in-law.
Know-how to control the whole family as a mother-in-law.
(First published in May 2012)

Women's Human Rights Violation and Oppression in Advanced Mobile Life-Centric Society Group FGH and 18 Forbidden Game Regulation

Recently, human rights groups around the United Kingdom have condemned as a violation of human rights the 18 forbidden games (erotic games) on the theme of rape made by the software company sedentary group of the acquired sedentary group A. Sensitive to this, the acquired sedentary group A seems to have started self-regulating the production of software.
However, in reality, the advanced mobile life-centered society group FGH (or rather, the advanced mobile life-centered society group F and North America, to be more precise), starting with the United Kingdom, has been in a state of crisis at the social and national levels. However, in reality, the UK and other advanced mobile-centered FGHs (or, to be more precise, advanced mobile-centered FGHs in North America) are violating women's human rights and oppressing them at the social and national levels.
In fact, they deny and erase the liquid and wet nature of women's group orientation, mutual unity and synchronicity. In fact, they are leading to the denial and erasure of the liquid and wet nature of women, which emphasizes group orientation, mutual unity and synchronicity.
The denial of women's gloomy, slimy, and wet nature at the social and national level leads to the denial of women's original nature and the coercion of masculine nature on women, thus denying, violating, and suppressing women's human rights at the root of society.

In fact, women in the advanced mobile life-centered society of FGH are harmless but useless mere ornaments who are killed from their natural wet nature and are forced to conform to the dry male nature, working under the tyranny of men. I think they are treated like housekeepers, possessions, or pets. They are treated like housekeepers, property, or pets working under the tyranny of men.
On the other hand, in the wet sedentary group society, acquired sedentary group society A, the society is ostensibly male dominated, but in reality, mothers and housewives play an active role in the society and dominate men (sons and husbands). This is exemplified by the existence of educational mothers who control their sons, and the system where wives give allowance to their husbands.
As a man from the acquired sedentary group society A, who is usually suppressed by women, I have been buying erotic games because I want to dominate women as I want, even if it is only on the game. This has been responded to by the soft corporate settler groups that have created software for female rape and sexual violence.
The advanced mobile life-centered FGH society, which denies and suppresses femininity at the root of the society, so to speak, and carries out sexual violence of imposing masculinity on women at the state and social levels, violates women's human rights in its essence, and the human rights organizations of the advanced mobile life-centered FGH society, which are the products of that society, are also inherently The human rights organizations of FGH, the product of that society, are not in a position to complain about the violation of women's human rights by the soft business sedentary group of the female acquired sedentary group society A. However, the government and its subordinate soft business sedentary group organizations of the acquired sedentary group society A, which is not in a position to bow down to the advanced mobile life center society group FGH, have started to regulate erotic games in a lax manner as they are told by the member rights groups of the advanced mobile life center society group FGH. I think this is a problem.
(First published in June 2009)

Separation of Mother and Child, Mother and Child Unity, Cozy Relationship and Feminism

The advanced mobile lifestyle-centered FGH societies that have sealed off women's power so far are backward in women's rights expansion and feminism, while the acquired sedentary group A and sedentary lifestyle-centered ABC countries are the advanced feminist countries.
Societies where children leave their mothers and become independent of their mothers (advanced mobile life-centered societies, FGH) are backward in women's rights expansion and feminism, where women have little power. This is because it is a society where male characteristics such as freedom, independence, and self-reliance are utilized.
On the other hand, a society in which the mother and child are integrated (acquired sedentary group society A - sedentary life-centered society group ABC), in which mother-child fusion and mother-child adhesion occur, and in which the child is permanently and permanently dependent on and pampered by the mother, is an advanced country in terms of women's empowerment, women's rights expansion, and feminism. This is because it is a society where women's traits such as pampering, integration, and sympathy are utilized.
The enforcement of mother-child unity is natural for girls, but unnatural for boys. This is because it kills masculinity, which is oriented toward separation and independence from others.
(First published in August 2011)

Male Mimetic Feminism and Female Original Feminism

It is the male-mimetic feminism of the advanced mobile life-centered society group FGH (and the acquired sedentary group society A directly imported from the advanced mobile life-centered society group FGH) that imitates the existing male power structure when women try to regain power. In short, it aims to achieve economic independence and freedom, just like men.
On the other hand, women's feminism is a female-oriented feminism that aims for women's original power. In short, it aims to establish a feminine atmosphere in the workplace (emphasis on mutual unity, emphasis on group activities, emphasis on total immersion in the workplace, emphasis on total submission of subordinates to superiors, etc.), to work together with men, to be promoted in the

same way as men, and at home, to seize total authority over their own children and household management, and to maintain this state. The goal is to maintain the status quo. Women in traditional acquired sedentary group society A are successful in this strategy, keeping men under their control. Women in traditional acquired sedentary group A societies are successful examples of feminism. (First published Aug. 2011)

Feminism of mother-in-law and feminism of daughter-in-law

There are at least two types of feminism in the acquired sedentary group A society.
Feminism of mother-in-law and feminism of daughter-in-law.
The feminism of the mother-in-law is a feminism that insists on the maintenance of the domination of women in the position of mother-in-law over the family and society as a whole in the traditional acquired sedentary group society A in a way that recognizes the current situation as it is. This position seeks to maintain a strong union between mother and son.
The feminism of the daughter-in-law asserts the independence of the daughter-in-law from her mother-in-law and seeks to sever the coalition between the mother-in-law and her son and to strengthen the coalition between the daughter-in-law and her mother anew.
The traditional idea of a good wife and a wise mother, which asserts the strengthening of women's authority to manage their adult members based on the family and the strengthening of their exclusive control and domination of their own children, is considered to fall under the feminism of the mother-in-law.
On the other hand, feminism introduced from the advanced mobile life-centered society group FGH in the prewar and postwar periods is considered to fall under the category of daughter-in-law feminism. Superficially, it advocates the emancipation of women (wives) from men (husbands), but in reality, it can be seen as an attempt to improve, strengthen, and reverse the position of wives in relation to their mother-in-laws by using their husbands as a source of income.
In the past, feminists of the Acquired sedentary group Society A have considered good wives and wise mothers to be patriarchal and pre-modern ideas that confine women to the family sedentary group

and should be destroyed.
This is quite true when it comes to women in the advanced mobile life-centered FGH societies, which were modeled by the feminists of the acquired sedentary group A societies, and should certainly be broken down. This is because the women of the advanced mobile lifestyle-centered FGH society are unable to hold sovereignty over the management of the family sedentary group and child rearing within the family sedentary group garden because their husbands and fathers are holding them back, and therefore it is only natural for them to try to find a way out and a way of life outside the family sedentary group.
However, when it comes to women in the traditional acquired sedentary group society A, women who fit the mold of good wives and wise mothers are the most powerful and frightening. This is because they have completely taken over the sovereignty of the household, including the management of the household budget and child rearing, and have succeeded in making their husbands psychologically dependent on them.
However, this "good wife and wise mother" mentality is more of a mother-in-law mentality. A wife has to stay in her husband's family sedentary group and be subjected to her mother-in-law's unilateral domination, which is unbearable. This is why they need to seek an outlet outside of the home. Then came the advanced mobile life-centered social group FGH feminism, which advocates women's independence from the home, and women in the position of wives jumped on it at once.
Even if we talk about women's independence from their families, in the case of women in the advanced mobile life-centered society group FGH, the main focus is independence from their husbands, who are the rulers. On the other hand, in the case of women in the acquired sedentary group A society, independence from the mother-in-law, who is the real ruler, is the main focus, and independence from the husband is an added bonus. In women's society, there is an absolute hierarchical relationship of seniority and dominance based on the order of joining a group such as a family, school, or business sedentary group, and there is an unwritten rule or code that a daughter-in-law who is a junior or newcomer cannot criticize her mother-in-law who is a senior. Therefore, the daughter-in-law is not able to criticize her mother-in-law outwardly, and it is thought that the target of her criticism is her husband, who has the backing of

her mother-in-law but is weaker.
Therefore, it is necessary to re-examine the feminism of the conventional acquired sedentary group society A in the following points. In other words, although it ostensibly aimed at the liberation of women from men, in fact it may have aimed at the liberation of wives from their mother-in-laws, who were the mothers of the men they married, and the liberation of women from women.
The claim of feminism in the acquired sedentary group society A was, in principle, independence of women and economic independence of life, but in reality, it may have been independence from the domination of the mother-in-law by being able to fend for themselves and be economically independent without the mother-in-law's breath.
Even in the case of the Equal Employment Opportunity Law, which aims to secure employment opportunities for women as equal to those of men, the true goal was to ensure the economic independence and self-reliance of the daughter-in-law from her mother-in-law.
In addition, there is a sense that the concept of "daughter-in-law" and its existence itself were aimed to be dissolved, even in the case of the surname system, in which a wife does not have to change her own surname to match that of her husband. This is because a daughter-in-law is an existence that presupposes domination by her mother-in-law and submission to her mother-in-law, and a woman in the position of a daughter-in-law can prevent a woman in the position of a mother-in-law from dominating her by not joining her husband's family sedentary group or not becoming a daughter-in-law in the first place.
Even when it comes to gender equality, such as in child rearing, the actual goal is for the daughter-in-law to live and raise her children on her own, without being under the care and control of her mother-in-law.
Men and husbands in the Acquired sedentary group Society A are controlled by their mother-in-law, and they are one and the same with her, and as it is, they end up on her side instead of their own as wives. Therefore, the real purpose of the feminists of the acquired sedentary group society A to criticize men is to criticize men's attachment to their mother-in-law as mother-controlled, to keep men away from their mother-in-law, and to eliminate the

"marital capsule" between herself as a wife and her husband from coming under the influence of her mother-in-law. In this way, I, as a wife, monopolize the relationship with my husband. Then, in the marital capsule, she, as the wife, should take the actual control and initiative in managing the household budget and raising the children. To achieve this, it is necessary to separate the husband, who is the son of the mother-in-law, from the mother-in-law and put him on her side. The feminism of the advanced mobile life-centered society group FGH was used by women in the position of daughter-in-law as a way to achieve this.

On the other hand, among the women of the traditional acquired sedentary group society A, there is a kind of idea of sending the daughter-in-law and mother-in-law forward, and the daughter-in-law who has been treated badly by the mother-in-law will do the same bad thing to the daughter-in-law when she is in the mother-in-law's position. This will be stopped when the daughter-in-law becomes independent from her mother-in-law.

As a result of the introduction of the advanced mobile life-centered society group FGH feminism, the daughter-in-law became independent from her mother-in-law. It can be said that a generation of mother-in-laws has been born. This is the mother-in-law of the acquired sedentary group society A after the era of gender equality.

The feminism of the postwar acquired sedentary group society A was the feminism of the daughter-in-law that cut down the vested interests of the mother-in-law. In effect, it was a battle between women. It appeared to be a criticism of male society, but in reality it was a criticism of mother-in-law society. Until now, the acquired sedentary group society A has appeared to be a male society dominated by men, but in fact it is a "mother-in-law society" in which the men are dominated by their mothers. With the introduction of the advanced mobile life-centered society group FGH feminism, the mother-in-law society is disappearing due to the wife's independence from her husband's family dominated by her mother-in-law, using the superficial claim of the wife's independence from her husband as a cover. It can be said that the criticism of men by women in the acquired sedentary group society A in the position of daughter-in-law is that men are the protégés and members of the mother-in-law, and criticizing such men is also a way to take revenge on the mother-in-law.

This has also weakened the concept of daughter-in-law, as women in the traditional position of daughter-in-law do not want to join their husband's family under the control of their mother-in-law. In other words, the wife's strategy of "separating the husband from the mother-in-law" is in progress, which is manifested as the apparent strengthening of the marital unit and the apparent encapsulation of the marital relationship. This "separation of the husband from his mother-in-law" by the wife actually leads to the strengthening of the ties between the wife and her parents' family. In the past, when a wife married into her husband's family sedentary group, she had no choice but to cut off her ties with her parents' family on the surface. This is reflected, for example, in the fact that the bride's wedding attire is pure white, expressing the feeling that the woman who is getting married is returning herself to a blank slate and joining her husband's family. This means that they are becoming less and less likely to cut it off.

This can be said to be connected to the wife and the wife's parents' family controlling the husband. In other words, as a result of the loss of the mother-in-law's backup, the husband's position has been weakened, and as a result, he has been practically forced into a situation not much different from that of a bridegroom.

The substantial disappearance of bridegroomhood is about to occur in earnest or has already occurred in the acquired sedentary group society A. It can be said that there is a shift from the domination of wives and their husbands by mother-in-laws to the domination of husbands (and alienation of mother-in-laws) by wives and their mothers.

This is also related to the shift to herbivorous men in the acquired sedentary group A society. One of the reasons why young men, especially those in the Acquired sedentary group A society, are often regarded as lacking in ambition toward women is that when men get married, they no longer expect the mental support of their mother-in-law. Men who can no longer rely on their mother-in-law for support are becoming weaker toward their daughters-in-law, or rather, toward women of their generation in general.

A large number of women who have lost their sons to their daughters-in-law, or who have lost their mother-in-law's authority, are becoming "less than a mother-in-law," so to speak. When these women are left alone after their husbands die, they become what is called "hitori-sama," or "single women. They are like the women of

Haimis who never married in their lives. However, the difference between the "single woman" and the Haimis woman is that the Haimis woman was neither a mother-in-law nor a daughter-in-law, while the less-than-mother-in-law woman was made to be a daughter-in-law and could not become a mother-in-law. The woman who was less than a mother-in-law lost more money than Haimis. On the other hand, women who are less than a mother-in-law continue to be controlled by their mother-in-law as a daughter-in-law, even though they don't like it, and they can't release their frustration to the next generation of daughter-in-laws. As a daughter-in-law who was not able to become a mother-in-law, she has to accumulate negative experiences and feelings. Women who are less than a mother-in-law as a daughter-in-law who could not become a mother-in-law are losers.

Such "hitori-sama" is considered to be a transitional phenomenon that arose temporarily in order to break the sequential domination of wives by mother-in-laws. In other words, it is a temporary "bridge" phenomenon to make the transition to the strengthening of control by wives and their own mothers, and is expected to disappear in the future.

From the perspective of a daughter-in-law, "good wife" is seen as a service to her husband, who is her mother-in-law's son, and "wise mother" is seen as raising children while worrying about her mother-in-law's supervision. In other words

In other words, the daughter-in-law does not like the feeling that she is forced to assimilate into her husband's family, which is controlled by her mother-in-law.

Women in the position of daughter-in-law attack men and husbands by criticizing the good wife and wise mother principle, but in reality, their real purpose is to secure their independence and freedom from their mother-in-law by beating their mother-in-law who is the real mother of men and husbands. This is a battle between women, or rather a battle between the mother-in-law, the daughter-in-law, and the daughter-in-law's family, a power struggle. In fact, there are old and new ways of being a good wife and a wise mother, and I believe that there is a shift from the old way of being a good wife and a wise mother to the new way of being a good wife and a wise mother. In the new "good wife and wise mother" policy, a "good wife" refers to a wife who practically controls her husband by seizing authority to manage the family finances, while

pretending to be a good wife by appearing to be an equal. A "wise mother" refers to a wife who shuts out the influence of her mother-in-law and raises her children by controlling them as she sees fit. In other words, it is the embodiment of "feminism of wives.
On the other hand, the traditional "good wife and wise mother" principle will be used by the mother-in-law to reassert her power over the woman in the position of daughter-in-law. In other words, it is the embodiment of "mother-in-law feminism.
For men in the acquired sedentary group society A, this means that their rulers have changed from domination by the mother-in-law = biological mother to domination by the wife and the wife's biological mother. For men, they are still under the domination of women, and in this respect, the perspective of liberation of men in the acquired sedentary group society A is still necessary.
For men, it has become difficult for them to assert their authority over their wives under the umbrella of their mother-in-law's power, and this has led to a decline in their status in the family. Incidentally, it becomes practically impossible for husbands to dignify their wives with their own surnames. The reason why men in the acquired sedentary group society A are often reluctant to adopt a married couple's surname is probably because they anticipate a decline in their own influence and status (especially over their wives) associated with the inability to exercise their own mother's (mother-in-law's) influence over their wives.
Then, will the "feminism of wives," which has achieved its original purpose, disappear in the future? No, it will not disappear. This is because women who want to escape from the pursuit of responsibility for their own protection will continue to have a need for it, since it will lead to women being forced to take responsibility for their domination unless men are made the apparent rulers.
(First published in May 2011)

Feminism in Acquired sedentary group Society A: Ignoring Motherhood in Acquired sedentary group Society A

Why does conventional feminism of acquired sedentary group A ignore the strong motherhood that exists in acquired sedentary group A?
I think it is because strong mothers are not necessarily a positive

value for them, but rather they are perceived negatively as alien, hateful, and unpleasant.
It is possible that deep down, they too, as women, perceive their same-sex mothers and the existing maternal-filled society of the acquired sedentary group A as an unpleasant alternative.
Isn't it possible that their desire to temporarily turn away from or escape from the fact that they are dominated by the powerful and depressing existence of the "mother of the acquired sedentary group society A" is the driving force behind their ignoring the existence of the powerful motherhood in the acquired sedentary group society A? In short, they "want to escape from their mother.
From these possible causes, we can say the following. They (or rather, they) are in the same position as men in the acquired sedentary group society A in that they yield to the dominant mother. In order to promote maternal traditional feminism, they have to accept their own mother's domination over them, which may be psychologically unacceptable to them. In other words, because they are of the same sex, the relationship between mother and daughter is unpleasant. In other words, since they are of the same sex, they can see each other's hands, and there is a possibility that an annoying bargain will naturally arise.
In fact, it can be said that males in the existing acquired sedentary group society A are more likely to accept strong motherhood and indulge their mothers in a positive way, taking advantage of their opposite-sex mutual attraction to their mothers.
Existing feminists (such as Chizuko Ueno) of the acquired sedentary group A society are trying to escape the reality of maternal domination of the acquired sedentary group A society by switching to an argument based on the patriarchal system of strong paternity. In fact, we need to go back to the reality that acquired sedentary group society A is strongly maternal and patriarchy does not apply to it.
We can say that the escape from reality is also a manifestation of the desire for the father to be strong. It means that he is looking for a psychological catharsis to ease himself into the thick and suffocating relationship of dominance and subordination with his own mother. In short, I believe that the (especially female) feminists of the acquired sedentary group society A are paternalists, secretly hiding deep inside. They may have unconsciously shied away from the expression of maternal feminism. We may have

unconsciously and unwittingly avoided the idea of maternal feminism, which is based on the strong motherhood traditional to the acquired sedentary group society A.
In this way, there is a possibility that the existing feminists of the acquired settled society A, who have been regarded as enemies of the male liberation of the acquired settled society A, may actually become allies and comrades in terms of their orientation toward liberation from their own mothers.
If this possibility is valid, then a broad, objective, bird's-eye view that looks beyond the existing factions of the expansion of women's and men's rights to see ourselves in such unconscious actions is necessary for a worthwhile and not sterile battle between feminism and masculism, women's studies and men's studies, or for the effective development of both. It is also necessary for the effective development of both.
(First published in October 2011)

Acquired sedentary group society A feminism is premised on the existence of a strong paternal figure.

The assertion of acquired sedentary group A feminism that "acquired sedentary group A is patriarchal" presupposes the existence of a clear and strong paternity in acquired sedentary group A society.
If there is no strong paternity in the society, patriarchy cannot exist in the first place. Therefore, feminism, which is based on the patriarchal system, cannot be established, as argued by Chizuko Ueno and others.
Can the feminists of the acquired sedentary group A feminism answer what exactly the paternity of the acquired sedentary group A society is? This is because, as we have seen in Gustav Foss's "To the Japanese Father," the paternity of the acquired sedentary group A is actually weakened by the maternity and does not exist in a definite form. Men and fathers in the Acquired sedentary group A society may be in a state of "guard dogs and domesticated dogs of mothers and mother-in-laws.
This is the bottleneck and fundamental weakness of acquired sedentary group A feminism, which is a direct import of the existing theory of advanced mobile life-centered FGH societies, where paternity is strong enough. This is because if the premise of the

acquired sedentary group society A = patriarchy collapses, the entire theory and social movement that has been built up so far will collapse.
Strong paternity does not exist in the acquired sedentary group society A. Isn't it an illusion? Therefore, the existing feminism based on the existence of strong fatherhood in the acquired sedentary group society A cannot be established, cannot be done, and has no future, does it?
In this regard, it is necessary to make a shift to the original traditional maternal feminism of the acquired sedentary group society A, which is based on the existence of strong motherhood, and loudly advertise it to the world.
The feminism of the acquired sedentary group society A needs to get rid of the imported studies. We need to think through and show the true nature of acquired sedentary group A in a convincing way without relying on borrowed theories. It is not enough to just study and know a lot of theories about the advanced mobile life-centered society group FGH, but we need to fundamentally change the way we have been doing things, which is to just mechanically apply imported theories to the acquired sedentary group society A.
(First published October 2011)

Evading the Responsibility of Becoming a Mother and Feminism

In the acquired sedentary group society A, women who want to escape from the responsibility of motherhood are considered to be advocating feminism.
In other words, in order to escape the pressure of raising and educating their children, and the pressure of having to raise their own children properly as mothers, they try to deny being mothers and being mothers. The tendency of women to escape from their responsibilities can be seen in this.
(First published in July 2012)

Feminists in the Current Acquired Sedentary Group Society A Who Want to Remain "Daughters Forever

In the current feminism and women's studies of the acquired sedentary group society A, there is a bias to deliberately view the current position of women negatively and try to break free from it. It is necessary to change the current position of women in the acquired sedentary group society A to a positive one as heroines of the mother-rights society.
The reason for this negative view of the current position of women is that they (they) desire deep down to return to the eternal daughter state.
In other words, trying to be a career woman without getting married, treating children as a hindrance, and denying the role of motherhood that adult women have in general are manifestations of their desire to avoid becoming adult mothers and return to the daughterhood of children.
It is the opposite of the return to the "eternal son" state realized by men in the acquired sedentary group society A. Women in the A society have traditionally been in the "eternal mother" state, which is a burden on their minds (i.e., they do not want to bear the burden and responsibility of supporting their children). It can be said that women who feel that this is a burden on their minds (they do not want to bear the burden and responsibility of supporting their children) are immersed in the current women's studies and feminism that deny motherhood. In short, they want to be "daughters forever" like the women of the advanced mobile life-centered society group FGH (it is easier that way). It is easier to be a "daughter forever. They want to be children forever. Since FGH men are considered to be in a state of "eternal fatherhood," some women in the acquired sedentary group society A who want to be in a state of "eternal daughterhood" want to have such a strong and dependable father, and they assume the existence of such a father as if it were an illusion, a fantasy, a fiction, a patriarchal system on sand. It can be said that they are struggling to realize the patriarchal system of the fictional, sand-covered tower in the acquired, sedentary group society A, assuming the existence of such fathers as if it were a fantasy.
(First published in April 2012)

From Dry Feminism (Paternal Feminism) to Wet Feminism (Maternal Feminism)

The feminism of the advanced mobile life-centered society group FGH has regarded women as inferior to men, and has aimed at women becoming like men, women conforming to men, and women becoming masculine. In this respect, it is under the influence of paternalistic and masculine values, and can be called paternalistic feminism or dry feminism. The conventional feminism of the acquired sedentary group society A is a continuation of this dry feminism.
If the feminism of the acquired sedentary group A wants to have more influence in the future, it will have to adapt to the reality of the acquired sedentary group A. It will have to regard women in the acquired sedentary group A as superior and superior to men, and use its maternal power to train men to like women and to conform to feminine values. We should take the path of maternal feminism, wet feminism, which aims to conform to women, to feminize men.
(First published March 2011)

The real reason for the introduction of FGH feminism in the advanced mobile life-centered society group in the acquired sedentary group society A

Until now, the reality of maternal domination in the acquired sedentary group A has not been accepted by the members of the acquired sedentary group A. The acquired sedentary group society A is considered to be a patriarchal country, and feminism, which is an expansion of women's rights, has been incessantly introduced. Why is this so?
Since the Meiji Restoration, the acquired sedentary group society A has been on the path of FGH, an advanced mobile life-centered social group. This is because, in order to reverse its position with the former sovereign countries, the congenital sedentary group society B and the congenital sedentary group society C1, it was necessary for it to become a member of the advanced mobile life-centered society group FGH, by actively imbibing the authority of the advanced mobile life-centered society group FGH, which is more advanced than the congenital sedentary group society B and the congenital sedentary group society C1. This is because it was essential to be a member of FGH society.
When the reality of the domination of the family by the mother-in-law and the overflow of motherhood in the society in the acquired

sedentary group A is recognized, the application of the advanced mobile life-centered society group FGH theory to the acquired sedentary group A, which states that women are weak and women need to be liberated, will not work. As a result, we can no longer say that the acquired sedentary group society A is a member of the advanced mobile life-centered society group FGH society. As a result, acquired sedentary group society A will not be able to become an advanced mobile lifestyle-centered society group FGH, and it will be treated as alien by the advanced mobile lifestyle-centered society group FGH, and will once again become a member of the inborn sedentary group societies B and C1.
The people who are in charge of the government of the acquired sedentary group society A, thinking that this is not good enough, have chosen the path of introducing the feminism of the advanced mobile life-centered society group FGH to the acquired sedentary group society A, sealing themselves from facing the reality of the maternal domination of the acquired sedentary group society A. The government's concept of a gender-equal society for the acquired sedentary group society A is the ultimate example of this. It can be said that they have been playing a role in the avoidance of the re-domination of acquired sedentary group society A by the former suzerainty, such as the transformation of acquired sedentary group society A into advanced mobile life-centered society group FGH, and the resulting re-domination of acquired sedentary group society A by the former suzerainty.
(First published in February 2012)

Feminism and Gender Equality Movement in Acquired sedentary group Society A and Envy of Housewives.

On the surface, the feminism and gender equality movements of the Acquired sedentary group A society claim to promote women's advancement in society, but in reality, they are as follows
Isn't this a movement where women who are forced to work outside the home due to lack of financial means are jealous of full-time housewives who are able to live comfortably in family groups without working, and try to pull them down from their positions?
Isn't this a movement of women who are unable to take care of their children and household chores, or who lack the maternal skills to

take care of their children, and who are not good enough to become full-time housewives, trying to make up for their inferiority by entering society?
Isn't it really an attack on the unassailable empire of the housewife from the outside?
(First published November 2014)

Maternal Feminism or Traditional Feminism and Acquired sedentary group Society A

In the acquired sedentary group society A, the idea that motherhood, or the power of mothers, is strong and that it should be used to expand women's rights can be called "maternal feminism. Maternal feminism tries to expand women's rights by maintaining and developing the current situation in which motherhood dominates society.
Traditional, maternal feminism is the feminism of the mother-in-law, the feminism of the mother-in-law, and the feminism of the mother.
This way of maintaining and developing the status quo of maternal and traditional feminism is clearly different from radical feminism, which seeks to destroy the current weakness of women's power in advanced mobile life-centered FGH societies.
In addition, traditional mother-rights societies emphasize the unity, harmony, concord, and conformity of the whole rather than individual freedom and disparate statements of opinion by individuals. In this respect, maternal and traditional feminism based on such a traditional mother-rights society is distinct from liberal feminism, which aims for individual freedom and independence.
Maternal and traditional feminism can be seen as a new pattern of women's rights expansion that has not been seen in the traditional advanced mobile life-centered social group FGH feminism.
(First published in September 2011)

What is needed for the future of feminism in the world

When we criticize others for not being able to read the air, we should take into consideration that there are two types of air: masculine and feminine.
The masculine atmosphere is the FGH atmosphere of an advanced, mobile, life-centered society, a gaseous, dry atmosphere of bleakness, combat, freedom, individual independence, objectivity, science, and three dimensions.
The atmosphere of women is liquid and wet: unity, friendship, harmony, interdependence, exclusion, dragging each other down, inconvenience, insidiousness, non-science, and two-dimensional.
The essence of woman is inconvenience.
The feminine nature is collectivist, restrictive and regulative in nature, and has the power to destroy the foundation of the individualistic and liberal advanced mobile life-oriented FGH society.
However, FGH feminists are trying to apply masculine keywords such as "independence," "freedom," and "liberation" to women.
FGH feminists are bound by dry masculine values, such as individualism and liberalism, and they remain trapped in paternalism and engage in discourse that is antithetical to femininity.
The feminists of the acquired sedentary group society A have always believed that the realization of a world that is oriented toward safety-first collectivism, convoyism, and mutual psychological and emotional integration, which is inherently feminine and traditionally held by the women of the acquired sedentary group society A, will lead to the real liberation of women and the strengthening of women's rights. We should have argued and taught the advanced mobile society group FGH feminists that the realization of a world oriented toward mutual psychological and emotional integration would lead to real women's liberation and strengthening of women's rights.
However, the feminists of the acquired sedentary group A did not realize this and made the mistake of importing the masculine values of the advanced mobile lifestyle group FGH feminism directly into the acquired sedentary group A.
The direct importation of FGH feminism, a group of advanced mobile life-centered societies, into the acquired sedentary group society A has, on the contrary, injected masculine values into the acquired sedentary group society A. This has weakened the

femininity of the acquired sedentary group society A and has resulted in contradicting the true expansion of women's rights.
Why didn't the feminists of the acquired sedentary group society A realize their mistake? It is because they lacked sufficient consideration and knowledge of the reality of women's society, women's psychology, and maternal values that they should have expanded.
In the future, it is necessary for feminism in the world to clarify the reality of women's society and maternal values, the prototype of which exists in the acquired sedentary group society A, and to aim for their expansion (although this is not desirable from the viewpoint of male liberation of the acquired sedentary group society A). That is to say.
There is a need for a flow of transmission from the feminism of the acquired sedentary group society A to the feminism of the world.
The mothers (housewives) of the executives of large corporations and central government agencies in the Acquired sedentary group Society A and the mother-in-laws in the rural areas in the Acquired sedentary group Society A should be used as models as the strongest women in the world.
(First published in March 2011)

Global Expansion of Mother-Controlled Society

The traditional sedentary group society of the acquired sedentary group society A is a society dominated by mothers and mother-in-laws. Children, both sons and daughters, have a strong sense of dependence and pampering toward their mothers, and in this respect, acquired sedentary group society A can be called a mother-controlled society. Feminism in the world should aim to expand this mother-controlled society to the whole world. The feminists of the acquired sedentary group society A - sedentary life-centered society group ABC should be the flag bearers of this.
(First published Nov. 2016)

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(Reference) A list of the author's ebooks to read in advance.
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Absentee Patriarch

On the plan to paternalize the family in the acquired sedentary group society A
Fatherhood is being swallowed by motherhood.
Fatherless "male society" (that is, what it was)
Thunder father and mother
The Introduction of Paternalistic Religion into Acquired sedentary group Society A and the Emancipation of Men in Acquired sedentary group Society A
The Natural Climate of Acquired sedentary group Society A and the Pros and Cons of Introducing Strong Fatherhood
From Pseudo-Patriarchy to True Patriarchy
The "nominal" patriarchs of acquired sedentary group society A, or the schools that take responsibility for education
Wet Father and Wet Snow
Husbands and fathers who are treated coldly by their wives and families
Corporate sedentary group man, the creation of "male society" and the father's lack of place (in the family)
How to Establish Fatherhood and Paternal Authority in the Acquired sedentary group Society A
How to wrest control of the family budget from the wife
Need to avoid falling into the maternal absorption of paternity.
Gender Free Thought and Paternal Reinforcement
How to Revolutionize Paternalization of Acquired sedentary group Society A
How to get men to raise children in an acquired sedentary group society A.

3.

Summary of this book

Maternal Feminism: Women in the Acquired sedentary group

Society A as a Model for Women in the World

Abstract
Preface

Background to the discussion in this book

Main article

Society A, an acquired sedentary group, was actually an advanced feminist society!
Acquired sedentary group Society A on the Cutting Edge of Women's Liberation and Women's Rights Expansion
Advanced Women's Rights Expansion, Acquired sedentary group Society A - Settled Life Centered Society Group D
Women of the Acquired Sedentary Group A Society as a Model for Women of the World
This means that if you hold a seminar on expanding women's rights.
Women's Human Rights Violation and Oppression in Advanced Mobile Life-Centric Society Group FGH and 18 Forbidden Game Regulation
Separation of Mother and Child, Mother and Child Unity, Cozy Relationship and Feminism
Male Mimetic Feminism and Female Original Feminism
Feminism of mother-in-law and feminism of daughter-in-law
Feminism in Acquired sedentary group Society A: Ignoring Motherhood in Acquired sedentary group Society A
Acquired sedentary group society A feminism is premised on the existence of a strong paternal figure.
Evading the Responsibility of Becoming a Mother and Feminism
Feminists in the Current Acquired Sedentary Group Society A Who Want to Remain "Daughters Forever

From Dry Feminism (Paternal Feminism) to Wet Feminism (Maternal Feminism)
The real reason for the introduction of FGH feminism in the advanced mobile life-centered society group in the acquired sedentary group society A
Feminism and Gender Equality Movement in Acquired sedentary group Society A and Envy of Housewives.
Maternal Feminism or Traditional Feminism and Acquired sedentary group Society A
What is needed for the future of feminism in the world
Global Expansion of Mother-Controlled Society

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The contents of my books. The process of automated translation of them.
My biography.

Related information about my books.

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My biography.

I was born in Kanagawa Prefecture, Japan, in 1964.

I graduated from the Department of Sociology, Faculty of Letters, University of Tokyo, in 1989.
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After graduating from university, I worked in the research laboratory of a major Japanese IT company, where I was engaged in prototyping computer software.
I am now retired from the company and am devoting myself to writing.